



BISHOP HANNINGTON MEMORIAL HALL, ON FORTH STREET, IN MODERN DRESS.
 HENRY MARTIN MEMORIAL HALL, SAME FRONT.



HENRY MARTIN MEMORIAL HALL, CAMBRIDGE.
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THE MISSIONARY BAND AT CAMBRIDGE AND OXFORD.

BY THE EDITOR-IN-CHIEF.

To have the great centers of thought and learning pervaded by the spirit of missions is a matter of world-wide significance. Nothing, in the tour which I am now undertaking among the cities and towns of Great Britain, has awakened an interest so profound and a gratitude so great as the intercourse enjoyed with the godly and consecrated students of these two conspicuous universities.

The number of such young men in these great centers of university training is not large, but in such things numbers alone do not represent influence or measure power. We must weigh, not count, when we estimate spiritual force. And the very fact that the atmosphere of these seats of learning is rather intellectual than spiritual, perhaps even skeptical rather than scriptural, only compels more separation unto God on the part of those who will live godly in Christ Jesus. Accordingly, those who serve God at all serve Him with a peculiar and devoted spirit in the midst of these surroundings. The Student Volunteer Movement finds its nucleus largely in these two great commanding universities; and the splendid bands of men who have the field of the world in their thought and prayer should have the sympathy and support of all praying disciples.

At Cambridge, the "Henry Martyn Memorial Hall" is a singular incentive and inspiration to missionary enthusiasm and heroism. It has been built now for about nine years, having been erected in 1887, by the gifts of friends of missions under the lead of Mr. Prior. It is erected on a site immediately adjoining the church of Rev. Charles Simeon, a very fit place for a hall in memory of Simeon's beloved friend Martyn. The memorial structure is not large—perhaps forty to fifty feet by twenty or twenty-five—and its principal features are a hall for general meetings, with a small anteroom used as a janitor's room and library. The outside is plain and modest, and would call no attention architecturally or otherwise; but the interior is a model of good taste and adaptation to its purpose.

As you enter the principal hall you find at the left hand of the doorway

a large antique open fireplace, with quaint fixtures of wrought iron. Opposite, at the extreme end, a platform with chairs, table, and parlor organ; and midway a secretary's desk or table, chairs being arranged on each side of the aisle. The windows are small and high, leaving the side walls for a high wainscoting of wood surmounted by small panels filled with white painted scrolls bearing the names of men who have gone forth to mission fields, followed by the names of their particular colleges and the date of their departure for the field, and, if deceased, the date also of their departure from the field for a higher service above.

No student can come into this hall for a daily prayer service or an occasional missionary meeting without thus being compassed about with a great cloud of witness bearers, whose constant and pathetic pleading for more laborers to enter the wide harvest field he cannot but hear. Such a hall is the most effective and eloquent missionary advocate one can ever hear, and it is bound to make new missionaries so long as it stands.

I have taken pains to copy the tablets, partly for the sake of making this description more vivid, and partly for the sake of permanently identifying these missionary heroes with the university whence they went forth. The inscriptions are given below in their exact order, beginning at the right hand of the platform end of the hall, and proceeding toward the right until we come back to the point of starting.

First of all we meet an inscription:

“Ye have entered into his labors.

And underneath:

Henry Martyn. St. John's.
North India. 1805-12.
James Hough. Corpus.
South India. 1816-26.

Around the top of the wainscoting on the right-hand side runs the inscription:

“The harvest truly is plenteous, but the laborers are few.”

Wm. Jowett. St. John's.	Richard Taylor. Queens.
Mediterranean. 1815-30.	New Zealand. 1837-74.
Fred. Wybrow. St. John's.	John Chapman. St. John's.
North India. 1937-42.	South India. 1840-53.
Bp. Parker. Trinity.	
Nyanza. 1878-88.	
Robt. Noble. Sidney.	Thos. Ragland. Corpus.
Masalipatam. 1841-65.	South India. 1845-58.
Rich. Lamb. Trinity.	David Fenn. Trinity.
North India. 1846-57.	South India. 1852-78.
Bp. Mackenzie. Caius.	Bp. Paley. St. Peter's.
Zambesi. 1860-64.	West Africa. 1861-64.
Arthur Harrison. Trinity.	Frank Nevill. Trinity.
West Africa. 1861-64.	West Africa. 1884-90.
J. D. Cotter. Trinity.	J. W. Hill. Corpus.
East Africa. 1890-	East Africa. 1890.
Bp. Perry. Trinity.	Bp. Mountam. Trinity.
Melbourne. 1847-76.	Quebec. 1886-63.
Bp. Dealtry. Cath.	Bp. Royston. Trinity.
Madras. 1849-81.	Mauritius. 1855-90.
Bp. G. E. Moule. Corpus.	Bp. Speechly. St. John's.
Mid-China. 1857-	Travancore. 1880-89.

Beneath the chimney and over the fireplace :

“ Go ye into all the world and preach the Gospel to every creature.”

Bp. Jell. Trinity & Christ's.
Madras. 1862-
Bp. Titcomb. Peterbo.
Rangoon. 1877-87.

Bp. Machray. Sidney.
Rupert's Land. 1865-
Bp. Bickersteth. Pembroke.
Japan. 1879-

“ All authority hath been given unto Me in heaven and on earth.”

Bp. Cotton. Trinity.
Calcutta. 1858-67.
Matt. Fearnley. St. John's.
China. 1855-60.
Hen. Shackell. Pembroke.
North India. 1857-73.

Hen. Whitley. Queen's.
Ceylon. 1854-60.
Rich. Creaves. Corpus
North India. 1856-70.
Bp. Selwyn. S. John's.
New Zealand. 1841-68.

“ Go ye therefore and make disciples of all nations.”

Roger Clark. Trinity.
Punjab. 1859-62.
Basil Taylor. Queen's.
New Zealand. 1860-77.
Bp. Broughton. Pembroke.
Australia. 1836-54.
Geo. Shirt. Unatt.
Sinah. 1866-86.
Rich. Trench. Trinity.
North India. 1868-
Thos. Brotherton. Corpus.
Tinnevely. 1848-69.
Herb. Blackett. St. John's.
Delhi. 1878-88.

Robt. Bally. Emman.
Punjab. 1860-
Chas. Vines. Trinity.
North India. 1862-79.
Geo. Gordon. Trinity.
India. 1866-80.
Edwd. Griffith. St. John's.
Ceylon. 1867-90.
Bp. Middleton. Pembroke.
Calcutta. 1814-22.
Arch. Hubbard. Caius.
Delhi. 1854-57.

Over the platform, to which we have now again come round, on the left :

“ One soweth, another reapeth.”

Beneath :

David Brown. Magdalene.
North India. 1786-1812.

Daniel Corrie. Bp. Clare & Trinity Hall.
North India. 1806-23. Madras. 1834-37.

Over the center of platform :

Claudius Buchanan. Queen's.
North India. 1796-1808.
Thomas Thomason. Magd. & Queen's.
North India. 1808-29.

Beside these individual tablets, curiously numbering an even *fifty*, there are portraits ; *flags* representing respectively Japan and China, Palestine and Persia and Armenia, Northwest Asia and Africa, New Zealand, India and Ceylon ; and fresco devices with symbols for St. John, St. Philip, St. Bartholomew, St. Paul, and the other apostles ; also a large colored chart showing the missionary statistics of the world, a picture of the Cambridge Nicholson Institution, Cottayam, Travancore, South India, etc.

In a word, this hall has been designed and admirably adapted to feed and foster an intelligent and devoted type of missionary heroism. Money was perhaps never better spent than in its erection and furnishing. Nothing is extravagant and unduly elaborate or expensive. No impression is

made of any attempt at display, but the whole outlay is marked by sanctified common sense and ultimate reference to the glory of God.

Oxford students are moving in a similar direction, and are to have a "Bishop Hannington Memorial Hall." The site is purchased, and, in fact, the building—one already on the site, and which needs only remodeling within, as the walls are strong and well adapted for the *shell* of the building. Partitions are to be pulled down, a good staircase built, and a large hall, which will be some sixty feet by forty, will be surrounded by library and other rooms, with dormitories for a few students above. The *hitch* just now is in the lack of funds. The students have made a very noble effort to secure what is needful; but, after most economical outlay, about £2500 more (\$12,500) will be needed to complete the interior for use; and if those who have the means could foresee what untold blessing such a hall will be in Oxford, as a rallying point for all the devoted Christian young men of the university and a radiating point as well for all holy effort, a week would not pass by before all the money would be freely contributed by willing givers.

A concise statement of events and progress in the securing of present site and building fund is appended for the sake of completeness.

In 1890-94 but little headway was made, owing to difficulty in obtaining freehold site. In 1894 prayer was offered specifically that the *hall site might be provided within that year*; and in the autumn a site fell vacant, and in the spring the purchase deed was signed and the money (£2500) guaranteed within six months and paid in the following summer.

It is interesting to note the progress of the funds: January, 1890, to May, 1895, £1000; in June, 1895, £2000; in November, 1895, £3000; in January, 1896, £3500. Thus the students have, besides the money appropriated for purchase of site and present building, over £1000 for reconstruction and alteration. But £2500 are still needful, and the work seems just now at a standstill.

Nothing extravagant or lavish is contemplated. The hall is convenient to most of the colleges, and will need little transformation save within. The main assembly room will run the whole length, and on the ground floor will be a smaller hall, library, and care-taker's rooms.

The large hall is to be used for weekly missionary meetings and all evangelistic services for university men, as well as for Mr. Chavasse's weekly Greek Testament classes, at which the attendance is already too large for the present room where it is held, and constantly increasing. A missionary library is very much needed for university men, hoping to go to foreign fields, and especially as a center for the S. V. M. U., and to provide information for missionary bands, etc. Donations of books would be most grateful if sent to the Missionary Union, care of H. H. Matthew, Esq., Wadham, Oxford, England. Would not authors and publishers who read these lines gladly send copies of books to such library, where the influence of them will be boundless?

The editor has only to add that any parties disposed to send money or books to aid in this grand enterprise may, if so disposed, call on him for any aid in carrying out their kind intentions. We cannot sufficiently emphasize the importance of this work, which has so impressed us that photographs have been made specially to accompany this editorial article.

We add a list of Oxford men already in the mission field,* and who are working under the Church Missionary Society, as taken from the C. M. S. Report of 1893-94 :

West Africa : Rev. H. H. Dobinson, M.A., sailed 1890 ; T. E. Alvarez, B.A., sailed 1893 ; Rev. W. E. Godson, B.A., sailed 1894 ; Rev. G. H. Elwin, accepted for 1896.

East Africa : Right Rev. A. R. Tucker, D.D., sailed 1890 ; Rev. W. E. Taylor, M.A., sailed 1890 ; Rev. N. R. Sugden, B.A., sailed 1893.

Palestine : Rev. C. T. Wilson, M.A., sailed for Nyanza, 1876 ; Palestine, 1883 ; Rev. J. H. Sedgwick, M.A., sailed for China, 1874 ; Palestine, 1893 ; Rev. D. M. Wilson, M.A., sailed 1894 ; Rev. J. G. B. Hollins, M.A., sailed 1894.

India : Rev. W. Hooper, D.D., sailed 1861 ; Rev. G. E. A. Pargiter, M.A., sailed 1863 ; Rev. R. Bateman, M.A., sailed 1868 ; Rev. W. A. Roberts, M.A., sailed 1869 ; Rev. F. A. P. Shireff, M.A., sailed 1873 ; Rev. G. B. Durant, M.A., sailed 1876 ; Right Rev. E. N. Hodges, D.D., sailed for India, 1877 ; Ceylon, 1886 ; Travancore, 1890 ; Right Rev. J. A. Hariss, M.A., sailed 1886 ; Right Rev. H. G. Grey, M.A., sailed 1887 ; Right Rev. T. K. Waltenberg, M.A., sailed 1889 ; Rev. H. F. Wright, M.A. (deceased), sailed 1890 ; Rev. A. J. F. Adams, M.A., sailed 1890 ; Rev. W. C. Penn, M.A., sailed 1892 ; Rev. W. A. C. Fremantle, M.A. (deceased), sailed 1893 ; Rev. W. H. Dixon, M.A., sailed 1893 ; Rev. H. F. Rowlands, sailed 1896 ; Rev. R. Welchman, sailed 1896.

Japan : Right Rev. H. Evington, M.A., sailed 1894.

New Zealand : Right Rev. O. Hadfield, D.D., sailed 1838 ; Ven. Archdeacon W. L. Williams, B.A. (Bishop 1895), sailed 1853.

Before closing this paper, the editor ventures to appeal to friends of missions in America to furnish a moderate sum of money to erect in this country, say in New York City, a building for the use of student volunteers as a sort of rendezvous. If in New York City or Brooklyn, it would serve as a rallying-point for departing and returning missionary students, and might have, like the Henry Martyn Hall at Cambridge, the names of all who have gone abroad as such volunteers enrolled on its walls and tablets. What an inspiration would such a meeting-place be to all missionary service and sacrifice ! Let it be called the " Brainerd Memorial Hall," or the " Judson Memorial." We prefer the former, as a tribute to that great leader of all missions, whose life among our Indian tribes was the inspiration of Jonathan Edwards, S. J. Mills, Adoniram Judson, William Carey, and a host of others. Who will take the lead in providing this new nucleus for missions among our devoted young men and women ?

* Two or three others have sailed since this report was published. *Nor are those who have sailed under undenominational societies here included.*

MISSIONS TO THE ABORIGINES OF AUSTRALIA.

BY REV. ALLAN W. WEBB, GEELONG, VICTORIA, AUSTRALIA.

No country on the face of the globe has become the possession of the Anglo-Saxon race with as little loss of life to the colonist as has the island continent of Australia. Tho upon the first appearance of the paleface the swarthy children of the bush have been roused to antagonism, and the lonely settler, usually a shepherd, has sometimes paid forfeit of his life in fulfilling his avocations, yet in a very little while the aboriginal has become pacific in his attitude and glad, in return for such small recompenses as flour, meat, and tobacco, to help his new master with the flock or his master's wife in the menial duties of the home. In the aggregate the loss of life which has attended the occupancy of the beautiful and fertile parts of Southern and Eastern Australia has been very small.

On the other hand, the early settlers, in their reprisals for cattle speared or shepherds murdered, frequently treated the blacks with ruthless cruelty and injustice. The guilty and the innocent alike fell before the rifle. Whole tribes were swept away, partly slain in revenge and partly by the adoption of the white man's vices ere any work of evangelization could be effectively done.

When at length the work was initiated, their vocabularies were found to be so destitute of words suited to express Divine thoughts that "pigeon English" had to be used in order to instil the simplest facts of a religious kind. It was inconceivable that Christians could see these children of the wilds pass away from the lands which were naturally their own without an endeavor to give them the Gospel; and some of the earliest settlers sought, not without distinct encouragement, to illuminate with the light of truth their gross darkness.

The notions of the aboriginals of Australia about the supernatural are exceedingly crude, and it is affirmed by some that they have no proper object of worship. Universally the spirit of evil is an object of dread, and consequently they are in a state of constant fear. The shadows of the night are believed to be haunted by demons who, they say, attack all natives who come in their way. After dark they will not move without a fire stick as a protection against their malignity. They are full of superstition, and believe in witchcraft.

Among the earliest efforts made to systematically evangelize them was a mission in New South Wales, on the shores of Lake Macquarie. The Rev. Mr. Threlkeld was for years their missionary, and was succeeded by the Rev. William Ridley, M.A., a scholarly man whose philological labors in connection with the aboriginals of New South Wales must be of permanent value to those who wish to study the tongue of an extinct race.

Twenty-five years ago the writer saw all that remained of that earliest effort to systematically reach these children of the wilds in the shape of a

number of tenements falling into ruin. The men in whose interests they had been erected were all dead.

At Poonindie, Port Lincoln, South Australia, under Archdeacon Hale an effort was made to work an industrial mission with considerable success. But that too has passed away with the departed race.

At Point Macleay, South Australia, a non-sectarian mission still exists, sustained by the Aborigines' Friends' Association of South Australia. The objects of this association are to teach the natives useful trades, to instruct the native and half-caste children, and to preach Christ's Gospel in its broad and undenominational aspect. This mission has been in existence thirty-seven years, has ten or twelve agents directly engaged in evangelizing the aborigines, and has about a thousand square miles occupied by the natives engaged in pastoral or agricultural pursuits.

The settlement at Point Macleay is a village of some importance, with its church, school, dispensary, and wool-shed. The cottages tenanted by the blacks have been built at the cost of private individuals, and each one bears the name of its donor. A Christian church with a membership of 65 and a thriving Christian Endeavor Society attest the vitality of spiritual things under the management of Mr. Thomas Sutton, the superintendent.

At Lake Condah, in Victoria, the Rev. Mr. Stahle, a Moravian clergyman, carries on very similar work for the Church Missionary Society. At Lake Kalapuk the Rev. Mr. Hagenhaur has devoted his life for many years in directing a like enterprise for the Presbyterian Church of Victoria. In Northern Queensland the Australian Board of Missions (Church of England), under the Rev. E. R. Gribble, conducts a mission at Bellender Ker, among tribes at present less affected by European surroundings than they are nearer the more settled districts of the south. The Moravians have a mission in the far interior.

But little remains to be done now among the remnant of the native race still surviving among the white population. Hence the Church is looking toward those portions of the land where settlement has not begun on which to inaugurate missions. The northern parts of Australia are inhabited by large tribes, described by travelers as being physically superior to those of the southern shore. Among these the Presbyterians have within the last few years instituted a mission having its center on the shores of the Gulf of Carpentaria, at a place called Mapoon. The Rev. James Ward, a Moravian minister, was put in charge of this new venture of faith. A more undesirable position could hardly be assigned to a man. In the midst of physical discomfort, lacking many necessities of life, amid hostile and uninteresting savages, and with the plagues of tropical life—flies, fleas, mosquitoes—abounding. Yet here cheerfully, heroically this devoted servant of Christ labored with his faithful wife beside him till January, 1895, when, stricken with fever, he succumbed after a few days' illness. His helper, Mr. Hey, has told most pathetically the story of the close of his heroic life. Owing to the utter breakdown of the entire missionary band,

they had to leave the mission in the temporary charge of Mr. Hodges, while they sought recuperation in the more genial climate of the south. They have now returned, Mrs. Ward insisting that she must continue in her widowhood the work in which her husband laid down his life.

This interesting mission is now in full working order, and will doubtless grow in power and importance and become the pioneer of other missions on the northern shores of Australia. Here is virgin soil for the seed, uncorrupted with the weeds which the English settlers impart in the shape of the vices of unchastity, intemperance, and blasphemy.

One great difficulty has been and must be experienced by all who attempt work among the aborigines of Australia: it is in keeping these inveterate wanderers under their influence for a period sufficiently long to benefit them.

Their nomadic instincts are apparently ineradicable, for after they have known the comforts and elegancies of civilized life, they will return to the "wirley" (shelter of bark and boughs), the wallaby rug, and the chase. The man who a few weeks ago was strutting about the streets of a town, shaven according to the last fashion, attired in broadcloth, and nicely shod, may be met in the bush with a black pipe in his mouth as the only reminder of the civilization which seemed to have claimed him as its own. It has been the conviction of some that only one effective method could possibly meet the masses of the blacks, and that was to follow them to their native wilds and accompany them in their wanderings. Long years ago the Rev. D. Mackenzie gave expression to this conviction, and urged that "the Church at home should appoint some missionary of apostolic zeal and self-denial, of robust constitution and unconquerable enterprise, to accompany the blacks in their wanderings and accommodate himself to their savage mode of life." It was in pursuance of this plan that the Rev. James Reid, a man of eminent piety and superior attainments, came to Australia. He left a pastoral charge in Scotland to undertake this novel mission. The foundation of his intense piety was laid in McCheyne's Bible Class. He was author of a work of a philosophical cast called "The Sheaf." At his own expense, moved with pity for the perishing tribes of Australia, he landed in South Australia in 1861, and from that time till that of his death, in 1863, he itinerated among the Murray blacks.

He was one of the most simply childlike of men, committing himself to God amid all kinds of danger. His escapes from peril were so extraordinary that they conveyed the impression that he was supernaturally guarded. He was accustomed to sit in the "wirleys" among the poor blacks with a Scripture picture-book on his knee, and by the eye as well as by the ear he would seek to convey the saving truths of the Gospel and the incidents recorded in the sacred narratives.

This was an experiment by a man full of heroism, but lacking many qualities which alone could have made the experiment very successful. He lived, however, to see some fruit for his toils, and a heathen was baptized

by him bearing his own pre-nomen (James), who survives to-day after having for thirty years been a preacher of the Gospel to his own people, his name in full being James Unipon. A very pertinent question will suggest itself here—viz., What real benefits have resulted from the various efforts, personal and systematized, among this degraded people?

The writer remembers one of the most remarkable revivals which commenced on the Murray River at about the time of Mr. Reid's ministry and James Unipon's conversion.

There seemed to be no discoverable cause, such as special services, for this awakening, which spread through the camps, influencing chiefly the young. The old heathen fathers were intensely hostile, and threatened to kill any who became Christians. The young men were so stirred that they could not sleep, and were to be heard during the night praying in suppressed tones under their blankets.

They were wont to assemble at a godly settler's house for prayer-meetings, and his testimony to the poverty of their own vocabulary was this: that when they tried to address the mercy seat in their own tongue, it was so ludicrous as to cause laughter. They had no fitting words, and were obliged to fall back upon "pigeon English" to carry on their meetings. One remarkable fact connected with this movement was that they saw visions; and it has occurred to the writer that possibly in many cases the unsophisticated heathen may have had Divine facts made patent to them in this way.

James Unipon manifested a change of character which was typical of the work at that time. He was hostler at a bush hotel, and was accustomed to spend his earnings in drink. He became rigidly abstemious, and devoted his earnings to secure comforts for his decrepid heathen father. His call to his work was narrated by him in the following terms: He was wont to sleep in the bar-parlor on a sofa. He had laid down and was about to fall asleep when he saw the room fill with his heathen companions, and there came a voice to him which said: "Who will go and tell them of Jesus?" His response was: "I will, Lord." He became a pupil of Mr. Reid's, and ultimately a preacher among his people. The latest tidings which I have of him are, "James Unipon is still living and a member of the Church; his son is a deacon of the Church, and plays the organ very well." The convictions of sin at the time of this gracious visitation were very intense; they could not rest under them; and when at length they found peace in believing, they literally danced for joy.

Many unpaid and private workers have devoted a large amount of time to the evangelization of this race, and among the most successful of them was Mrs. James Smith, of Gambiertown. She has embodied her knowledge of the natives of her own district in a small but interesting volume which was published at the expense of the government of South Australia. The second part of her narrative she devotes to the question of "the capability of the aborigines for evangelizing and civilizing," and she gives sev-

eral interesting memoirs of this people who gave evidence in life and death of a genuine and personal knowledge of Jesus Christ.

Another witness to the reality of the change which grace can work in their hearts is Mr. Matthews, of Meloga. Through his and his wife's labors many have been brought to the knowledge of "the truth as it is in Jesus." Some of these converts can address fluently and acceptably English audiences. If the result of the missionary work is to be gauged by the completeness of its civilizing effects, some would not appraise it at a high rate. The aborigines like, even after adopting English habits, a freer mode of life. They are clothed but loosely; they prefer to go unshod; they do not care to settle at regular labor. The law of heredity operates to produce such results. But that they do love the Savior and manifest that love by "the fruit of the Spirit" is beyond doubt. The old Gospel operates with its accustomed power when apprehended by the poor despised black fellow of Australia. Once in the thick bush the writer came upon one who had been baptized by James Reid. He was on the wallaby track, and following his tribe; but when questioned as to his faith in Jesus, his responses were clear, and gave evidence that tho still a wandering black fellow, he was a sheep of Christ's fold.

The race will soon have disappeared. No Tasmanian aboriginal survives, and another century will probably see the entire aboriginal population of Australia as extinct as is the moa of New Zealand. What is to be done for them must be done quickly.

MAPOON.

BY THE REV. PAUL DE SCHWEINITZ, NAZARETH, PA.

What is Mapoon? Mapoon is the native name of one of the newest mission stations of the Moravian Church, or, rather, it is a station of united Presbyterian and Moravian work, as shall be explained in the course of the narrative.

If the reader will open his atlas at the map of Australia, he will find on the northeastern coast of this huge island, or diminutive continent, as you may choose to call it, a deep indentation named the Gulf of Carpentaria. The eastern boundary of this gulf is formed by the Cape York Peninsula running out from the colony of North Queensland almost to the island of New Guinea, from which it is separated only by the Torres Straits, which are, however, studded with islands. These straits have acquired considerable importance, as they constitute the regular passage-way from the eastern to the western ports of Australia, as well as from the eastern ports of Australia to Java and India itself; in fact, it is the main waterway from the Indian to the Eastern Pacific Ocean. Thursday Island, in Torres Straits, is a port of call, and there resides the English Governor

of North Queensland, Sir John Douglas, a noble friend of missions. About one hundred and fifty miles south from Thursday Island, along the western coast of this Cape York peninsula, is a good harbor opening into the Gulf of Carpentaria, called Port Musgrave, into which the rivers Batavia and Ducie empty. The headland enclosing this harbor is named Cullen's Point, and here on the Batavia River is situated Mapoon, 12° south latitude and 142° east longitude from Greenwich. The geography of Mapoon has been given in such detail because experience has shown that even those fairly well posted in mission matters find it difficult to locate the stations accurately. This description also clearly reveals that we have to deal here with a distinctly tropical station, with all its dreaded fevers and plagues of insects and reptiles, which so greatly add to the difficulties of missionaries from the temperate zones.

While the native Australians are rapidly dying out in the southeastern colonies, in North Queensland they still roam at will in the interior, as there is only a fringe of white settlements along the coast, and Cape York peninsula is practically in its primeval state. Some five years ago there were supposed to be about twenty thousand "black fellows," as they are called, in North Queensland; but the experience of the missionaries has led them to believe that this estimate is entirely too high.

The aborigines of Australia were Papuans, and they and their descendants seem to be without exception the most degraded people on the face of the earth. The original white settlers for a long time refused to acknowledge them as human beings, and deliberately hunted them and shot them down like wild animals. As is well known, the first sixty years of the colonization of Australia brought to its shores only the offscourings of England, and it is not surprising that these whites did nothing for the welfare of the natives; on the contrary, they treated them with unspeakable cruelty. They added to their heathen vices drunkenness and abominable and systematic immorality, so that the poor Papuans sank ever lower and lower into indescribable depths of degradation. In the early part of this century attempts at missions were made among them, opposed, as usual, by the men who saw their foul practices hindered thereby, and by better men with the stock assertion that these people were too sunken to be reached by the Gospel. And, in fact, all missionary attempts by various societies up to the middle of the present century proved complete and total failures. Finally, at the request of Australian white Christians, in 1849 two Moravian missionaries undertook the task; but their labors were frustrated by the wickedness of the gold miners, who, in 1852, came into the land in hordes—at one time fifty thousand coming in fifteen days. In 1858 a second attempt was made by the Moravians William Spiesecke and Augustus Hagenauer, and on August 12th, 1860, the first convert was baptized. These mission stations—Ebenezer and Ramahyuk—were and are in the colony of Victoria, in the extreme southern portion of the island continent, and since then the Moravians have been working there with

wonderful success, and God has used them as His agents in changing these degraded Papuans into civilized and Christianized beings. But salvation came too late to save the race. The seeds of decay had taken too strong a root, and it is only a question of a comparatively few years when they will have disappeared altogether from the colony of Victoria. The veteran missionary Hagenauer is still at the head of the work, and, if we mistake not, has been appointed by the Government as its chief agent in all its efforts in behalf of the aborigines.

While the Papuans are thus dying out in Southeastern Australia, in North Queensland, as stated above, they still exist in large numbers and in their savage state. While they are there not at the mercy of cruel ex-convicts and licentious gold-diggers, yet their modern "civilized" enemies are the pearl fishers, who press their men and boys into service, debase them still more with liquor, and secure their women for immoral purposes. If a white man is killed, a descent is made upon the coast whence the murderer is supposed to have come, and without any attempt to secure the guilty party, a raid is made upon whatever black fellows can be found, and these mercilessly shot down. Before the advent of Moravian missionaries, no attempt was made by the Government to control these outrages. But the consciences of the Christians of Australia about ten years ago became aroused in regard to the deplorable state of these northern Papuans, and the Lutherans and Presbyterians, witnessing the success of the Moravians in Victoria, petitioned the Moravian Church to undertake the mission, agreeing to furnish the pecuniary support. Various delays, due principally to governmental complications, hindered the beginning of the work at that time. But five years ago the United Presbyterians of Victoria, New South Wales, and Queensland renewed their petition and offer. Missionary Hagenauer made two exploratory tours. He found the Papuans naked savage blacks, wild, cruel, treacherous, superstitious. The advice given to the young pioneer missionaries afterward appointed was, "Never let a native get behind you; he cannot resist thrusting his spear into you." The Queensland Papuans, like their former Southern brethren, are likewise cannibals, and have been surprised in the midst of their horrible feasts, so there can be no doubt of this awful fact. Hagenauer says, "that the abominations of their heathenism surpass what he was painfully familiar with in the early days of the mission in Victoria. He speaks of their corroborees, or nightly dances, as immoral orgies; nor could he venture to describe some of the cruel and abominable ceremonies by which their youths are introduced to manhood."

Finally, in 1891, James Gibson Ward, who had been pastor of the Moravian Church in Ballinderry, North Ireland, and his wife, and Nicolas Hey, from the Moravian Missionary Institute at Niesky, Germany, who afterward married the sister of Mrs. Ward, undertook this perilous mission. They landed at Cullen's Point in November, 1891, and began putting up the mission house at Mapoon. This remote place was purposely

selected in order to be, as far as possible, removed from the baneful influence of the white settlements. What a sad commentary is that on Caucasian civilization! The expenses of this mission have hitherto been borne almost altogether by the Presbyterians of Australia, with some assistance from the Lutherans sent direct to the mission. Sir John Douglas, the governor mentioned before, has been exceedingly helpful, and has constantly placed the Government steamer at the disposal of the missionaries.

And now began for these brave young couples a life of heroic endeavor, the heroism of which can be appreciated only by a careful study of the details of their life during the four years which have passed since then, which detailed study is impossible in an article of this compass.

An idea of the trying climatic conditions may be gained from the fact that after putting up the mission house Hey was so enervated that a period of recuperation in Brisbane was an absolute necessity. Both missionaries have had to frequently take such furloughs, but never to rest, for no sooner were they among white people than they at once began preaching missionary sermons, and arousing fresh interest in the evangelization of the neglected black fellows.

Those first months at Mapoon were times that in very truth try men's souls. At night they would hear the continuous howling of the treacherous savages, who, only two months before their arrival, had killed and eaten two white men at that very spot. But the two missionaries went bravely to work. Altho they knew not a word of the Papuan language, they at once began holding services, hoping to impress the natives in some way, and seeking by the aid of the broken English which a few of the natives spoke, and by the words they gradually picked up, to tell the blessed story of the Saviour who died to redeem these degraded, half animal savages from their living death. Schools for young and old were likewise immediately started right on the open ground, and amid incredible difficulties bravely kept up. Mrs. Ward, who did the teaching, describes one gathering thus: "There were about eighty women and girls sitting in a semicircle, most of them quite without clothing. Such a spectacle! Many of them full of sores, and, oh, so repulsive!" No wonder the brave young woman's heart sank within her, and a longing for home came over her! But, such is the power of the Lord Jesus Christ, in time He gave it to her to *love* these poor black women. How touching to see her write home less than a year after that, "Jesus seems to be nearer and dearer to us now than He ever did before!"

Thus the work went on. How it all came about only the Lord can tell; but in a year's time the missionaries had so won the confidence of these savages that they could go in and out among them with practically perfect safety. Ward often went into their camps, separated them in their fights, stopped their abominable dances, and thus gradually secured a wonderful control over the natives. They learned that the missionaries were their friends, and would protect them against the abuse of the pearl-

fishers. These latter found that the influence of the missionaries was hindering them in their immoral practices, and so they tried to induce the natives to move their camps beyond the sphere of the missionaries' influence. But Ward followed them and literally spent whole nights in their camps, by his personal presence thus preventing evil, tho surrounded by enemies, black and white.

The results of less than four years' labor have been wonderful. No converts have been baptized as yet, but the regenerating influence of the mission has been felt for miles around. Four years ago no unarmed vessel dared to put into Port Musgrave, owing to the reputation of the Batavia River blacks for savagery and cannibalism. Now they come there to make repairs. About two years ago a party of shipwrecked sailors were rescued from cannibal blacks, fed and cared for and led through miles of jungle to Mapoon by the mission Papuans without the knowledge of the missionaries until they arrived there. The blacks protect themselves from outrages by claiming that they belong to the missionaries, and have rescued some of their women from the pearl-fishers by the threat, "Missionary catch you." The blacks have been taught hymns, and now even on the pearl-fishers' sloops the name of Jesus is sometimes heard in the hymns the black fellows sing while at work.

On the other hand, the missionaries have stopped the high-handed proceedings against the natives *en masse* when they have committed crimes, and have insisted upon punishment being restricted to the guilty parties. All this has been accomplished with no other white men settled nearer than Governor Douglas on Thursday Island, one hundred and fifty miles away, and reachable only by ship. Even in the interior, when the missionaries approach the wild blacks, and they hear the words "Mapoon," "missionary," they leave their spears behind them and come out of the bush to the missionaries for a friendly palaver. Witness the power of love!

As said, no converts have been baptized, but these preliminary advantages testify anew to the power of the Gospel of Jesus Christ through devoted men to reach and influence the lowest and the vilest.

This paper cannot be closed without adding a record of deepest pathos. In December, 1894, Missionary Ward seemed to redouble his efforts for the Papuans. He, as well as Hey, made extended missionary tours into the interior; he labored incessantly in the native camps in the immediate vicinity of the station, risked his life in stopping debaucheries, taught school, preached the Gospel—in fact, labored beyond his strength, and fell a victim to the insidious tropical fever. Delirium soon set in. The nearest doctor, one hundred and fifty miles away, unreachable for the lack of a ship, reveals a situation which makes us in the midst of our civilization shudder. Finally one day the delirium broke. Ward insisted upon seeing all the blacks that could be gathered together. First all the men were admitted to his room, then all the women. His fellow-missionaries begged him to desist, but with superhuman strength he bore his dying

testimony in the native language with such power and pathos that none present at that almost unearthly scene can ever forget it. The Lord gave him just that brief period of consciousness, and, like a faithful soldier of the Cross, he used his last breath to testify of his Lord's love for fallen men. A night of frightful delirium and suffering followed, and the next morning, January 3rd, 1895, he awoke to consciousness just long enough to greet his faithful wife before passing into the more immediate presence of his God and Saviour, in the devoted service of Whom he had offered up his young life.

The three remaining missionaries were so broken down in health that they all had to leave the station ; but they have since returned, and a new couple (Edwin Brown and his wife) left England in September, 1895, for this station. At her own request, the widow of James Ward has been permitted to return to Mapoon to resume her work among the Papuan women. There's the true devotion of the genuine missionary !

Hearing such a record as this, shall we, in comfortable homes, surrounded by abundant conveniences, talk about making sacrifices for the Lord when we give a few paltry dollars to some mission cause ? Oh, for a spirit of true consecration that would send abundant men and means into the fields, crying so loudly for the harvesters !

A DARK CORNER OF THE EARTH.

BY EDWARD S. LITTLE.

As far as nature is concerned, one of the finest and prettiest portions of the globe is found in the Philippine group of islands. These islands, numbering some twelve hundred or more, are all mountainous and of varying sizes, from three hundred miles long—the length of Luzon, the largest island—to a few yards, as in some of the smallest rocky islets. The archipelago is situated a few degrees north of the equator, in the Pacific Ocean, off the southeast corner of Asia ; the chief city is Manila, with a population of 300,000, while the population of the entire group is many millions. The islands are under the government of Spain, tho England has also a claim upon them to the extent of £1,000,000 sterling, and to her they would revert if the present power were to relinquish her hold upon them. To maintain that hold, the Spaniards keep up an army of more than 20,000 men on the station, and ships of war are always in the bay. It is by force and force only that they are maintained, for they have done nothing to gain the affections of the people by improving or instructing them ; the policy seems to be not to elevate them, but to crush the life out of them and make any resistance impossible.

Poverty, which brings suffering such as occurs in Europe and America, is unknown. The cold has no terrors, for it never comes here ; the cli-

mate is tropical, and clothing is only necessary to cover their nakedness and not to keep the body warm, and the houses are built with a view to shade and not to ward off the frost ; as for food, that is plentiful and cheap enough. A man need only work a few days in the month in order to provide himself and his family with all they need ; the rest of the time he may sleep and amuse himself. As a result, the people are indolent to a degree, and will not do more than they are absolutely compelled.

The Spanish officials are appointed only during the tour of the home ministry, and their stay varies from three years to three months, or even less. The sole aim of each one is to fill his pockets with gold in the least possible time and get away home again, regardless of the welfare of the colony. Every conceivable device is resorted to in order to extort money, and impossible laws and regulations are made, so that each infraction may yield the excuse for the infliction of a punishment by the levying of a fine as heavy as the circumstances will admit. There is much oppression and little liberty. Everywhere one meets with uniformed officials or military, and fighting seems to be going on all the time. Trade is throttled by suicidal customs regulations, and all enterprises are strangled in their birth. Altogether they are in a very fair way to kill the goose that lays the golden eggs. The mountains are filled with precious metals, iron and coal, and the land bears crops in abundance ; but any attempt to develop these natural resources of the country is resisted by the Spanish officials. There are no roads, and the only railroad was built by an English company after great opposition ; and the obstructions continually put in the way of the company make it a losing concern. Commercially one could not well conceive a greater failure or a more blind and self-destroying policy than that pursued by Spain.

The religious and moral condition is not a whit better than the commercial. Roman Catholicism is supreme, and no other system is permitted ; by law all are Christians of the Roman persuasion. Churches are everywhere, and they are far and away the best buildings in the place. The finest in Manila is that of the Jesuits, which is most handsomely constructed and fitted throughout with the hardest and most expensive wood and marble, all exquisitely carved. It took twelve years to complete, and must have cost over \$1,000,000. In the city of Manila the Romanists have fine schools, in which some 2000 boys and girls are taught, and a liberal education is given them. In connection with the schools there are a fine observatory and a museum. The schools and the work done in connection with them seems to be about the only good thing the Church does. Everywhere else is seen its blighting hand, and even in the schools the training is of such a nature that the youths are absolutely in the hands of the priests not only while they are under instruction, but through life. It was repeatedly said by residents in the islands that the priests are very impure and immoral in their lives, and that by means of the confessional the women are completely in their hands. I have not the proofs at hand to

substantiate this statement, but history has again and again proved its truth ; and here, where there is not the slightest fear of obstruction or criticism, it were wonderful if it were not true. No English newspaper is published, and every item of news published in the Spanish papers must first be submitted to the archbishop for his approval. No Protestant service of any kind is permitted. A marriage service between two British subjects in the consulate was the cause of a good deal of trouble. I was asked not to go ashore in clerical dress, because the priests and officials were so bigoted that it would certainly arouse suspicion and provoke inquiry. During the Sunday we were in port I conducted a service on board and preached. Some people from the shore—Englishmen—came off to worship with us, and said afterward that that was the first Protestant service held in the islands since they had been there.

To illustrate how little has been done for the native Indians, it is only necessary to say that a few miles from the settlement they are savages, men and women going naked, and are without instruction. Spanish soldiers go through the country, shoot down those who oppose, pass on, leaving things even worse than they were, and call it government. The priests alone are wealthy, owning all the best property, and they alone are free to do as they please, altho in recent years the powers of the archbishop have been curbed a little ; yet even to-day no cargo may be worked in harbor on feast days without his special sanction, and no music is allowed in any house or at any port after ten p.m. except with his permission ; and, as stated above, the press is muzzled by him and at his mercy.

The most exciting feature of life in the islands seems to be the great Manila lottery, whose tickets are sold throughout the East. There is a monthly drawing of prizes ranging from \$80,000 to \$5. As the time of drawing comes near there is a rush for tickets, and rich and poor compete excitedly for the prize. The governor and his high officers are present at and preside over the drawing, which brings in a monthly revenue of more than \$200,000, for the lottery is a government monopoly. It is said that were it not for the lottery Spain would, through inability to raise funds, be compelled to dispose of or abandon her colony. The people are watching with interest the progress of the Cuban rebellion, and if it succeeds, it seems probable the smoldering fires of revolt will break out here also, and the native army would probably throw in their lot with the rebels. The officials do their best to keep news from the people, and cause glowing descriptions of victories to be published, but never a word of release. However, an idea has gotten abroad that everything is not as reported ; they know that their former governor is now the general in charge of the operations in Cuba, and other officers have left for the war ; a number left by the Spanish mail while we were there.

The condition of these islands affords an illustration of what Roman Catholicism can do when left to itself, and also indicates what it will do if it ever obtains the upper hand and power in our Protestant lands. The

result so far in the Philippines fills a very dark page. Look at the list : a great government gaming institution, teaching all, both young and old, rich and poor, to gamble, and placing before the people an official example of an evil life of unhealthy excitement ; trade stifled ; extortion that would make a Chinese mandarin jealous ; liberty dead ; conscience destroyed ; press muzzled ; oppression of the people ; God and righteousness unknown ; a bigoted Roman Catholicism triumphant and walking roughshod over all—this is an uninviting but true picture of this dark corner of the earth nineteen centuries after Christ came bringing light. Is this to continue forever ? Is not the light of the pure Gospel to shine here and scatter the darkness ? Is not the Word of God to be given to the people ? An attempt has been made. Four years ago the British and Foreign Bible Society sent an agent there, and with him went a converted ex-Roman Catholic priest. The latter was promptly killed, being poisoned, so it is confidently stated, by the priests ; the Bibles of the agent were confiscated, and he himself barely escaped with his life. Christ's army seems to have been defeated. No other attempt has been made. Who will avenge the Christian missionary's death by taking the Gospel of love and salvation through Christ to these who so much need such a message ? It will be a difficult and dangerous undertaking, and more than one messenger will doubtless be called upon to lay down his life for the Savior who died for the world. But such terrors have never hindered the onward march of the Church, which is a Church militant. Where are the soldiers of Christ who will go in answer to the cry for help which arises from these so long neglected, and where is the Church or missionary society that will equip and support such soldiers ?

WORK AMONG THE ESKIMOS OF CAPE PRINCE OF WALES.*

BY MRS. HARRISON R. THORNTON.

The natives of Arctic Alaska are Eskimos, and, in most respects, differ from the Indians who inhabit the country south of them. They are not, however, unlike the Siberians, their near Asiatic neighbors, or the Finns, who, from recent ethnological researches, have been found to be allied to them.

There is every reason to believe that settlements exist all through the northern part of our country, following along the " northeast passage,"

* A great deal has been written concerning Arctic Alaska by those who have cruised in Arctic waters, and gathered what information they could from the natives that crowded on board the government and whaling ships. Much doubtful material has also been gained from the yarns of adventurous and unscrupulous men, such as are usually the real pioneers in any new country. Also much that has been written has been so exaggerated, so colored, so overdrawn, that what follows may seem commonplace and uninteresting ; but coming from one who has " summered and wintered" in the largest known Eskimo settlement in Alaska, the words may possess, at least, the element of truth.



AN ESKIMO FAMILY, CAPE PRINCE OF WALES, ALASKA



ALASKAN DANCERS AND MUSICIANS IN A VILLAGE "ROSYE" OR DANCE HOUSE

out to the eastern coast. That the Alaskan, Labrador, and Greenland Eskimos are one and the same race is proven by the almost identical language. This statement will be readily attested by a comparison of the Eskimo-German grammars published by Bourquin, a missionary to the Labrador Eskimos, and by Kleinschmidt, a missionary to the Greenlanders.

Cape Prince of Wales is by far the largest and most characteristic Eskimo settlement in Alaska; and it was here that the first missionary home was established in Arctic Alaska. The native name of the place is Kin-né-gan, and comes from the Eskimo verb that means "to see." The slightly position of the place, too, would naturally suggest such a name.

In the village there are about 550 people with whom we were in daily contact for more than a year. Being thus in a position to speak of them from an experimental knowledge, it may be possible that, in presenting this field to the readers of *THE MISSIONARY REVIEW OF THE WORLD*, some hearts may be warmed toward this stolid, unimpressionable people.

Our house—the only one above ground—was built for us by the American Missionary Association, under whose auspices we were to labor as missionaries. We arrived in June, after a twenty-eight-days' voyage on a whaling ship, bringing with us our household goods and our supplies for a whole year, for we were north of Sitka two thousand miles, and had left San Francisco, our most accessible market, three thousand miles behind us.

Here we found a dark-skinned, straight-haired, savage-looking people, dressed wholly in skins. They were all bareheaded, the men and boys with heads shaven around the top, reminding one of tonsured monks.

Perhaps the most striking thing, however, in the appearance of the men was the labrets worn by them. Their under lips were pierced by large holes, protruding from which were pieces of walrus tusk, cuff-buttons or glass stopples. The women were tattooed down the chin with three stripes radiating from the under lip. Their noses were pierced, but no ornaments were worn, the hole being utilized sometimes for carrying needles. These were strange sights; but looking at this custom from an unprejudiced standpoint, it is no more barbaric than is ear-piercing in our own country.

The people live in dark underground houses, so stifling and hot, even with the thermometer outside at 35° F. below zero, that the natives, while in their *igloos* (houses), are naked to the waist.

The Eskimos are polygamous when they have acquired property enough to become so. There is always the "favorite wife," the others occupying very much the position of servants. The largest number of wives a Cape Prince of Wales native has is four. After children are born to them marriage is as permanent as with white people; but previous to that it is very common for the men to exchange wives.

The Eskimo women, as a rule, are kindly treated, and their small, well-shaped hands show how little real drudgery they do. A greater part of

their time is spent in making the fur garments worn by the family, altho they do some fishing through the ice in winter, and occasionally drive the dogs that drag home the seals after hunting.

The presence of the missionary, the establishment of the day school, the institution of the Sabbath, with its services—all these have greatly brightened the lives of this desolate people ; and were it not for the counteracting influences from without the Gospel might have “ free course and be glorified even as it is with you.”

It is certain that the moral condition of this people would be vastly above what it now is had they not been contaminated by vile, unprincipled white men. No words were ever truer than those of Rev. James Alexander, in his “ Islands of the Pacific,” that “ the saddest thing for a heathen people is to come in contact with civilization without Christianity.” Like all inferior races, however, the Eskimos strive to imitate, and this is the hope as well as the bane of the missionary in his work among them.

The *hindrances* to missionary work among the Cape Prince of Wales Eskimos are many, and some of them are :

1. The apparent lack of resources in the surrounding country to give employment to the natives. The summer season is too short to produce even the most swiftly maturing vegetable, hence the diet of the Eskimo must necessarily be exclusively meat and fish. The resources that once came to the Eskimos through ivory from the walrus and whalebone from the whale have all been taken from them by ships sent out by trading companies from the States. Should an Eskimo be fortunate enough to get a whale or walrus, he too often barter it for whiskey when it should have been exchanged for flour and cloth. Thus, on account of this lack of native resources, the missionary loses the opportunity, afforded in some countries, of teaching the people habits of industry and thrift.

2. Prostitution of native women by traders and whalers. The people are so poor that the inducements offered to women by those who wish to seduce and degrade them look like fortunes. One so-called chief forced his sister to become the mistress of a whaler just for the rifle and cloth offered. Instances of young girls—one not fourteen years old—being seduced, locked in whalers' cabins and carried north on their whaling expeditions, have occurred.

3. General counteracting influences. On Sunday the missionary goes before his unenlightened audience with the “ Thou shalt nots” of the Decalogue. On Monday these natives go on board the ships to trade, and they see and hear nearly all these commandments broken. The poor Eskimo, not knowing how to distinguish between the good and the bad, naturally follows the example of those who will bestow on him the largest amount of worldly goods, thinking them his best friends. Not all Arctic traders and whalers are thus devoid of uprightness and principle, but the number of those who are is large enough to hinder the work of the missionary.



AN ESKIMO SHOWING BY PANTOMIME THAT HE WOULD RATHER STAB HIMSELF THAN INJURE THE MISSIONARY.



CAPT. PRINCE OF WALES NATIVES IN "KYAKS" OR SKIN COVERED CANOES.

But for the promise that "One of you shall chose a thousand," we might despair of ever counteracting these evil influences ; but already there are hopeful signs in this mission that is only just in its infancy ; and if we will support the consecrated workers there who have left behind them the luxuries of civilization, who hear from home people but once a year, who are willing to suffer cold and endure hardships, we may soon see dark faces and darker hearts lighted up by rays from the Sun of Righteousness.

THE PRESENT OUTLOOK FOR MISSIONS IN TURKEY.

NOT BY A MISSIONARY.

God's work never suffers from a baptism of fire. His methods of dealing often seem wrong to man's mortal eye, but with the eye of faith we can still see Him triumphant and His kingdom ruling over all. It is of supreme importance in such times as these to keep this fact in mind ; for, once let go our faith, and all is blackest night. Wherever we look to-day, all over the eastern section of this land, devastation and death confront us ; but for our Master's word of comfort, one could see nothing ahead but absolute ruin of all missionary work, past and present.

It is not necessary to our purpose to enter here into a catalog of all the horrible details of the past months. The world has read the accounts of the various massacres till its heart was sick, and it turned away in horror ; but for the heroic missionaries on the scene of carnage, there has been no chance to turn away, even tho their hearts were bursting with sorrow and sickness. The wails of distress all about them have constituted an incessant and heartrending demand for relief, which they have done all in their power—yea, and beyond their power, too—to supply. Little time has been left them for the many letters they would write, and very much of the story of each city and district yet remains untold for lack of time to tell it ; but when those indefatigable workers do get a chance to look around them on the ruin of their years of labor, it takes the stoutest heart some moments to recover from the shock.

The damage done in the recent massacres to direct mission property, aside from the incidental bullet-marks on the Girls' School Building at Marsovan, and some articles lost in other places, consisted in the burning of the Theological Seminary at Marash on November 19th, and the looting of all the mission buildings at Harpoot and the burning of eight of them on November 12th. The fire at Marash probably saved the lives of the missionaries, as it recalled the plunderers to their wits and frightened the government by fear of indemnity. But now the indemnity demanded is not forthcoming. In the Harpoot affair, the duplicity of the Turks is well illustrated in the reply they give at different places to the indemnity demand. In Harpoot the officials declare that the buildings were fired by

the Koords, and that they themselves were powerless to prevent it because of the overwhelming numbers of the attackers. In Constantinople the United States Minister is met by the objection that it was the Armenians who set fire to the premises, and then tried to turn the guilt off on the innocent Turkish soldiers; and meanwhile word is sent to the European papers that the whole story of burned buildings is false, that no fire has occurred, and that the missionaries at Harpoot as everywhere have always been fully protected by the government. Under such circumstances, and in the face of such wholesale official falsehood, it is rather hard to see how the value of the property is ever to be collected; but still the brave missionaries work on in faith, believing that at the right time the walls will be rebuilt. Meanwhile, the work is cramped and crippled.

Much more terrible has been the destruction of churches, schools, and parsonages all over the land. It has been absolutely impossible thus far to get a complete list of places of worship or schools destroyed; but in large districts, like the province of Diarbekir, scarce a single church remains standing, save one or two now converted into mosques or stables. In many cases the church was the pyre of hundreds of Christian martyrs, who refused life at the price of denying the Lord that bought them.

More heartrending still is the long list of the dead. The very life of the Church seems to have been aimed at and struck in the butchery of so many pastors and teachers, and such numbers of their flocks. The details are not yet all in, and doubtless a large number of places can never be reported till the last day; but itemized lists are already at hand telling of the butchery of at least twenty Protestant pastors and many times that number of Gregorian priests, and of 37,085 Christians. Of this number most are Armenians, with a very few Syrians and others. At first sight, this, too, would seem a great blow to the cause of Christ; but the Church in all ages has found the blood of its martyrs to be most fertile seed.

A very much more serious problem coming before the Church to-day is with reference to those poor wretches forcibly converted to Mohammedanism; for there have been many whose courage wavered when given the alternative of Islam or the most cruel and lingering of deaths, and they chose to live. These "converts" are now fed and housed, in many instances at government expense, and are being taught the tenets of their new faith by those who but yesterday shot down their fathers and violated their daughters; 40,950 such conversions are known of; the number is probably far too small, but these poor victims of weak consciences are now eagerly watching for the moment when they can again confess Christ and live. Tho they hold to the outward forms of Islam, these thousands are still praying to Jesus in heart. This problem is the one at present claiming all the attention of Sir Philip Currie and M. Nelidoff, the English and Russian ambassadors. Judge not these poor Armenians, oh ye who kneel on velvet cushions to pray in a land of religious freedom; our Lord forgave His Peter, tho he denied Him thrice for fear of a maid servant's

tongue ; and who dare say there is no hope for these poor, hounded, homeless, hungry beings ?

The terrible want and destitution all over the land is being made clearer as the months wear away. In many places the winter has been a mild one, and this with the relief distributed by the missionaries has saved thousands of lives ; but now comes the sowing time, and there is no seed ; the garnerers are all empty, and even money will not buy the corn that doesn't exist. How these poor myriads are to get any fresh start is a problem that is difficult of solution.

As a natural result of such horrid crimes, the surviving Armenians as a class throughout the country have lost their confidence in everybody, and are in a poor mood to be approached by any foreigner. They have no trust at all in the Sultan, for they all know what the world has been so slow to believe, but which is perfectly well established now—that the Sultan is himself personally responsible, having ordered these massacres, and that he has rewarded the obedient tools who did his bidding. They no longer look to England, for she—poor, craven England !—has officially denied her responsibility toward them as well as her power to help them.* Russia, too, has proven herself treacherous and doublefaced ; and according to the statement of one of her high officials, “wants Armenia, but doesn't want the Armenians.” The other “powers” are not large enough, and the United States is too far away, so the more cool and calculating Armenians can see nothing ahead but blank despair. The more desperate spirits say they may as well die fighting as be slaughtered, and you have immediately the revolutionary party in its most reckless form. Encouraged, on the contrary, by their success in blinding Europe's eyes, the Turks gloat over the blood shed and the booty already obtained, and promise themselves still richer harvests while Europe sleeps. There are those among them who are ashamed of the deeds of the past months, and who wish to see order re-established in the land without the elimination of the Armenian ; but, as a race, the Turks have no very friendly spirit toward Christianity, and the tiger once roused within them cannot easily be quelled when absolutely no punishment follows murder, robbery, rape, and arson.

The recent publication of the tardy British bluebooks on Turkish affairs have given official publicity to what has already been well understood in Turkey for years, and which has been mentioned before in the REVIEW.† Only the wily Northern Bear is aiming not only at the Protestant work here, but at the Gregorian Church as well, and prefers to make a cat's-paw of the Turkish government now rather than exterminate and exile the Armenians herself after taking possession of Armenia. That the Sultan has been aided and encouraged by the Russian ambassador in Constantinople, M. Nelidoff, in his delays and refusals to institute reforms,

* See Lord Salisbury's speech to the Nonconformists.

† See November, 1894, p. 821.

there is no doubt ; and the dastardly policy of Russia is daily becoming clearer. Add to this fact the other one, that there is to human view nothing to prevent Russia from taking all the six so-called Armenian provinces when she chooses, and that in all probability England herself will soon request her to do so, and the present outlook for missions and missionaries is not a brilliant one. We must also look at the physical condition of the missionaries themselves. They have all been through an awful strain, with no let-up for months, and the effect is naturally beginning to be felt. It will be necessary for quite a number of them to get away for a rest and change this coming summer, but will they be allowed by the Turks ever to resume work at their posts? Of course, Russian interests demand the removal of every missionary. Will Turkey, then, exclude all who go? She has already begun to do so. She has notified the United States Minister that two of them, now in America, will not be allowed to return. She has accused another of complicity in murder and revolution, simply in order to get him out of the country. She has likewise brought false charges against others also, but such as even her own false witnesses could not sufficiently prove. May our own Government not be hoodwinked into allowing such disregard of treaty rights. But all these actions indicate the commencement of a policy of persecution that is calculated to hinder and retard the missionary work for some time to come. God grant that some other solution may be found for this vexed question, and that Russian orthodoxy may not be the successor of Moslem fanaticism!

It is, indeed, a gloomy outlook that has here been pictured ; and were this all, and could no silver lining be discerned, well might the missionaries sit down each under his juniper-tree and request for himself that he might die. Thank God, even under these most trying circumstances there are elements of hope, and a brighter day is sure to come in God's own time for this poor land. First among the encouraging signs may be mentioned the increased attention centered on this land and its Christians, and the loosening of purse-strings in the Anglo-Saxon world for these Armenian sufferers. Man is a selfish animal, but where he does give his wealth, he gives also his sympathies and prayers ; and thousands of hearts are turned to-day toward Turkey in loving petitions that will not be unanswered. The missionaries have, time and again within the past five months, been deprived of all hope in everything but prayer ; but God's answers to their petitions have been so wonderful as to greatly increase their faith and zeal, and they now feel more than ever before the value of united, fervent prayer on their behalf all over the world.

Another reason for courage is the open expression, on the part of scores of Turks, of disgust at the horrid methods employed by their sovereign against their fellow-beings, and of sympathy with their suffering. Many a Moslem has risked his own life, and some have lost their lives, in a gallant defense of Christians from the frenzied mob of Turkish soldiers and

Koordish cut-throats. Notable instances of this kind come from Hadji-Keny, Aintab, Kara Hissar Sharki, and other places. It means more than mere friendly interest when a Turk thus endangers his own neck to save some ghiaours; it means the presence, deep in his heart, of the true Christ-spirit of unselfish love for right. Such examples prove that the death-blow has not been struck to missionary effort, even among Turks.

Further, a great point has been gained in connection with the work of relief which has its center at the capital. The Patriarch and the Gregorian Church as a whole have been convinced that the missionaries are really the friends, not the foes of their race. Unable to send his money in any other way, the Patriarch has sent large sums through the mission, and has expressed his pleasure at the method of its distribution. What a wonderful difference in tone between the fierce anathema of the patriarch in 1847, excommunicating all evangelicals, and the recent words of his present noble successor, Mgr. Mattéos Isnirlian, to a party of Armenians: "Yes, we all owe a great debt of gratitude to our missionary brothers for their work of relief!" Gregorians and Protestants have for months been working side by side, making garments to send to the destitute, while in the interior the missionaries are the great distributing centers, whose guidance and assistance the Red Cross Society will find absolutely necessary in their work. In spite of the despicable meanness of the government in some quarters, where the inhuman tax-gatherers take away almost every piastre given for relief, or throw the starving refugee in prison because, forsooth, he can pay no taxes when his house and vineyard have been destroyed by these same men—notwithstanding all imaginable opposition and discouragements, the grand work of relief goes on; and though hundreds, perhaps thousands, have died of starvation and cold, thousands more are living to bless the missionaries for their relief work. The very fact that at such times of personal danger these faithful servants of Jesus have stuck to their posts and endured with their people the loss of earthly possessions will make it easier hereafter for them to reach the hearts of those whose suffering they have alleviated and whose lives they have preserved.

Another fact calling for thanksgiving is the spiritual quickening of the Christians in many places. In Sivas, a weekly prayer-meeting started among the women at the time of the massacre has an average attendance of three hundred. Similar gatherings for prayer are held in many other places as a result of these butcheries, which have taken away all other sources of hope, and have strengthened faith in prayer. The stories of their martyred fellow-countrymen and women has stirred up the lethargic souls of many who have consecrated themselves anew to the service of Jesus. Of course this has not been the case in all places. Abject terror and rebellious anger sometimes still hold sway and embitter the soul against the God whose ways are so mysterious; but is this strange? Pray for these pitiable afflicted servants—yes, still servants of our Master,

spite of their stumbling and falling under sore temptations—that their faith fail not.

The present outlook for missions in Turkey is not a bright one. Seldom has it been so terribly dark; but the workers are not discouraged, tho in tears. They only cling with a more perfect trust to the hand of their loving Father, while they look out through the mist of carnage and blood and pillage and fire over the seas to the friends afar, and plead for succor for the distressed, and for such a stream of united supplication at the mercy-seat as shall prevail over all the efforts of the evil one, and bring this whole country to the feet of its Lord and Master.

THE WEST AFRICA GIN TRAFFIC.*

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

A vigorous discussion has been carried on during 1895 in British circles upon the extent of the liquor traffic ravages in Western Africa, and the most effective means for curtailing it. Following a striking article in the *London Times* of March 8th, entitled "Spirits in Africa," there appeared on June 4th in the same columns shocking revelations of the gin traffic in West Africa from the pen of Herbert Tugwell, Bishop in Western Equatorial Africa. He observed that "gin and rum are being poured into the country in appalling quantities and that almost without let or hindrance," resulting in a lamentable obstruction to native civilization. This powerful rejoinder was a reply to an apologetic letter stating that altho the quantity of spirits imported was considerable, it was spread over a wide area, and, consequently, the individual consumption was small and practically harmless. *Per contra* Bishop Tugwell describes his recent observations.

Early in 1895 the lady missionaries of the Church Missionary Society in Abeokuta could not visit the native women in the compounds on account of the prevailing drunkenness. Respecting the outlook in an interior town one of the society's agents informed him: "The people are quiet. Kidnapping, murder, and human sacrifice are dying out under the

* Since the above article was written a cable advice of date October 16th, from Lagos, states that the import duties in that colony on spirits has been doubled—viz., from 1s. to 2s. per gallon, by the Lagos Government. There is every probability that this measure has been urged by the British home authorities in consequence of the powerful agitation during the past year against the wholesale supply of drink and its disastrous results in British West Africa. This resolution, which may be enacted in the Niger Coast Protectorate, is viewed with mixed feelings by British merchants, who fear that it may drive the trade both in spirits and other goods into the neighboring colonies. The apathy of the German authorities to join in the West African drink traffic agitation has some explanation in the fact that nearly the whole of the spirits are manufactured in Hamburg and Rotterdam, and admitted into the German colonies of the Cameroons and Togolam at the shamefully low duty of 2s. 6d. per gallon. All honor to the British for this humane and, eventually, economical step, which will secure the universal approbation of the friends of the African race. J. J.

influence of British jurisdiction, but drunkenness is increasing—the people are taking to this gin.” The bishop candidly states that the Church Missionary Society missionaries, the Roman Catholic, and the preachers of the Lagos native church have utterly failed to evangelize certain districts near Lagos, implying that the drinking habits of the people were mainly responsible. In the compound of a village chief the bishop asked him : “ What makes the hearts of your people so hard and their houses so shabby ? ” The chief answered by pulling aside some bushes, and told the bishop to look beneath, where he saw “ hundreds, if not thousands, of empty gin bottles.” On another occasion he says that, reaching the market town of Igaun one evening last January, he wished to hire a canoe to take him over to Lagos, but was informed that he could not cross the water that night, as “ he would find all the town drunk,” a testimony, alas ! which he confirmed. The bishop was a pained witness of revellings in the market-place : women dancing wildly and men quarreling in drink. A merchant visiting Ibadan for the first time told Bishop Tugwell that he was struck in the town and market-place with the absence of English goods, altho the natives brought down large quantities of palm oil, kernels, sheep, goats, yams, etc. The bishop replied that *wholesale exchange in spirits* represented the development in trade !

To minimize these statements, Sir Gilbert Carter, Governor of Lagos, attempted a refutation, which indicates the attitude of one civil representative of Great Britain toward the drink question in Western Africa. Admitting the trade in spirituous liquors an evil, he does not, however, think that there is as much drunkenness as in many English towns. This observation may be met by a reply of Mr. Chamberlain to a member of a deputation waiting upon him in reference to West African railways on August 23d last. It was remarked that on the Gold Coast during 1894 “ the consumption of alcoholic liquors by the natives was far less than it is in the United Kingdom.” “ Yes,” retorted Mr. Chamberlain, “ but that does not amount to much. I should be very sorry if all the natives in Africa consumed as much per head as is consumed in the United Kingdom.” Sir Gilbert says that the natives visiting Ibadan and Abeokuta do not take more than a friendly glass and avoid excess. Then he continues : “ Personally I should be sorry to see the spirit traffic abolished in West Africa, because I happen to be charged with the duty of finding the necessary funds to carry on the machinery of government in one of the West African colonies, and *I know of no more satisfactory means of obtaining money than by a duty on spirits.*” He also denies the poisonous nature of the gin imported, which, if adulterated, is generally effected by water. Again he says : “ I fail to see why the import of spirits into West Africa should be prohibited any more than the manufacture of spirits should be prohibited in Europe. Here lies the root of the matter—it is a question of human freedom. Like the candid but indiscreet bishop, I prefer freedom to sobriety, especially when it can be proved that sobriety can be at-

tained without prohibitive measures from an economical point of view." Sir Gilbert finally observes that it is in Mohammedanism that an antidote can be found to drunkenness, inasmuch as its path of conquest in West Africa is marked by its converts from paganism discarding the gin bottle, whereas Christianity fails to win by its abstruse tenets, and, therefore, its agents usually lay the blame on the gin and allied compounds. He even lauds the self-respect and dignity of the Mohammedan convert to the utter disparagement of his Christian brother.

As might be surmised, this extraordinary epistle called forth many replies. One writer said: "The gin traffic is identical with the cause of human freedom!" The people of Abeokuta may be denied the right of self-government, kept from the ballot-box and hustings, compelled to obey laws which they never made or be imprisoned, etc., "but the cause of human freedom will be shamefully betrayed, and in their case utterly lost, if you dare to prohibit the gin traffic!" On the Mohammedan aspect Mr. Morton Smith, honorary secretary of the Bishop of Sierra Leone's Diocesan Fund, writes: "To those who do not know Sir Gilbert Carter's views on Mohammedanism, his letter to the *Times* must seem strange. To advocate a religion which has produced the Armenian trouble, which is gradually disappearing from Europe, and which is the cause and preserver of slavery in Africa, hardly appears consistent with the ordinary views of Christians; but these are just the views which Sir Gilbert publicly advocated in Lagos when he assisted, on July 28th, 1894, at the opening of the mosque in that town." But suppose Mohammedanism had complete success in Western Africa, Sir Gilbert would lose his duty on spirits and be obliged to find his revenue from another source. To Sir Gilbert's letter of extenuation Bishop Tugwell sent a further reply, containing fresh disclosures, a copy of which appeared in the *Times* of August last.

Previous to considering the humane and economical phases of the subject, the wise and statesmanlike utterances of Colonel Cardew, an official of superior rank, to Sir Gilbert Carter in West Africa, may be quoted. These were made before the Liverpool Chamber of Commerce on August 1st, 1895. "He expressed the hope that the traffic in spirits would give place to other sorts of commerce. There could be no doubt that the importation of spirits into the interior did great harm. Wherever he had found a drinking chief, there also were signs of neglect and destitution. This conclusion was fully borne out by independent official testimony. He questioned, indeed, whether the traffic did not, in fact, injuriously injure our commercial interests. Its entire prohibition in the West Coast was impossible, but if by concerted action between the powers having possessions in the coast a higher duty were imposed on liquors, the demand would decrease, and other wants would be created, which would more than make up the volume of trade. Possessing a large population of superior and Christianized natives, Sierra Leone and the district presented a particular favorable field for commercial and railway development." Such a frank

declaration from an official of high station will have distinct influence in the not distant legislation affecting the drink traffic in West Africa.

Tho the colony of Lagos, as elsewhere, must be self-supporting, it is folly, if not contemptible, to fall back upon revenue from drink. Even if the situation is relieved for the present, "it is at the price of ruining legitimate trade and cutting away the roots of all future prosperity." Most conclusively has it been shown that in dealings with native markets the development of the demand for liquor kills the demand for other goods. Proof of this may be obtained from many sources. If, as is argued, in regard to Lagos, that the value of the imports of gin and rum into Lagos for 1893 only amounted to £93,508, while the value of other imports was £749,027, yet the sum spent on spirits is enormous when compared with the poverty of the natives in the requirements of civilized life. On the other hand, the Niger Company, whose territory is ten times as large as that of Lagos and the Niger Coast Protectorate together, shows that it is possible to keep out the drink practically and yet maintain an effective administration without the "stinking" revenue that drink produces. Its annual import of spirits is 163,000 gallons only, as against 2,000,000 gallons imported into the Niger Coast Protectorate and another 2,000,000 into Lagos, while the governor of the company says that during 1894 no spirits were known officially to have entered their territory.

The unreasonableness of the demand for revenue from drink has a powerful object lesson from Basutoland, South Africa, where, by the fact of its geographical position, its absence of a white population, and the enforcement of a law of prohibition, the development of trade and the elevation of the race has no parallel in any other native community in whose midst liquor is freely admitted. Of the whole import trade with British West Africa it is said that one fifth consists in spirits, plus the duty paid by the native consumer, about one third, but, subtracting that portion of the trade which is created by the wants of the white population, it is undeniable that fully one half of the produce brought to market by the natives is bartered in exchange for spirits. In scathing terms Major Lugard exposed, in the pages of *Blackwood* last June, the rottenness of the revenue plea and of the other one, that if Britain did not import the poison France and Germany would. Notwithstanding that the greater part of the spirits imported by the West African colonies are of foreign manufacture, there is no excuse for this wickedness being tolerated by the English Government, by whom the welfare of the native populations are supposed to be protected. A policy of either total prohibition or the enforcement of uniform and far heavier duties throughout the West African settlements is imperatively demanded. The present condition of an unrestricted liquor traffic with a moderate duty is not less vile than shortsighted. Mr. Fox Bourne, of the Aborigines Protection Society, says that if prohibition is "scarcely possible," two thirds of the whole distance toward prohibition may be accomplished by raising the duties with a dimi-

nution in quantity of spirits imported. Wherever the interior from the West African seaboard has been opened to commerce, etc., it has been noticed that the volume of the liquor traffic has increased out of all reasonable proportion with general trade, which makes the agitation for England's cooperation with France and Germany in equalizing an increased rate of duties upon their portions of the coast a bare matter of justice and foresight, not to say humanity. Especially is this appeal made to the Anglo-Saxon speaking world on behalf of the native population in British West Africa, which alone reaches, according to latest calculations, 40,000,000 of souls. In Darkest Africa, whatever may be the case in Europe, spirits are destructive of the body and soul of the much-sinned-against African. Those who are acquainted with the effects of drink on the negro declare that the moral guilt of the white importer, whether in Boston, Liverpool, or Hamburg, who makes a profit out of this hideous degradation and deeper barbarism, is no less than that of the slaver; while to some it seems that the drink traffic in Africa to-day is a greater curse than the slave trade; therefore from many lands

‘ Give prayer and purse
To stay the curse,
Whose wrong we share,
Whose shame we bear,
Whose end shall gladden heaven !’

HOPEFUL SIGNS IN CHINA.

BY REV. GILBERT REID, PEKING, CHINA.

Criticism may be truthful but not always correct. It can be biased as well as flattery. During the past year China has been maligned as never before. Her weak points have been exposed, and no strong points have been taken into the account. China has appeared as the foe of missionaries, while her mandarins have been accused of heading the opposition. Such being the unfavorable aspect of China, I desire to indicate some of the favorable aspects. Having personally experienced during the year many acts of kindness, especially from the nobles and mandarins, whose acquaintance I have tried to cultivate, it is only fair that I reciprocate the kindness by a few words of appreciative testimony.

In the first place, we should not minimize, as many have done, the favor of the Government to missionaries in the interior. While no treaty as such has stipulated that missionaries could reside or secure property away from the treaty ports, yet in 1864 regulations were made between the Chinese Foreign Office and the French Minister, whereby the Roman Catholic missionaries could purchase property in the name of the Church, while requiring that notice of intent to purchase be previously given the local

authorities. On the basis of "the favored nation clause" in all treaties, all nationalities have secured for their missionaries similar favors. This year, when China was in extreme weakness, France seized the opportunity and rescinded the regulation requiring that notice be given to the authorities, and demanded instead that missionaries of the Roman Catholic Church be no longer hindered in securing property. Such is the present favor by law of the Central Government. Hence missionaries, either Protestant or Catholic, are found in every one of the provinces.

The criticism often passed is that missionaries, in spite of the law, are annoyed, opposed, and frequently attacked and maltreated. The execution of the law is not equal to the law. In this is China the only country at fault? There are two ways in which we may view this legal regulation. One is, that it shows wonderful favor and toleration of a non-Christian ruler; and such being the case, missionaries should seek to respond to the favor and be lenient on little matters rather than too exacting and recriminating. Another view is that these privileges have been forced from China against her will. In such a case missionaries, for the good of their religion as distinct from political interference, should appreciate the difficulties of China, and again be lenient rather than severe.

Japan has often been magnified of late to the discredit of China, and yet Japan never allowed foreign missionaries to go as such into the interior or to purchase property. They went only for travel or scientific investigation. For no other cause were passports allowed. Hence the missionaries appeared, first of all, as educationalists, and commended themselves to the educated classes. In China the interior has been covered by all kinds of missionaries, many of whom made light of education, and very few of whom have commended themselves to the *litterati*. Should we blame China too severely if here and there opposition arises? Even Spain and Austria will not allow Protestant Christians to build churches as do the Catholic Christians, while Russia excludes and persecutes Romanist, Protestant, and Jew. Why do not zealous people agitate for a protectorate or dismemberment of those countries? In fact, the toleration of China, a non-Christian nation, toward Christian workers of all creeds and grades is a matter of surprise. Where is there an equal except Siam? If missionaries are considerate and courteous as well as zealous and aggressive, there is no reason why the spirit of toleration may not grow rather than die away.

A second favorable aspect of China is the growing demand for reform. I do not say that reform of all kinds will come, but there is certainly a demand for it and much talk about it. The most striking illustration is right here in Peking, where, if anywhere, reform should begin. Owing to a close personal acquaintance with the most active movers, I am able to speak with a certain amount of enthusiasm. The movement has originated among the younger men, and especially from the Censors and Hanlin, men who heretofore have been regarded as anti-foreign and anti-progressive.

Early in the summer I had long conferences with two intelligent young men who have been the real leaders in the cause of reform. They first urged me to at once start the scheme which I had in mind ; but as I delayed, they decided to go ahead themselves. They have seen the growing danger of the country, and have determined on new measures. Their present effort is in the line of enlightenment. They want to spread abroad knowledge, science, education, literature. Their reform is, therefore, intellectual in its kind. More is no doubt needed, but the critics of China, who have declared that she will make no change, should be the first to praise this change, however incomplete. An association for general enlightenment, or a reform club, has been actually started in conservative Peking, and Viceroy Chang Chih-tung, of Nanking, has contributed to it 10,000 taels, or some \$8000.

I may say that these young men are by no means hostile to moral or religious reforms. Their main advisers among foreigners thus far have been two missionaries, Rev. Timothy Richard and myself. I have, furthermore, been invited to act as their foreign secretary or assistant ; have been invited to stop at their headquarters, and have received their endorsement of a mission among the higher classes to be *connected with* their scheme, if in the future it should be deemed feasible.

The highest officials are now discussing more than ever measures for reform. They realize that if China does not reform *now* she will, ere long, cease to be.

In conclusion, I would give a call, not for ministers, but for Christians. In all the new spheres of usefulness what we want is the presence and blessing of educated men, moral, clean, upright, and Christian. Not merely the preaching part of Christianity is needed, but the varied beneficent *living* of Christianity. I would be glad to hear from young men who are willing to aid China and the cause in any of these lines of beneficent intelligent service.

The crisis is here ; may the good Lord send His own messenger, to meet the need and help save the land !

Men used to object to sending missionaries to the interior of China because they said the doors were not yet open. They seem to think that the servants of the Prince of Peace must go to war with the Chinese, and blow the people to pieces—perhaps force more opium upon them ; and then, when the devil has done the devil's work, it will be safe for missionaries to go in there. If the Apostles of old had waited until there was a treaty between the Pharisees and Sadducees, on the one hand, and the Roman Empire on the other, to allow the peaceful propagation of the Gospel, the world would not have been evangelized to-day to the extent it is. We need not expect to find a door open until, like Peter, we come up to the great gate ; and then God can cause it to open of itself—as, in point of fact, the door of Inland China did.—*J. Hudson Taylor.*

NINE CENTURIES OF BUDDHISM—IV.

BY F. B. SHAWE, LADAK, TIBET.

The last chapter in Subhadra's catechism treats of "*The Brotherhood of the Elect*"—*i.e.*, of the priests or lamas.

Question 159. What applicants are refused admission into the order?

Answer. All those suffering from infectious or incurable diseases, . . . all debtors and persons answerable to the law, etc.

The "religion of love and compassion" has no hope to hold out for the leper, the blind, the maim, or the deaf. They are incapable of attaining salvation. The statement about "persons answerable to the law" does not tally with facts. Until the Dogra invasion put an end to Ladaki independence and the rule of the lamas, criminals were regularly received into the monasteries, which enriched themselves from their lands.

Question 164. What are the ten vows of the Brotherhood?*

1. Not to kill or injure any living being.

The disregard of this rule by the lamas whenever obnoxious heretics are concerned has been referred to above. Such deeds are indeed carried out by the laity; but the laity would not stir if the lamas attempted to restrain them instead of urging them on. The fact that their hands are not literally stained with blood is quite sufficient to put any qualms of conscience on the part of the lamas to rest. But they even go further than this. In the early times of Buddhism in Tibet, King Ralpachan persecuted the priests, until a disguised monk assassinated the king, and gained lasting honor to his own name by the foul deed. Nor are the lamas more tender-hearted when punishment only is intended. Pushing pins under the finger-nails is, if the Ladaki are to be believed, a not uncommon punishment in Tibet. Capital punishment is inflicted by drowning, as by this means the actual shedding of blood is avoided. In Ladak itself thieves used formerly to be punished by being beaten with thorns prior to being driven out naked into the desert. The king of Ladak was obliged to keep a specially well-paid clerk for documents intended for Lhasa. If a single spelling fault was discovered—and Tibetan orthography is extraordinarily difficult—orders were received that the writer's hand should be cut off. The Ladaki also state that if a man makes himself obnoxious to the Lhasa authorities, he is politely invited thither, treated most harshly during his stay, and dismissed with presents. Unfortunately such people usually either fall into a river on the return journey or die of some mysterious disease, and it is an open secret that they are

*The first eight are the same as five obligatory and three voluntary vows of the laity. We must again go into detail, but can be briefer, for it will in many cases be sufficient to point out that the lamas are no better than the laity.

either treacherously pushed into the water or poisoned. I know of one man who received such an invitation, and promptly fled into British territory. Tibetans are reputed to be adepts at poisoning, and there can be no doubt that several Dalai Lamas have met with their death by this means. Only a few years ago some of the inhabitants of a village near the borders of Kunawar were lax in payment of revenue. The Lhasa government thereupon ordered the thigh bones of defaulters to be broken, a sentence which was actually carried out on those who did not succeed in escaping over the frontier. For these orders the Chinese suzerainty is in no way responsible; they emanate solely from the government of "the sinless and compassionate" Dalai Lama.

The practice of the lamas with regard to animal food has also been already noticed. The treasurer of the great Hemis monastery can give accurate statistics of the numbers of sheep and goats annually slaughtered for the consumption of the priests. Visitors of importance are presented on behalf of the monastery with one or more sheep, altho every one knows that they will be slaughtered and eaten. In both these cases the lamas themselves are not the actual butchers, but this fact rather increases their moral guilt, inasmuch as they force laymen to do what they consider to be in itself wrong.*

2. Not to take aught not one's own or that is not freely given.

I have many times heard complaints from laymen about the grasping nature of the lamas. No bread, no tea, no butter is good enough for them. For whatever thing they express a wish, the laity *have* to fulfil it; if they decline, the lama refuses any further services. In addition, many lamas are notorious thieves, and laymen are afraid to leave a lama alone even in the private chapel of each house. But in no case is any complaint made. The lama possesses power over demons, and fear of this power makes the laity submit to all insults and deprivations. Not even the letter of the law requiring a free gift is fulfilled, much less the spirit. As the individual lama, so also the "Brotherhood" in its corporate capacity. I have in my possession a set of legal documents relating to the history of a family in Leh. In nine cases out of ten they relate to unlawful attempts made by the monasteries to put themselves into possession of lands, houses, etc.

3. To live in absolute continence.

But many lamas, especially among the red sects, are married and have a family. This is, indeed, tho not according to Buddhism, yet a welcome

* I was once traveling in the company of a number of lamas. In fording a stream, one of a flock of sheep they were driving was carried away by the water, and in imminent danger of drowning. Seeing the lamas standing by helpless and apparently afraid, I rescued the beast for them. To my surprise, my servant afterward informed me that I had not done them a very good turn, for they would have been better pleased if the sheep had been drowned, and they could have made a feast off the carcass!

deviation from the rule, for it tends to guard them from the irregularities into which celibate lamas often fall, as is abundantly attested by their own confessions, by the unanimous statement of the laity, and by my own observations as to the prevalence of disease in monasteries.

4. To speak the truth always.

The lamas are no better than the laity in this respect, not only individually, but in their corporate capacity. When the land-tax in Ladak was revised, the monasteries represented that they devoted themselves to the free education of the people, thus gaining a permanent exemption from four-fifths of the tax levied. Their assertion about free education is, however, a sheer lie. It is notorious, and has been told me scores of times, that the lamas only educate young monks. Laymen have to provide themselves with such education as they can get.

5. Not to use intoxicating drinks.

It will be remembered that, according to Subhadra, the strict observance of this rule is incumbent on priests. But the monasteries are the chief distilleries of a powerful barley brandy. Topsy monks are no rare spectacle.

6. Not to eat at unseasonable times.

I believe that this rule is fairly well observed in most monasteries, but there are exceptions.

7. Not to take part in dancing, singing light songs, frequenting public shows, nor any other worldly dissipation.

Almost the only public shows in Ladak are the entertainments in the monasteries, in which dancing by the lamas (the so-called "devil-dances") are the chief feature. It cannot be urged that this is a part of religion. The people designate the entertainment by the same word as they apply to a military parade, a juggling performance, or a fight. In their opinion it is all a "show," nothing more. Moreover, when the Wazir of Ladak gives a dinner to any European visitors, the lama-dance is a regular item in the evening's amusement. The lamas not only attend public amusements, but themselves give dancing entertainments to the public.

8. Not to wear ornaments, use secrets, oils, cosmetics, or whatever else tends to vanity.

Altho lamas and nuns do not wear earrings and other ornaments, they use whenever possible the best cloth and sometimes even silks for clothing.

9. Not to use soft and luxurious beds, but to sleep on a hard, low couch.

By observing this rule the lamas do not in any way distinguish themselves from the laity, because beds are quite a new thing in Ladak, and are only affected by those who have been very much influenced by Indian

customs. The people, including the higher classes, sleep on a couple of felt rugs spread on the ground, using their clothes as covering.

10. Not to live otherwise than in voluntary poverty.

This rule is only laxly obeyed in the letter and flagrantly transgressed in the spirit. The monasteries of Ladak are the largest landholders in the country, besides drawing an immense revenue from the offerings of the faithful. Any visitor to a monastery can convince himself by actual experience of the eagerness with which a bakshish is clamored for by the monks. The bakshish should also, in their opinion, stand in relationship, not to their services, but to their supposed position in the social scale. Of course this money is kept by the monk who receives it. On one occasion I offered a monk a bakshish, which he declined. He called, however, later on at my tent and claimed his reward, explaining that on the previous occasion a superior lama had been watching, and would have taken two thirds of the gift for himself.

This cursory examination of the chief rules as applied to and carried out by the clergy leads, therefore, to precisely the same result as when the laity are considered. The men who ought to be leaders, themselves transgress the most fundamental rules. I know of only one exception to this state of affairs. The monks of R—— monastery are universally reputed to be far above the rest. They allow no meat near the monastery, eat their meals according to rule, and tho they do not decline money offered, no lama keeps it for himself, but places it in the hands of the common treasurer. The monks themselves have a more intelligent expression than is usual, while the monastery is kept beautifully clean and neat, which is more than can be said of any other Ladaki establishment. Altogether the monastery of R—— made on me the impression of being a place where an honest attempt is made to carry out at least a portion of the rules.* But R—— monastery is an exception, only showing that the lax state of affairs in the other institutions is not solely due to ignorance, but to deliberate disregard of the rules.

In answer to II. 166, Subhadra says

That Samana (priest, lama) who disgraces the robe he wears by some grave transgression of the vows is liable . . . to expulsion from the order.

Precisely so; he is liable, but only liable. Even for adultery this penalty is rarely exacted in Ladak.

Question 167. Are the brethren free to live wherever they like?

Answer. No; they are enjoined to live in monasteries or as hermits. And a note: Of course the women members of the order live in separate Vikaras. They are not allowed to live alone in hermitages.

In Ladak, however, many lamas live continually in the villages, free

* I consider it advisable not to give the name of the monastery in full. It is at present unknown to Europeans, and I should be sorry to do anything toward turning the stream of tourists in that direction, as rapid demoralization would infallibly ensue.

from all monastic restraint ; and nuns are allowed to reside in hermitages, sometimes in the proximity of a male hermit. The result has been sufficiently indicated above.

Question 168. In what relation does the Brotherhood stand to the laity ?

Answer. Their mutual relation is a purely moral one, free from all outward obligation. . . . The brethren are to be to the laity a living example of self-control, self-denial, and charity. When desired to do so, they are to explain and expound the doctrine to the laity, and be ready at all times to give them spiritual advice and assistance.

As a matter of fact, the Buddhist clergy is an example of purest self-indulgence and selfishness. A lama never does anything except for payment. Is he required to perform any ceremony, food and money must be provided. Is he to exorcise demons, "cash down" is the rule. Is he to read the doctrine, he has a regular tariff of charges ready. A lama never carries a load ; not even the holy books or gifts for his monastery will he himself bear away. A brisk trade is carried on in charms and amulets. A bit of clean rag—value less than one-tenth cent—is tied into a knot, the lama mumbles over it, spits on it, ties it to the man's cap, and : "50 cents, please !" In this way a lama of reputation can on a good day earn several dollars an hour. As for expounding the doctrine, they are absolutely unable to do so. Stupidity is written on the faces of most of them, and they understand the dialect of the books very little better than many of the laity. One asks in vain for any explanation of a difficult word, while definitions of religious or philosophic terms are quite beyond their powers. At the same time, they never confess their ignorance, but seek to hide it by voluble disquisitions on all manner of things except that under discussion. Sometimes you may succeed in getting a lama narrowed down to the real question at issue, only to see him escape with the bland remark : "Oh, that's a mystical term. Only the Dalai Lama knows what that means." They mumble and gabble the books rapidly enough, but as far as understanding is concerned, it might as well be Choctaw. There must undoubtedly be a sprinkling of really learned lamas in Tibet, and occasionally a clever man appears even in Ladak ; but the average lama is as ignorant as the ordinary layman. Many Ladaki lamas, after "completing their education" in the great monasteries of Tibet, return more conceited but as densely ignorant as before. I once asked a lama about the Pratimoksha Sutra, which contains the chief rules of discipline for monks, and should be solemnly recited twice a month. He not only did not know the contents, but denied that such a book existed, and was only convinced when I pointed it out to him in the library of his monastery. And yet he had just returned from twelve years' study in Lhasa, and had no doubt rattled it off scores of times. If a lama can read, write, and recite certain passages from memory, his education is completed. It is hard to see how such people can "give spiritual advice and assistance."

Question 169. How are the laymen to behave toward the Brotherhood?

Answer. They are to show the members of the order due respect and reverence, and provide for their daily sustenance. By so doing they are gaining merit, and they are promoting their own happiness. And in a note: *Buddhism teaches that it is not the Bhikshu (monk, lama, priest) who should be grateful for gifts received from the Upasaka (devout layman), but the latter to the first, because the recipient affords the donor an opportunity to gain merit by a charitable act.*

Let the reader pause to consider what this means. A class of men intellectually and morally as debased as the surrounding population, possessing no recommendations of any sort, doing no work, and profiting no man, are so far elevated above the rest as to be released from all feelings of gratitude for being well fed, clothed, and supported in their lazzaroni existence. Nay, the very fact of their being lazy and accepting what they should have earned by labor, causes the donor to be placed under an obligation. Such clerical pretensions are absolutely unparalleled in any other religion.

Question 170. Does the order possess any spiritual power over the laity?

Answer. No. . . . But the order repudiates all connection with an Upasaka who has been guilty of some grave moral offense, or who has spoken contemptuously of the Buddha, the doctrine, or the order.

Translated into facts, this means that the lamas hold friendly connection with every man who can pay, whether he be a criminal or not. As soon as a man cannot pay, or refuses to pay, the lamas blast him by their curse. And here lies the real secret of the lama's power. He alone is possessed of the means to ward off the innumerable demons lying in wait for the layman. Should he refuse his assistance or use his power against him, the layman sees himself delivered helpless into the hands of evil powers. His crops will fail; his cattle will die; he himself and his family will be attacked by loathsome diseases. This belief, carefully fostered during generations by the lamas, renders the laity powerless. The lamas are neither loved nor respected; their power is due to fear, and fear alone. As an example of the supernatural influence ascribed to the lamas, it may be mentioned that they are supposed to be able to control the weather, a belief which is firmly held in spite of constantly recurring unseasonable rains and droughts, which the lamas were unable to prevent. A missionary in Kunawar informs me that at the time of the last Sikkim campaign it was currently stated that the English had, by means of the wind, sent a large number of paper soldiers into Tibetan territory. The lamas, however, caused heavy rain to fall, and completely destroyed the paper army. One could hardly credit such childishness, even on the part of followers of the African rain-doctor and medicine-man; but it is true of a country which has for nine centuries been illuminated by the effulgence of the "Light of Asia."

(To be concluded.)

JOHN KING, THE APOSTLE OF SURINAM.*

BY PROFESSOR HENRY E. DOSKER, D.D.

The history of John King is so unique and his conversion so forcible an illustration of the possibility of the direct and immediate operation of the Holy Spirit in the hearts and consciences of the heathen, that it appears worthy of a wider notice than has hitherto been accorded to it.

This brief sketch purposes to set forth, in their order, the facts of the life of John King, as they are reported by the Moravian missionaries of Surinam, whose veracity no one questions. Dutch Guiana is hemmed in between British and French Guiana, and covers a territory of some sixty thousand square miles, of which all but one fifteenth part is an unexplored and impenetrable wilderness.

The sources of the Surinam are still veiled in mystery, and explorers are deterred by the deadly malaria of the upper-river regions. The mixed population of Dutch Guiana is estimated at about sixty thousand, exclusive of some eighteen thousand bush negroes and an uncertain number of Indians.

These bush negroes are the descendants of runaway slaves, and they inhabit the dense jungles of the interior. There are three tribes of them—the Aukanians, the Saramaccans, and the Bekon or Moesinga. All have lapsed into complete heathenism, but there are some traces of a former connection with Christianity. As chief god they worship Gran-Gado (great God), whose wife is Maria, and whose son is Jesi Kist. They are, however, polytheists, and worship forest gods, water gods, air gods, etc.

The country they inhabit is called by themselves *the land of the shadow of death*. The climate, especially in the rainy season, is pestilential, and the swift and turbulent rivers are practically unnavigable.

In the heart of the maiden forest, on the banks of the Saramacca, lies the village of Maripastoon, and here the Lord called and ordained John King for the special work for which He had destined him.

When the Moravian missionary Calker, in 1869, represented his Guianan field at the General Synod, he read a curious epistle of John King, which in part runs as follows :

“I, John King, your humble servant, whom the Lord Jesus Christ Himself has given in your hands, send to all the great masters and their wives my heartfelt greetings. I am John King, whom the Lord Jesus at Maripastoon has raised from the sleep of death. It was there that, in the midst of other heathen, the Holy Spirit began to work so powerfully in me that often I did not know where I was. At that time all, even my sisters, considered me a miscreant. No one would have anything to do with

* The French religious press tells an interesting story concerning the work of an unknown and humble servant of Christ, who, by his untiring labors in a well-nigh hopeless environment, has earned the title of *apostle of Dutch Guiana*.

me. Yet I lived five years among them to admonish them. It seemed as if the Lord Jesus Himself lived within me and in my house, and yet He had not yet sent us masters from the city. And thus it happened that, for a long time, He was our only Master at Maripastoon. He Himself has taught us and opened our understanding. At last, however, He sent us missionaries."

Who was the author of these lines? A coal-black negro, a perfect *matuari*, born in 1830 at Paramaribo, from the third marriage of his mother Ademsi to a negro named Auka. In 1846 they settled at Maripastoon, where they lapsed into complete heathenism.

The bush negroes of Surinam are fetish worshipers in the fullest sense of the word, and they conceive their safety largely to depend on the number of beads, pieces of colored glass, strands of rope or buttons which they possess. No sacrifice is considered too great to escape the spell of a conjurer (*wintimken*), who is dreaded worse than death itself.

Under the influence of demoniacal possession (*winti*), the victim loses all self-consciousness and dances on glowing embers, grasps red hot irons, or swallows broken glass without any pain. The relatives of these unfortunates surround them, and cry out in the utmost distress: "Father, do not harm us! Mercy, O Father! We will give what thou mayest ask!"

Such was the environment of the early life of John King.

The children of Ademsi were held in great esteem at Maripastoon, and soon rose to a commanding position among the bush negroes. This may have aroused jealousy, for, when a pestilence swept the forests, the family was accused of sorcery. As the disease seemed to originate in the water, they were impoverished by compelled sacrifices of their household goods to the river god.

John King, however, seems, from his early boyhood, to have been a white raven among his relatives and daily associates. In vain efforts were made to bring him under the influence of the "winti." He was persecuted and tortured; for three months at a time he was manacled hand and foot, and rubbed with sharp, aromatic herbs—all to no purpose. At last the "Gran-winti" declared that he had no power over King, *because his heart belonged to the God of heaven.*

King had become a changed man, but how? It is almost impossible to conceive that in the astonishing experiences through which he passed there has not been a leaven of early, be it occult and inexplicable, influences.

He left Paramaribo as a mere boy, and there he had apparently never come under the power of Christianity. From his thirteenth year he had lived among the lowest type of heathenism; all his relatives were swept along by the current; he alone remained separate from the rest. He was converted by agencies which are wholly in line with those dominant characteristics of the negro race which are met with wherever the negro is found, whether before or after his conversion, in Africa, in America, in

Surinam, or anywhere else—viz., an apocalyptic and ecstatic tendency in religious matters.

King was apparently changed by *dreams* and *visions*. Day or night he might be found lying under a tree in a cataleptic trance, in which the strangest things passed through his mind. They touched on heaven and hell, or, rather, their equivalents in the hazy spiritual atmosphere which appeared to surround him; on his own sins, and those of his environment; on present duties and future rewards.

When he met the Moravian missionary Staehelin in 1893, he told him that the first vision came to him about 1850, when he was about twenty years old.

Let him tell his own peculiar story.

“I was,” he says, “sick, nigh unto death.

“My relatives surrounded me, and groaned and yelled by turns. At last a silence as of death ensued, and I lost consciousness. Then I saw a beautiful land, and before me I saw large tables filled with cups of chocolate and other delicacies. With great diffidence I approached, but the guests urged me to come and partake of their repast. Then the scene changed. An Indian came and motioned to me to follow him. He brought me to a dreadful place, and pointed to large tubs filled with oil. ‘There are,’ he said, ‘those who atone by fire for the sins they have committed. They stand up to their knees in burning oil.’

“All around me I saw fire; my whole body seemed to glow and my feet to burn.

“‘Do you feel the heat?’ my guide asked.

“‘Yes,’ I answered, ‘and it hurts me.’

“‘Now, then,’ he continued, ‘when you shall have returned to the earth, tell your people what you have seen, and say: “If you do not repent, this will be your fate.”’

“‘Where am I?’ I asked, and he replied, ‘You are in hell.’

“Then he disappeared.”

In this remarkable dream King further was shown “the being who had brought all evil in the world,” and who was in great torments and pain. In unspeakable agony of soul King began to moan and wail, which his friends considered to be his death struggle. Finally all his suffering found vent in the one great cry, “O Gado, savi mo vi!” (“O God, have mercy on me!”)

Hardly had this cry passed his lips but a vision of light appeared—a being with glistening arms and eyes like flames of fire, and a soft voice was heard, “I am the Mediator between God and man. Go to the city and tell the missionaries what you have seen, and they will teach you to read God’s book and to write. And now return to the earth; from this moment on thou art My servant.” Consciousness then returned, and King slowly recovered from his mortal illness.

There seems to be no reason to doubt the veracity of this strange story. It seems to have been an actual experience in King’s life, and it certainly was the beginning of a new existence. Staehelin and the other Moravian

missionaries who knew the character and piety of King never doubted the story.

As a psychological phenomenon the dream is, however, astonishing, since there seems to be no harmony between it and the religious knowledge he then possessed.

This trance was followed by others of a similar nature, and King steadfastly refused to further join in any idolatrous practices. His tribesmen, however, wanted to compel him to bow to an idol, but King said that the Lord spoke to him, "If thou kneelest to the idol, thou shalt die. But I will save thee from their hands. Fear not, I am with thee." The turbulent, frantic heathen closed about King, and a martyr's death seemed to confront him, when suddenly he knelt down and prayed aloud: "My Savior, if I do this in my own strength, then may my words have no effect at all; but if Thou hast elected me to bring them to Thee, help me, then, O Lord, to convert them to Thee, and cause them to see that Thou hast sent me."

When King arose after this prayer his tormentors were stealthily leaving the place, and unhindered he returned to his own house.

With great zeal King now began the work to which he felt himself called. He went to Paramaribo and visited the Moravian missionaries, who taught him to read and write, and instructed him in the truth of God. He advanced rapidly, while the mysterious visions and dreams continued.

The missionaries warned him not to trust in them nor to be puffed up on their account, and King accepted their admonitions with the utmost humility.

According to a model which had been given him in a dream, King built a chapel at Maripastoon on his return there. He now began actively to antagonize the fetish worship of his tribe, and showed the baselessness of their superstitions by doing everything which the "winti" forbade. Thus the backbone of heathenism at Maripastoon was broken. The little chapel soon became too small, and when the Spirit began to drive King into outlying districts, Trans Bona, a distant relative of King, was called from Koffiekamp to be pastor at Maripastoon.

Years passed by, and the mission was greatly blessed. The greater number of the inhabitants of the village were baptized. King himself always held back, mainly through a deep consciousness of sin and unworthiness. At last, in August, 1863, he received the sacrament. His face shone with a supernatural glory, and his only desire was to be with Christ. But God had a different plan with him, for till this very day he works in the vineyard of the Lord. At his baptism his heathen name, Adiri, was changed to John King.

When, in October, 1863, the first missionaries, Calker and Bramberg, arrived at Maripastoon, they were received with every manifestation of joy. Apparently every trace of heathenism had been effaced; order and prosperity prevailed; men and women were decently dressed; Maripas-

toon was a Christian community. The calling of John King had not been in vain.

From Maripastoon as a center the power of the new movement was felt far and wide among the bush negroes.

In 1874 the old octagonal church building of King was replaced by a more commodious structure, while a new church was established at Kwattahedde. Great stress was laid by King on the necessity of keeping the Sabbath Day holy, in obedience to the command of God. At Kwattahedde everything which could remind of the old idolatry was destroyed before the church was organized.

King now pressed far inland, and even into the mountainous districts of High Surinam ; from Maripastoon he radiated up to the banks of the Cottica, or to the territory of the Auka negroes.

Surrounded by ever-thickening dangers, and yet evermore, as by a miracle, escaping them, he made an indelible impression wherever he went. To him life, with all its ambitions, and hopes, and sufferings, and joys, was comprehensible only from the angle of salvation. Christ can be truly said to be "his only passion." He is the Henry Martyn of Surinam ; and, as numerous souls were won for the Savior, his name became a household word in the forests of Dutch Guiana.

And yet the cross was laid on him, as on all God's children.

At a critical period in the history of his missions, fever and ague kept him from acting his part ; his constitution became a wreck ; at Maripastoon an inexplicable reaction in favor of heathenism asserted itself ; the pharisaical conduct of his brother, Noë Andraï, nearly broke his heart ; and when the latter died, not King, but the heathen Alafanti, was elected gran-man of the tribe, thus extinguishing the fond hope of King of being enabled to help the cause of the Gospel from this high station.

Undaunted, however, the aged missionary extended his operations still farther into the unexplored wildernesses of Surinam, where the worshipers dwell of the god Grantati. There he was laboring when Staehelin and Richter, the Moravian missionaries, arrived at Maripastoon in 1893, who heard this wonderful story from his own lips, and have given it publicity.

They were deeply impressed by the "faithfulness, honesty, uprightness, zeal, simplicity, and wonderful courage and love for the Master" which characterized John King. His visions had not puffed him up ; he was timid rather than forward, and simple as a little child.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Japan of To-day and To-morrow.

BY REV. J. H. PETTEE, OKAYAMA,
JAPAN.

Japan is, perhaps, the most homogeneous nation on earth. She is certainly, in proportion to her size, the most kaleidoscopic. What she is to-day she is sure not to be to-morrow. What she is this moment in Tokyo she is not in the provinces. And yet she is one nation, ever swayed throughout her entire length by the same impulses, the same crazes.

Without stopping to explain this seeming contradiction in her make-up, and calling attention to it mainly for the purpose of setting up a shield in case arrows of criticism are fired at the image of Japan about to be unveiled, I will proceed at once to the pleasant task of describing her as she appears to me, a single individual. Be she hag or beauty, demimonde or semi-angel, I leave to each to decide for himself.

I. And first not to waste time over minor matters, she has caught the commercial spirit of the age. Business is the craze of the hour. New manufactories are springing up on all hands. A silk thread weaving mill with a plant of \$2,000,000—an enormous sum for this non-wealthy country—is just going up within an eighth of a mile of my home, and it will soon be impossible to live anywhere in the land out of sight of factory chimneys and out of sound of steam whistles.

Now, this great wave has inundated the Church as well as the world, and one question of the hour is, Will the Church ride triumphantly on this mighty wave over the sea of Japanese life, or will it be swamped and sink in the depths? I could obtain easily the names of a dozen men, perhaps give them offhand, who have left the ministry the past two years to go into busi-

ness. I know of churches that have dropped all services, except, perhaps, one on Sunday evening, and many of whose members work nearly as hard on Sunday as during the week. All of the great manufactories rest only twice a month, with occasional other holidays. It is, of course, very difficult to compete with these and ordinary shopmen if Sunday is strictly kept. Drinking habits are on the increase among Christians as a whole. The labor problem begins to loom up like a dark cloud on the horizon.

Per contra, the evangelists who have stuck to their posts are showing a depth of conviction and intensity of devotion seldom seem in former days. There are more men in the ministry to-day because called of God to be there—men who will starve in their tracks rather than yield to selfish, sordid motives—than ever before.

Moreover, some who have left the ministry have done so with a high purpose, and have started or are purposing to start Sunday-keeping, honesty-loving industries.

Again, many asylums, industrial schools, and other forms of practical charity have been organized, and simultaneous training of the heart, hand, and head is now a recognized and perhaps the most prominent feature of Christian activity. I have the statistics of eighteen orphan asylums under Protestant and seventeen under Roman Catholic influences. Also of six other homes of refuge for various classes, sixteen hospitals and dispensaries, and thirty-six night or industrial schools. The actual facts go far beyond these figures, as it is exceedingly difficult to secure full statistics of this sort—a thing, I may add, I am, however, now attempting to do.

II. A Buddhist magazine has lately stated that there are not less than two

hundred societies working in the interest of social reform. Some of these are under Buddhist and some under Christian auspices, but their inception is due undoubtedly to Christian suggestion. In short, indications abound that Japan has caught the full force of the present great movement in the West away from dogmatic to practical Christianity. The *Kumiai* (Congregational) pastors and laymen, at their now famous meeting in Nara last October, issued a manifesto which attempted no definition of the personality of Christ, and made no reference to the Bible, but laid the main stress on the fatherhood of God and religious living, especially in the matter of family purity. But the meeting touched a high-water mark of the true Christian feeling and devotion.

III. And this leads me to say that the turn of the tide seems to have been reached in matters theological. Destructive criticism and negative preaching are at a discount. Men must have a positive message, even if it be not the whole Gospel which they feel called of God to proclaim. There is, of course, much experimenting still concerning Christian doctrines and Christian deeds. The publication of the *Review of Religious Reviews* by some Christians and the general acceptance of the doctrine of evolution are prominent evidences of an eclectic tendency in religious thought, while the non-observance of the Sabbath, the very wide fellowship of the churches, and the yielding to the materialistic spirit of the times are equally significant signs of the movement along practical lines.

The simple truth is, Christianity as a fad has had its day. As a foreign religion it is no longer welcome. The call is for a Japanese Christianity; and people at large are beginning to feel that Christianity is adapted to Japan, and may now be considered naturalized and fitted to do its work in the Far East. Christian men of earnest faith and marked personality, who are genuinely interested in annexing New Japan to

the kingdom of heaven, are welcomed everywhere.

Inquirers are on the increase, semi-Nicodemuses who exist by the hundred if not thousand among thoughtful men in the land, are coming out of their retirement. I met one such the other day, a disciple a quarter of a century ago of Thompson and Carruthers, two early Presbyterian missionaries. He told me he still kept his Bible, and read it when he had leisure.

There have been more additions to the churches the past six months than during the previous year, or perhaps year and a half. Every one, friend and foe alike, has an undefined feeling that Christianity is the only and sure solvent for the mighty problems coming up before Japan. There is almost a revivalistic spirit in several cities.

We are disappointed in individual Christians and particular churches or institutions. Japanese enthusiasm runs into some lamentable excesses, but what of that? It were better for the pot to boil over sometimes than not to boil at all. The experience of the past five years has been that indifferentism is far more fatal to true progress than hot-headed blundering.

As I view it, the greatest hindrance to the Japanese church of to-day is, not the loose theology of some among her members nor the opposition from unbelievers, but the conduct of what may be termed the outer rim of Christian church-membership. Many of these professed disciples have denied their Lord and His Gospel by flagrant acts of unrighteousness. I can think of six places at this moment where it seems well-nigh impossible for earnest evangelists to get a hearing solely because of the disgraceful conduct of professing Christians. There was nothing askew about their theology, but their lives were frightfully so. I deplore loose thinking on vital themes; but loose living is far more disastrous to the faith of common people. There is, however, a healthy toning up in both the theory and practice of Christian doctrine. A

refreshing emphasis is being laid on the fundamentals of Christian truth.

IV. I deal, lastly, with that most delicate of all factors in the problem, the foreign missionary. And, first, one personal word. For years I advocated strongly a large increase in the foreign force. I was chairman of the committee on new missionaries in my own mission, and have perhaps written more letters to possible candidates for missionary service in Japan than any other worker in this country. I have given very careful thought and examination to the whole subject, and my conviction is clear that I cannot longer advise men to come to Japan for the *ordinary* sort of missionary work.

I believe there is still a work, and will be for many years to come, for the foreign missionary here; but the work as a whole is entering on a new stage, and the probabilities of true success for the ordinary foreigner are too small to justify American churches, in view of larger claims upon them, planning for a wide extension of their work here. There are at least one hundred highly educated Japanese Christian writers in the city of Tokyo alone. There must be over two hundred young men in the empire more or less closely associated with Christian movements who have been educated abroad. I have a list of seventy such connected with a single ecclesiastical organization. Even the teaching of English is now passing into the hands of natives, and they are publishing books, newspapers, and magazines in the foreign language. The best literature of the world is at their command. The simple fact is, the field of the foreign missionary's activity, except in the case of specialists and members of very young missions, has been steadily narrowing. "There is no future for the foreigner in Japan" applies with some modifications to the missionary as well as the merchant.

Let me not be misunderstood. Personally I never was busier than I am today. I am pulled three ways at once, and the same is true of scores of Ameri-

can and English brethren. But the conditions are such that the foreigner on the ground must do some things that might as well be left to natives, and a great deal of his best work is done through Japanese.

In a word, it is time for *foreign* missionary work to come to a close and *home* missionary work to take its place. The foreigners who can fit into the new conditions and do *strong* work are needed and will be welcomed. But the average foreigner is so handicapped for direct personal work that it seems to me far better as well as more economical to commit the work to the Japanese as fast as possible and rely for the foreign contingent on occasional visits of men with an established reputation, whose every word counts, and who, by reason of their brief sojourn in the country, are not expected to conform to Japanese ways of thought and methods of life. The Japanese want the best, and if it is not brought to their shores they will seek it out for themselves, and pass by what they deem second-rate.

I yield to none in admiration of the missionary fraternity in Japan, but I also recognize its limitations. I do not forget the vast millions yet unreached.

I simply press two points:

1. *It is quality, not quantity, that is needed in the foreign contingency.* It would be better to reduce the foreign force one half or two thirds, give those who remain *carte blanche* to unite and economize, than to go on in the present thoughtless, competing fashion, each denomination planning to possess the whole land, or large sections thereof, while far vaster countries than little Japan have next to no knowledge at all of Christ and His wondrous Gospel.

I am not opposed to a variety of sects; but denominationalism is a luxury that should not be encouraged in foreign service. When the Japanese can support their own work let them have as many kinds in each city as they may elect. Until then the fewer the better.

2. Owing to the rapid advance of the

work, the foreign missionary has lost his leadership in one thing after another. His last and strongest position, that of character and all round judgment, is now being assailed. Japanese leaders are springing up here and there who in point of personal worth and whole souled devotion to the cause of Christ are worthy to rank beside their foreign brethren. They and their followers are the ones who *must* in the nature of the case assume the main responsibility for the conversion of Japan. They should be sustained by the prayers and sympathy, gifts and service of foreign friends, but in steadily diminishing quantities so far as the last two agents are concerned. If neither coddled nor controlled they are nearly ready to assume this large responsibility.

It will require an unusual degree of courage and trust to pass over the eternal destinies of millions into their still feeble hands ; but *heroism of faith on the part of Western Christendom supplemented by heroism of service on the part of Eastern Christians is equal to the task.*

A Japan that can win great victories on the field of battle, that nearly doubles its income in the year following a protracted war, that bids fair to rival the West with its industries, its education and its large national aspirations, may safely be left under God to work out its own salvation in things that are spiritual and eternal.

I write in no caustic spirit. I recognize that much may be said in defense of a contrary position. I would not wound the feelings of a single brother who may see things differently. I am addressing not the world at large but a band of God's choicest noblemen who believe with all their hearts in foreign missions. I am full of the joy of the Lord in my chosen work. I love Japan and hope to give her many more years of the gladdest service ; but my conviction is clear and strong that the seed of the Word is securely planted in Japanese soil. The kingdom is coming here in all the might and glory of Christ's royal presence.

Let us rejoice in what God hath wrought, trust Him to perfect that which He hath fashioned, and turn the channel of distinctively *foreign* missionary service to needier wastes beyond.

Recent Public Movements in Japan.

BY REV. H. LOOMIS, YOKOHAMA, JAPAN.

The recent session of the Japanese Diet was the most harmonious and successful of any yet held. Some of the former assemblies have been characterized by so much wrangling and confusion, that the question has not infrequently arisen whether the time had really come for a constitutional government.

Ever since the formation of a parliament the Cabinet has been the object of constant and bitter opposition. It has unfortunately had no political party to uphold and press its policy, and as a consequence has at various times been criticised and condemned by all. The result has been that so many prerogatives and dissolutions have taken place that legislation has made slow progress, and what has been done has not given general satisfaction. Measures of importance have been passed by or merely discussed and abandoned, because of the want of unity and the constant tendency to strife.

The war has been a boon to the government in many ways. It has rallied, like nothing else, the whole country to the support of the Emperor, and those who have been associated with him in power have shared the benefit. The skill and efficiency of the administration has also won the admiration of many of those who have hitherto been its enemies, and prepared the way for a new and more satisfactory arrangement for the conduct of affairs.

For years past the Liberal Party has been the strongest political power in the country. Its leader was at one time a prominent member of the Cabinet, but did not agree with his associates as to the policy to be pursued, and

withdrew from office to become the head of a party that demanded more liberty and equality among the people and a cabinet responsible to and not independent of the Diet.

The result has been that Count Itagaki has won the esteem and confidence of the people throughout the land to such an extent, that his influence and cooperation have been felt to be necessary in the successful conduct of affairs. He has spent all of his fortune in the advocacy of his views, and several attempts were made to take his life. Whatever may be thought of his opinions, it is conceded on all sides that no man has shown more devotion to his principles and a greater desire to promote the welfare of the country than Count Itagaki. Just as he was a hero when fighting for the restoration of power to the Emperor, so he has been equally brave and self-sacrificing in the advocacy of ideas that he regarded as essential to the welfare of the people.

It is not at all improbable that the difficulties which other statesmen have seen to the adoption of his ideas may become evident to him as he attempts to put them into practice; for it is a not unfrequent experience that those who advocate radical theories become quite conservative when put into a position where they become responsible for the consequences.

It is yet too soon to decide what will be the result of the appointment of Count Itagaki as Minister of Home Affairs. While he is not an avowed Christian, some of his most intimate friends and associates are. It is probable, therefore, that his accession to power will be favorable to the work of missions.

For some years past the Buddhists have been striving to retain and increase (if possible) their influence and power. One of their recent schemes was the introduction into the Diet of a measure for the adoption by the government of a certain text-book that was professedly prepared for the purpose of teaching morals in the schools of

Japan. The basis of morality was Buddhist, and it was thus intended to make the school system of the country a medium for extending the teachings of Shaka, and by preoccupying the minds of the rising generation preclude the teachings of Christianity. The proposition did not meet with the approval of the progressive and leading men; and, much to the chagrin and disappointment of its advocates, it failed of adoption.

But one of the most unfortunate things for Buddhism that could have happened in Japan has been the conduct of Viscount Miura, who is a special representative of that form of religious belief. His appointment as Minister to Korea was evidently only as a temporary affair, and to satisfy the great multitude of the Japanese who are still firm adherents to that system of faith. Owing to their numerical strength the government felt obliged to make some concession to their clamor for official position and patronage.

That Viscount Miura should plot to murder the Korean Queen, and then be so unconscious of the heinousness of his crime as to think that it was possible to condone it, was something that the men who had given him the office had not dreamed of. Count Inouye had long and persistently labored to promote the peace and welfare of Korea. His policy was one of conciliation, and quite the reverse of that of his successor. To have seen all his efforts to promote harmony among the various opposing factions come to nought, and the long increasing influence of Japan swept away by one rash and barbarous act, must have been a most bitter experience to Count Inouye. By his wisdom and skill the Japanese had obtained a controlling influence in Korea. But now they are everywhere hated, and in many places they have been either killed or driven out. Whether they will ever regain their former prestige is exceedingly doubtful. Russia has gained what Japan lost, and it is not at all likely that Russia will fail to

retain what it will be of so much interest to her to hold.

Just at this time the character of the various religious teachings is being carefully observed, and the men who are at the helm of Japanese affairs have become too enlightened to entertain the idea that the end justifies the means. While they have not expressed their views in public in regard to the conduct of Viscount Miura, it is known to many that they regret and disapprove of it most heartily. It is highly probable that the murder of the Korean Queen will do more to make Buddhism unpopular than we can now realize.

In the mean time the work of the missionaries in Japan is like that of an army in the siege of a city. It is not making rapid progress, but moving steadily forward toward the citadel. One by one the strongholds are being undermined. On ever side there are indications of success. The workers are generally hopeful. Converts are being received in considerable numbers, and leading men among the native preachers are becoming more and more reconciled to the acceptance of the cardinal doctrines of Christianity as they are held and taught by the missionaries. In many ways we can see that God is with us and the final victory is assured.

Memorial to the Chinese Emperor on Christian Missions.

We, the undersigned Protestant missionaries, on account of foolish and wicked people slandering our religion and destroying our churches, respectfully present a memorial to His Majesty the Emperor of China, in the hope that the root of missionary riots may be removed and that an end forever may be put to missionary troubles.

It is well known in all nations that government and religion are mutually dependent on one another. Where suitable relations exist between these two, troubles are unknown, but where such do not exist the government is in constant danger; for if one party appeals to force and the other to conscience division is inevitable and anarchy may follow.

In former dynasties in China the emperors of the T'ang-Sung, Yuen and Ming, having learned that the object of Christianity was to do good, issued Edicts, granting land and temples for the teaching of the doctrines, just the same as to the other religions of China. In the beginning of the present dynasty, too, the Emperor Kang-hi not only gave to Christianity, as he gave to other religions, but was particularly kind to Christians. In Yung Ching's reign the government changed its former policy and forbade the propagation of Christianity. After that missionaries ceased to come. In later years Treaties with foreign nations have been made and missionaries have been authorized to come again. But, unexpectedly, in 1870 there was a terrible uprising, when over twenty missionaries were massacred in Tientsin.

In 1891 along the Yang-tsze Valley chapels were burned and missionaries murdered. This year in Szechuen trouble has sprung up again. Altho there were plenty of government soldiers close at hand there was not one to go forth with his weapons to stop the mob. The officers sat down quietly and let the mob do whatever they liked, forbade no one and seized not a single culprit, and over a hundred Christian teachers were in imminent peril of their lives for many weeks after.

Before the Szechuen riots were settled there sprung up the Fukien riots. Here the missionaries had lived long in peace, when suddenly, without any provocation, eleven were cruelly murdered and five others wounded, so that we are troubled beyond measure.

Inquiring into the cause of these risings, we find, on reading the Imperial Edict of 1891 and the memorials, both in Peking and from the provinces, that they rightly agree in attributing it to the circulation of false and evil reports against Christians, and, altho four years are passed since then, we have not heard that any of the slanderers have been punished according to law, nor have we heard that the books which slander and deceive the people have been forbidden, so the cause of the evil is still left to take root in the people's mind. In this way how can riots not arise again?

Seeing this state of things, and being unable to endure it any longer, your memorialists, according to our custom in the West, unite in begging Your Majesty's favor to command the Tsung-li Yamèn (the Foreign Office), in conference with the missionaries, to speedily devise means to protect the Christians. If this is done, then not only will mis-

sionary troubles be averted in the future, but China's other troubles will also be considerably lessened, both at home and abroad.

We consider China an illustrious nation, and long ago she knew that to have a right understanding with religion was of the first importance; therefore for a thousand years—from the Tang dynasty till the present time—as Confucianism, Buddhism, Taoism, Mohammedanism, and Christianity arose in China they were all alike protected, and just regulations were made, by which the people lived together in perfect peace.

But in these days the Christians, in spite of Imperial Edicts and proclamations, are never allowed to live in peace.

We believe this comes to pass, because of the republication of such books as the *King Shih Wen Sü Pien*, *Hai Kwoh Tu Tze*, etc., which contain slanders against the Church and scandalous reports about Christians, in order to excite the masses. These are repeated over and over again in order to excite the readers, while the good deeds done by the Christians are altogether ignored or misrepresented as having some very bad motives, so that the readers may regard them as an Upas tree to be kept at a safe distance.

Of late, moreover, these books have been republished in a cheap form and widely sold throughout the whole Empire, and as these charges are contained in a collection of most important official papers, not only the common people, but even many of the high mandarins and scholars, cannot but believe that they must be true. Many other mischievous authors therefore copy these charges into their books, and thus the minds of the people are everywhere greatly stirred up to anger against Christians, and serious riots have occurred in provinces, resulting in loss of life and destruction of property.

But the highest mandarins must know these slanders to be false.

Those who wish to know the real aim of the Christian Church will find it in the New Testament, which contains the teaching of our Saviour Jesus Christ and of His immediate disciples. Generally speaking: it teaches that God is the ruler of all nations and father of all; that men should regard each other as brethren; it teaches obedience to lawful governments; filial and fraternal duties, and that all should endeavor to follow the Saviour Jesus Christ and carry out the will of heaven by removing the sin and suffering of all nations, by replacing war with peace, wicked-

ness with goodness, ignorance with knowledge, poverty with plenty, and by leading men also to seek the eternal joys of heaven. This we know is a far larger aim than any one government, eastern or western, has before it; therefore it cannot be easily or soon accomplished. But all Christians are persuaded that such is the will of heaven, therefore they believe it will be accomplished some day, and that, independently of any particular nationality. So in regard to all national and international affairs they endeavor by every means to promote peace, and teach that in disputes there should be a settlement by arbitration instead of war. They set apart one day in seven to teach all men the will of heaven, to show men how their hearts may be renewed, so that they may love all men of all races as brethren. The missionaries show their care for the poor by establishing hospitals, homes for the aged, orphanages, etc. They also show their care for the ignorant by establishing colleges and schools, where everything that is for the good of man is systematically taught. They also aim to remove all evil practices not only of one country but of all nations, and to help all, especially the weaker ones. The regulations of the Church are indeed so strict that no drunkard, liar, gambler, or licentious person is admitted; if at times bad people may have found their way into the Church, it is her practice to expel such whenever they are discovered to be so till they repent and reform.

Nor are the aims of the Christian Church empty aims. It has a history of nearly two thousand years, which may be examined. Christianity has been of incalculable service to European and American nations, improving the material, moral, and social condition of their peoples. Many of the most illustrious statesmen of the West are often also most earnest about the spread of the Christian religion.

In Africa peace and enlightenment of the people had completely failed till Christians took the matter up.

In the South Seas and Pacific Islands the people were barbarous cannibals till Christians went there and civilized them.

In Asia the unparalleled progress of the Indian Empire during the last century is due to the influence of a Christian nation.

In Japan the English language and Western sciences are very largely taught by the missionaries.

In China also the missionaries have translated Western sacred books, his-

tory, science and arts into the Chinese language, and Chinese sacred books and history into Western languages. They have engaged in famine relief in Shantung, Shansi and Manchuria. Altho several died in doing this work, there were others ever ready to take their places.

Some missionaries are engaged in showing how the causes of famines, floods, poverty and weakness may be removed, and how there need not only be no more suffering from these things, but each province in China may be enriched annually to the extent of many millions of Taels and China made many times stronger than she has ever been before. Knowing all the forces which make all other nations prosper they would gladly have saved China from her present humiliation, and are still prepared to save her from further humiliation whenever China wishes it. This is what the missionaries are doing in China.

Generally speaking, government and religion are mutually helpful. Wherever true Christianity has flourished that nation has prospered. Wherever true Christianity has not been allowed to prosper that country has not prospered.

But missionaries are in no respect the agents of any government, but they are trusted, respected, and protected by their governments, because they are always engaged in doing good. In Christian worship prayer is regularly offered for Your Imperial Majesty, for the officers of the government, and for the prosperity of the Chinese nation, precisely as is done for other nations and peoples. We desire the good people of China to join us in carrying out the will of heaven and ridding all nations of their sufferings as soon as possible; but if they cannot be persuaded to join none are coerced to follow. In all history, from the beginning of the world till now, there never were such gigantic philanthropic efforts in behalf of all nations as are made by the Christian Church of to-day. If China co-operated in it she would soon be made again one of the greatest powers in the world. Those who oppose men doing good are either very ignorant or very bad. Surely great China will not oppose goodness!

If Christians practised the evil deeds they are accused of in these Anti-Christian books, how could so many great nations believe and honor Christianity, and how could noble statesmen do the same? How could it transform so many barbarous nations, so that now

they are not behind any on the face of the earth? The grave charges in these anti-Christian books must therefore be calumnies invented by wicked men to deceive the ignorant, or by men themselves ignorant of the history of the world. But whatever the motives of the calumniators may be, nothing but harm can come from the spread of such calumnies—harm both to the government and people.

If China does not consider it most urgent to devise means to protect the good and punish the evil, nations will come and protect their own people, and it is difficult to say where that will end.

Nevertheless no missionary desires that the discussion of the relative merits of different religions be stopped; on the contrary they greatly rejoice in it, and consider that when it is carefully carried on the good in these religions will be more valued than ever and the worthless will be thrown away. But groundless charges are forbidden alike by the laws of China and the West. China forbids all other calumnies. How is it that only those against Christians are allowed to be circulated with impunity? What we fear is that this will result in more riots and injury to life, ending in international troubles. This would greatly grieve us, therefore we are anxious to put away the cause of danger, so that all nations may continue to live in peace and good will.

Our missionaries carry on their work, whether preaching, healing, or teaching, in a perfectly open manner, do not fear the strictest investigation, but on the contrary invite it. Should there, however, still be anything not understood it can be easily explained to any one anxious to know. According to the custom of the West rulers constantly invite the leading religious teachers to their presence to preach and teach Christianity with its bearing on the welfare of nations as well as on individuals. Nor is this the custom of the West alone. From the Tang dynasty to the present the Emperors of China also invited Christian teachers into their presence to explain their religion. It is only in late years that the practice has been discontinued.

And should the great ministers in Peking, or the Viceroys and Governors or any officials or gentry anywhere in the Empire, have anything that they do not understand let them follow China's former custom and the rule of all other nations and freely meet the missionaries and inquire of them; then all doubts will be at once removed. Only good and no harm can come out of this.

But so long as there is no free intercourse and clear understanding, there will be riots; and so long as there are riots there will be danger to China from foreign nations coming to defend their own people. Not to have intercourse is clearly to get only harm and no good.

We therefore pray Your Majesty to graciously issue an Edict for publication throughout the Empire commanding three things—viz.:

1. The *real expurgation* of the passages slandering Christians from the *Hai Kwoh T'u Tze, King Shih Wen Sü Pien*, and from all other books, according to Chinese law.

2. Make known that missionaries are no longer to be considered as belonging to a heretical or depraved sect, as they have come to help in everything that is for the good of China, consequently if any mandarins or people wish to enter the Church they are really free to do so without interfering with any of their Christian customs or to be regarded in any way different from other subjects.

3. Now that all nations are in treaty relations with China let the mandarins and gentry of each place find out the excellencies of each nation, and finding anything that will be for the good of the people of China let them unite with the missionaries in carrying these out, and thus show their real desire for peace and good will.

All the missionaries and Christians desire most heartily to thank the Emperor for the successive Edicts already issued for our protection, and for all the friendly officials for their kind protection. But still there are many people in every province who say that these Edicts are only issued under pressure and not from free will; hence the riots do not cease, and the missionaries of all nations find no peace. We therefore humbly beg that Your Majesty will make it plain that you command the mandarins of all the provinces to see that these three things are thoroughly carried out, then all the people will know that it is Your Majesty's own wish, and they will gladly obey, and missionary troubles will be at an end.

Both the missionaries and native Christians have loyal hearts, and should never have been allowed to suffer all this wrong. If this wrong is removed, then heaven's blessing will follow, the many benefits of Christianity which other nations have enjoyed will soon be reaped by China.

China from of old has been a great nation, and all nations honor her. With her vastness, her resources and her virtue it will be easy to make vast improvements. Instead of falling be-

hind to rank among small nations, China should rank among the greatest in the world, and her many troubles will be changed into means of countless good.

If Your Majesty will graciously grant our request it will not only greatly gladden the hearts of all Christians throughout China, but the hearts of Christians throughout Protestant Christendom. Not only will China rejoice that her missionary troubles have forever ended, but all continents will rejoice over the better understanding between China and other nations, and the Christians will more than ever daily pray God to bless China and give her lasting peace.

Herewith we also present a small book on *The Christian Religion in China*, prepared by a committee specially elected for that purpose, for the perusal of Your Majesty, in the hope that all riots shall be stamped out and an end for ever be put to missionary troubles.

Signed in order of arrival in China by: W. Muirhead, D.D. (London Mission); W. Ashmore, D.D. (American Baptist Union); J. S. Burdon, D.D. (Bishop English Church Mission); J. Hudson Taylor (Director China Inland Mission); Griffith John, D.D. (London Mission); Young J. Allen, LL.D. (American Methodist Mission, South); H. L. Mackenzie (English Presbyterian Mission); C. W. Mateer, D.D. (American Presbyterian Mission); J. Wherry, D.D. (American Presbyterian Mission); David Hill (Chairman of Missionary Conference, English Wesleyan Mission); V. C. Hart, D.D. (Canadian Methodist Mission); George Owen (London Mission); James Bates (English Church Mission); H. H. Lowry, D.D. (American Methodist Episcopal); D. Z. Sheffield, D.D. (American Board); Timothy Richard (English Baptist Mission); E. Z. Simmons (American Southern Baptist Mission); G. Rousch (German Mission); C. P. Scott, D.D. (Bishop Anglican Church Mission); Gilbert Reid (Mission to Higher Classes in China). (Mainly Seniors of the various Protestant Missions in China.) Presented to the Tsung-li Yamén (Foreign Office) at Peking by J. Wherry and Timothy Richard, November 14th, 1895

From Our Mail Bag.

Rev. J. F. Clarke, writing from Samakov, Bulgaria, says: "Political changes, important and great, seem approaching. Russian influence seems to be encompassing Bulgaria, and the fu

ture seems dark ; but God will overrule all for the greatest good ; so we will work and trust and wait. Our last annual meeting was a time of much perplexity and anxiety, which will not cease at once. If there be no brightening up we may be forced to close an 'institute' and stop a paper which have been continued for about thirty years and been of great benefit to this nation. In 'darkness' that we 'feel' there is yet the glorious light of God's promises. Christ shall reign, and we are at work in His service."

Rev. G. J. Schilling, of Pegu, Burma, says : "There is only one spiritual life, and when a Buddhist is born again he becomes a new creature as much as a converted nominal Christian. Yet we are apt to marvel more when we see the Christ life in a former idol worshiper. I was in Mandalay last week and saw the leper asylum of Rev. Winston, of the English Wesleyans. There were many fearfully distorted bodies. I talked to them of Jesus and the land in which there are no lepers. I found then that I told them no new story. They had been well instructed before, and then they began to sing 'I need Thee every hour.' Some throats were touched by the disease and literally rotting away ; but they sang. And then one man, whose hands and feet were already half gone, told how he loved Jesus. It was a marvelous testimony from one who was formerly a Buddhist. He loved God, the same God who smote him bodily ; and his eyes told well that he spoke the truth. Are missions a failure?"

Rev. Henry T. Perry, of the American Board Mission, Sivas, Turkey in Asia, says : "We are all in good health here at this station, and are very full of many kinds of work. Our congregations are crowded with people who come more interested to hear and obey the truth than formerly. Tho our pastor was killed, the lay element in the church has come nobly forward to attend the services of preaching and prayer."

Rev. N. D. Reid, of the American Baptist Mission, Henzada, Burma, writes : "The work on this field is doing fairly well. In the district and out-stations the people are anxious to

hear. There are earnest seekers after Christ to be found in nearly all, if not all the out-stations. Twenty were baptized March 1st ; one March 5th. There are nearly as many more who have applied for baptism, but who have not yet been examined. The prospects for a rich harvest of souls were never brighter."

Rev. J. Wilkie, of the Canadian Mission College, Indore, India, writes : "India to-day is in a specially interesting stage. The awakening from the fatalistic sleep of the past has led to a forsaking of much of the past, and an eager grasping after what seems better because at least new. 'Young India' is neither man nor boy, presenting many possibilities, but also many unpleasant features, and requiring especial care that we may mold and train aright. But of this you will hear more fully from those fresh from the field, and I need only repeat the cry, 'Pray for us that we may be worthy to undertake the tremendous task.' The people are worth getting for Jesus, and I believe the signs of the time all point to the day when India shall be a Christian land."

Anna McGinnis Sykes, of the Southern Presbyterian American Mission, Wusih, Kiangsu Province, China, writes : "Just at present we are much interested in wearing Chinese clothes ; have all adopted native costume in the last few weeks, and are delighted with the result. Our station is a new one, and we have only four church-members, but we believe them to be faithful. The first missionaries to settle in Wusih were inexperienced and paid too much for everything, and it will be years before we get the idea that the 'doctrine' has some connection with 'cash.' The average Chinese thinks we pay anywhere from three to twenty dollars a month to those who enter our 'religion,' and we could have any number for one dollar a month, perhaps less, if we wished."

III.—FIELD OF MONTHLY SURVEY.

BY DELAVAN L. PIERSON.

Islands of the Sea,* Arctic Missions,† American Indians.‡

ISLANDS OF THE PACIFIC. §

The Pacific islands have only been known to the civilized world for about one hundred years, altho some of them were first discovered three hundred years ago. The Pacific Ocean covers the vast area of nearly 68,000,000 square miles—more than one quarter of the earth's surface—and contains thousands of islands scattered over its waters, chiefly the southern half. Most of these islands are beautiful and fertile, with warm, temperate climate and many facilities for containing a high degree of civilization. The inhabitants of the Oceanic Islands comprise Polynesians, Papuans, Fijians, and Micronesians.

For ages these oceanic races lived secluded on the islands of their watery domain, a world by themselves. The very salubrity of their climate and productiveness of their soil, and the abundance of fish in their waters, tended to keep them from advancing in civilization and morality. Wars almost exterminated the populations of some of the islands; the immorality was appalling; from one fourth to two thirds of the children were strangled or buried alive; cannibalism was frequent, and the sick and aged were usually killed rather than left to die a natural death.

In religion they were polytheists al-

most to the extent of pantheism, for nearly every object in nature was in their eyes a god of good or evil portent. Their religious ceremonies were accompanied with sorcery, human sacrifices, and bestial orgies, such as might characterize the infernal regions. But in the midst of all this some elements of humanity remained, and many instances are recorded that show nobility of character and strivings after higher things in the political and social spheres.

The degraded state of these islanders, as, alas! has been the sad history of so many other pagan peoples, was rendered still worse by the imported vices from more enlightened nations. Traders and adventurers in sailing around from the Atlantic into the Pacific "hung up their consciences off Cape Horn." These men revelled in the heathen immorality, imported rum wherewith to frenzy the natives, and oftentimes caused them to lose even the little sense of honor and duty which they had possessed. It was the murderous treachery of some of the white men that produced distrust and hatred in the natives, which resulted in the murder of Rev. John Williams and other missionaries and inoffensive traders. A captain of a vessel would sometimes impersonate a missionary, that he might gain the confidence of the natives, and then kidnap them to be sold as slaves.

These and many other influences, native and foreign, have made extremely difficult the task of evangelizing the people of the South Seas. What wonders have been accomplished in this line in the Fiji Islands, New Zealand, and elsewhere have often been told in these pages and elsewhere, but the story of these marvelous transformations never grows old.

The perusal of Cook's Voyages awakened the interest of English Christians in this part of the world. It was

* See also pp. 65 (January); 124 (February); 342 (May); 486, 490, 495 (present issue). *New Books*: "Islands of the Pacific," Rev. James M. Alexander; "Heroes of the South Seas," Martha B. Banks. *Recent Articles*: "Fiji and its People," *Sunday at Home* (November and December, 1895); "Australia as a Strategic Base," *Nineteenth Century* (March, 1896).

† See also p. 498 (present issue). *Books*: "Handbook of Arctic Discoveries," A. W. Grevelly; "Vikings of To-day" (Labrador), W. T. Grenfell. *Articles*: "Iceland and its People," *The Chautauquan* (December, 1895); January, 1896; "Rugged Labrador," *Outing* (January, 1896); "In the Land of the Esquimaux," *Fortnightly Review* (March, 1896).

‡ See p. 186 (February). *Books*: "Oowakapan," Egerton R. Young; "Story of a Western Claim," S. C. Gilman. *Article*: "The Home of the Apache," *Lead a Hand* (April, 1896). § "The Islands of the Pacific," by Rev. James M. Alexander, and "Heroes of the South Seas," by Martha Burr Banks. New York: The American Tract Society. \$2.00 and \$1.25.

this book that fired William Carey with a desire to carry the Gospel to Hawaii, and led him, in the face of much opposition, to found the first Foreign Missionary Society of Great Britain. William Carey went to India, but not long after (September 23d, 1796) the London Missionary Society sent out twenty missionaries to Tahiti on the *Duff*, under the command of Captain James Wilson. (See pages 15, January, and 342, May, of REVIEW for current year.)

Tahiti is one of the *Society Islands*, a group consisting of thirteen islands with an aggregate area of about 650 square miles, and inhabited by Polyynesians. Physically, the natives of these islands are powerful and symmetrical, and in disposition are affable, light-hearted, and generous, but fickle, and under provocation, irritable and brutal. The missionaries found them a warlike people, and quick to learn the art of manufacture. They worshiped innumerable idols, accompanied with horrid orgies and human sacrifices. Immorality, polygamy, and infanticide prevailed to an incredible extent. One chief confessed to having murdered all of his nineteen children. Captain Cook said: "There is a scale of dissolute sensuality to which these people have descended wholly unknown to every other people, and which no imagination could possibly conceive."

It was only after sixteen years of much peril, hardship, persecution, and discouragement that the missionaries began to see any fruit of their toil. Finally, however, the natives learned to trust the messengers of God and to lose faith in their idols. The king became a Christian, and many of his subjects followed his example. There are now in Tahiti sixteen Protestant churches with 1663 members, and this in spite of the baneful effects of the French rule and the influence of French immorality. Persecutions in Tahiti caused the dispersion of Christians and the establishment of missions in Moorea, where there are now 360 church-members, and in the Leeward Islands, where 1500 have confessed Christ.

The *Austral Islands*, situated 350 miles south of Tahiti, first learned of Christianity through natives who vis-

ited the Society, and returning home induced their countrymen to renounce idolatry and begin Christian worship. The work on these islands is now in charge of the Paris Missionary Society.

The first missionaries to the *Pearl Islands* were their own inhabitants returning from exile in Tahiti, where they came under the instruction of the missionaries. Some years later Commodore Wilkes visited the islands, and says: "Nothing could be more striking than the difference between these natives and those of the Disappointment Islands (of the same group). . . . If the missionaries had effected nothing else (than the changing the savage nature of the people), they would deserve the thanks of all who roam over this wide expanse of ocean and incur its many unknown and hidden dangers. Here all shipwrecked mariners would be sure of kind treatment and a share of the few comforts the people possess." France has now possession of these islands also, and the Paris Society is in charge of the work.

The *Marquesas Islands* first heard the Gospel story from missionaries from Tahiti, and are now reinforced by workers from Hawaii. These islanders were, like the inhabitants of the Society Islands, of fine physique, but vile morals, bloodthirsty disposition, and without any form of civil government. It was only after repeated attempts and many narrow escapes that missionaries finally established a station among them. This has been quite as dangerous a people to labor among as any in the Pacific, and what with long intervals of from twelve to thirty years, when no work was carried on, and the usurpation of the islands by the French, the three Hawaiian missionaries stationed there, "faint, but persevering," are able to report but little progress.

Concerning the wonderful transformations from cannibalism to Christianity in the Fiji Islands and elsewhere, much has already been written. The story is fascinating, and is an ever-living testimony to the success of foreign missions.

As to the future of the Pacific islands, Rev. James M. Alexander writes:

"We have noticed in the islanders of the Pacific certain developments of good that promise a future conquest of their barbarism by Christian civilization. . . . We cannot make much account of the influences of mere civilization apart from Christianity. . . . The influences of civilization have never had power to cause the moral renovation that is essential for the beginning of true civilization, as well as for its con-

tinuance and development. It has been true of the people of the Pacific, as of all heathen races elsewhere, that they have needed provision for their spiritual wants before they would accept civilization. . . . But the influences of civilization have not only been useless, they have been actually harmful when not accompanied by Christianity. They have only awakened cupidity, insigated robberies, murders, and piracies, and have been accompanied by an immorality that has been more degraded and deadly than heathenism itself. . . . It is evident that the only cause of the good heretofore developed in the Pacific islands, as also the only and all-sufficient hope for their future, is in Christianity. . . . It is evident also that Christianity has operated only where human agencies have introduced it. . . . The only way, therefore, to evangelize these benighted races is to employ consecrated men and women to bear to them the light and blessings of the Gospel.

"From past history we learn that mission enterprises, when once begun, should be persistently and continuously pushed forward at any cost. . . . Also where fields are occupied wholly by native laborers, it is necessary for foreign missionaries to long continue to supervise the work. . . . Christian schools should most earnestly be promoted. Without them evangelistic work is like casting seed into a jungle instead of into carefully tilled soil. . . . Men from civilized countries, as well as the heathen in the Pacific, should be more looked after in future; . . . also that international agreements should be made to stop the trade with the natives in spirituous liquors and firearms, and the 'black-bird traffic,' or slave trade. . . . We also learn that the religious denominations should not foist their sectarian strife upon the little churches in the Pacific.

"If, now, in accordance with these lessons from past history, the influence of Christianity is wisely, faithfully, and earnestly promoted in the Pacific islands, we may hope for a sublime future era for this part of the world. It is well to view this prospect as an ideal at least of what should be striven for. . . . As at the rising of the sun the mists and shades of night flee away, so the various evils of the primitive heathenism and those also of barbarous civilization must in process of time disappear before this influence. . . . As the sun not only dispels darkness, but also causes light and warmth and beauty, and sets in motion all the activities of nature, Christianity will also cause positive good in the Pacific"—redeem-

ing man physically, civilly, morally, and spiritually. The light will also be borne from island to island, enlightening and enlivening the nations round about, until the isles which "wait for His law" learn to love and obey it.

Among Labrador Fishermen.*

The peninsula of Labrador has an area of about 420,000 square miles—equal to the British Isles, France, and Austria, or nearly ten times the size of the State of Pennsylvania. It is in part under the government of Newfoundland and in part under that of the Province of Quebec. Sterile and forbidding, it lies among fogs and icebergs, famous only, besides, for dogs and cod. As an abode for civilized man, Labrador is, on the whole, one of the most uninviting spots on the face of the earth. Work as he may, one man cannot here keep the wolf from the door. The Eskimos and Indians are fast dying out, and the white settlers can only make a respectable living with the help of sons and the aid of all the modern hunting and fishing appliances. Labrador has a population of about 13,000, including some 7000 whites on the St. Lawrence and Atlantic coast, 2000 Eskimos also on the coast, and 4000 Indians in the interior. Besides these, in May and June every year the coast is visited by from 20,000 to 25,000 fishermen, women, and children. No signs of material civilization are to be seen in Labrador; settlements contain from 10 to 150 inhabitants; liquor (strange to say) is sold only in three or four harbors, and no jail or police exist. The people are, as a rule, law-abiding, but crimes go unpunished. Christian work (teaching and preaching) is carried on in a few places by five or six Methodists, Presbyterians, and Church of England workers from Canada and Newfoundland; the Moravians work among the Eskimos; the Salvation Army, the British Bible Society, and the Society for the Deep Sea Fishermen send men to work among the fishermen in the summer-time. Most of these workers must cover a very large circuit, traveling by dog sled or in canoes to the small hamlets on the coast or inland. The medical work accomplished by the Deep Sea Fishermen Society workers has been especially important, for there are no resident physicians. The spiritual good accomplished has also been marked, and promises further progress.

* "Vikings of To-day; or, Life and Work Among the Fishermen of Labrador." By Wilfred T. Grenfell, M.R.C.S.E., L.R.C.P. Fleming H. Revell Co. \$1.25.

IV.—EDITORIAL DEPARTMENT.

“The question is often asked,” said an acute Scotchman of Edinburgh, in presiding at one of our meetings in the Free Assembly Hall, “whether missions pay, and the exact cost of a convert is reckoned with mathematical precision. It might be well to ask whether a convert costs more than a *horse trained for the Newmarket races*, and worth while, perhaps, to compare the results generally; in the latter case there is a crop of gamblers, and a whole group of evils which the highest statesmanship is incompetent to grapple with.”

Rev. Dr. John Pagan, of Bothwell, Scotland, has devised a method of instructing the people of the Established Church of Scotland in their own missions, which is certainly to be commended for both originality and efficiency. He prepares *lectures in outline* upon each of the mission fields, which lectures are intended to accompany lime-light views, which are obtainable for use at a moderate rental. These outline lectures with the lantern slides, which they are prepared to explain, are loaned to ministers, etc., for use in congregations. So far the plan is not wholly new, perhaps; but in examining the method more in detail, I found that the slides are interspersed with *printed matter*, which can be thrown on the screen and read by the observer. Statistics, not easily borne in mind by a lecturer, quotations from missionaries, travelers, and writers on missions, and any other literary matter helpful in educating the people in the missionary history of the church are photographed on slides and used like other photographs as a part of the lecture. In this way, for example, there will be views of the mission premises in India, and of the various workers in the field, the habits and customs of the people, their temples, idols, superstitions, and ceremonies; and with them carefully prepared printed statements of facts not

conveyable without words, like the progress of missions, the ratio of converts, native workers, etc., to the population, and mission force, and striking commendations from high authorities. The whole plan is marked by great wisdom and adaptation to the ends that are sought, by the committee of which Dr. Pagan is chairman.

Rev. Dr. Kellogg, formerly a missionary of the Presbyterian Board in India, returned to India two years ago to take part in the work of making a new translation of the Scriptures into the Hindu language. Now the North India Bible Society has invited Rev. Theodore S. Wynkoop, pastor of the Western church, Washington, D. C., but for years a missionary in India, to become its secretary, making Allahabad his place of residence, and directing the entire Bible work in Northern India from that place, at the same time giving him permission to engage in evangelistic labors as the way may be opened. Mr. Wynkoop has accepted the invitation, notwithstanding the trial he will experience in leaving a people warmly attached to him and among whom his labors have been greatly blessed.

News of the destruction of a mission and the disappearance of two English missionaries in the Solomon Islands has been brought by the steamer *Monowai*, which arrived at San Francisco on May 10th. The reports are somewhat indefinite, but it would appear that the mission was attacked by the cannibal natives, and that while some of the missionaries succeeded in making their escape to Sydney, two are missing, and it is feared that they have been killed and eaten. The inhabitants of the Islands bear a bad reputation, and many white men, traders and sailors, have fallen victims to them at various times. The mission there it is believed belongs to the Protestant Episcopal Church, and was established by Bishop Selwyn

in 1857. The islands lie to the east of New Guinea and northeast of Australia.

Another riot occurred in China on May 12th, when a mob attacked the English mission at Kiang Yin and looted and burned the buildings. We are thankful to say that the missionaries escaped injury; their work, however, has been seriously interrupted. The direct cause of the outbreak seems to have been the refusal of the missionaries to surrender to the mob a child which had been brought to the mission for medical treatment. "Why do the heathen rage" against their benefactors? The ignorant and hostile demagogues of China still stir up the mobs with stories of the inhumanity of Christians.

We learn with sorrow of the murder of Dr. Charles F. Leach, who, together with his wife and seven-year-old son, were brutally killed by a Moslem mob at Sfax, near Tunis, North Africa. Dr. Leach was only thirty-six years of age, but he had rendered valuable service to the cause of Christ as a medical missionary. He was born in Burma, and educated in New York City, where he was a member of the Amity Baptist Church. He went first to Algiers and then to Tunis as an independent missionary. No cause for the murder is known, and the assassins have not been identified.

As a direct result of the Chinese-Japanese War, the slave trade in Manchuria has been aggravated. Farmers comprise a vast majority of the residents of Manchuria, and since the war they are suffering from famine. The selling of children is always more or less prevalent in China, but the war and consequent famine are driving many more parents to sell their children than formerly. Buyers collect the poor little fellows just as keepers of registry offices collect coolies. The merchant who gives this statement to the press saw in Manchuria a woman

leading six children, from five to twelve years old, barefooted and almost naked. The price of a child, if intelligent and attractive, is two yen (\$1.00), the ugly ones bringing only a few cents. The slave broker gives guarantee to the purchaser that the child's parents will never again claim or acknowledge the child sold.

Much discussion was aroused at the late meeting of the General Assembly of the Presbyterian Church (North), in Saratoga, N. Y., as to the advisability of continuing to hold and occupy their new building in New York. The chief objection to this seems to be its effect on the minds of those who are either opposed to worldly possessions or who think that this property indicates great wealth or great extravagance. The true question to be considered is whether or not this is a safe and profitable investment of the funds in the hands of the missionary societies. An able committee of business men have been appointed to make an investigation and report.

The Congregational Home Missionary, which held its seventieth anniversary in New Haven, June 2d-4th, reports the receipts of \$148,973, from which grants have been made to 142 churches and missions, and 138 missionaries have been supported among French, Germans, Italians, Swedes, Norwegians, Finns, Armenians, and Greeks in the United States. There was a falling off this year of nearly 10 per cent. from the receipts of last year.

Bishop Thoburn writes to *The Christian Advocate* saying that the Methodist Episcopal Church is close on a missionary crisis. The crisis has indeed already made itself felt in some foreign fields, and will soon be felt in all. It is largely the result of success, and "yet it none the less threatens ruin to our foreign missionary work, unless dealt with speedily and effectually."

It seems that four missionary families on furlough from Southern Asia have been told not to return, and nine other families are to be retired from the work. It is also proposed to discontinue one of the missions in China, while other mission fields will share the same fate unless the churches put forth more strength—*i. e.*, give more liberally. "The cost of the mission work has been reduced one half, while its success has been increased fourfold." The broad truth is that the development of missionary work all over the world demands a new standard of giving on the part of the churches; it is the Divine antidote to the love of money which threatens them with such serious evils, and should be accepted with gratitude.

"The unrest which the deputation of the American Board found to exist among the churches in Japan founded and nurtured by its missionaries, and known as the Kumi-ai churches, seems to be almost or quite unknown among those of the other missions—the Presbyterians and the Baptists. Rev. J. L. Dearing, one of our Baptist missionaries, writing to Rev. F. S. Dobbins, says that 'not one native preacher,' outside of the Kumi-ai churches, or in any other denomination than the Congregational, can be named as preaching the 'new theology.' Neither the Presbyterians nor the Methodists are troubled by that heresy, and 'the Baptists have no trouble with it at all.' All that the deputation of the American Board found so disappointing and distressing among the missions seems to grow out of the lack of sound and evangelical teaching on the part of the missionaries. It is the Andover semi-Unitarianism that is doing the mischief. There is no occasion for surprise because of it. 'What a man sows, that shall he also reap.' If the missionary goes with a half-formed, half-cherished doubt as to the final doom of the heathen, half persuaded that he who 'has not had a fair chance in this life' may be allowed another chance in the fu-

ture life, he will fail to produce conviction of the truth strong and fast in the minds of the 'converts,' and he need not be surprised that just such things occur as are reported to have occurred in Japan. The first requisite of a missionary is that he be convinced, and be firm in the conviction, that only the Gospel is the power of God unto salvation."—*The Journal and Messenger (Baptist, Cincinnati)*.

The Irish Presbyterian Church began mission work in India in 1840. In the two provinces of Gujarat and Kathiawar (Bombay Presidency) they have now 8 central and 12 out-stations, 13 ordained missionaries, 3 native pastors and 136 other native Christian helpers; communicants number 462 and adherents 2237. They have a mission press and a training college with 14 students. In Manchuria, where mission work was begun in 1867-70, they are now making rapid progress, in the last seven years their converts having increased from 76 to over 1000 (446 communicants). They have 5 stations (17 sub-stations); 10 ordained, 3 medical missionaries, and 61 native agents. One convert recently made light of walking 25 miles in a busy season to receive baptism. A jungle tribe's mission and zenana mission are also carried on under the auspices of this Church.

China: progress in missions from 1807 to 1896, nearly ninety years, as reported by Mr. Gibson, of Swatow:

Work began in 1807; in 1843 but 6 communicants.

1853, 350 communicants, rate, 34 per annum.

1865, 2,000 communicants, rate, 140 per annum.

1876, 13,035 communicants, rate, 1,003 per annum.

1886, 28,000 communicants, rate, 1,496 per annum.

1889, 37,287 communicants, rate, 3,076 per annum.

From 1876 to 1889, 24,252 increase in 13 years.

It will be seen that the rate of increase has constantly grown. In the twenty-four years between 1865 and 1889, the number multiplied from 140 to 3076

per year, about twenty-two times as rapid. At the same rate, in twenty-four years more the yearly accession would be by 1912 nearly 68,000 a year, and in a half century more than a *million and a half* converts a year. In other words, the total number of converts by 1940 would be between fifteen and twenty millions, and before another century had expired at the same rate of progress the converts would *three times* exceed the present population of the globe!

We acknowledge the receipt of \$50 from Mrs. Elizabeth Cochran, of New York, for missions in China.

The scene of Turkish atrocities has changed from Armenia to Crête, where the Turkish soldiers have been massacring Christians without the slightest provocation.

Armenian relief funds forwarded by us to the distributing agents have been received from the following:

Ira H. Stoughton, San Bernardino, Cal.	\$1.00
Y. P. S. C. E. of the Baptist Temple, Fall River, Mass.	5.00
E. J. H., Pickaway, West Va.	5.00
Clara A. Beck, Centre Square, Pa.	1.00
Red Cross Savings Bank Fund, Roger Park, Ill.	10.00
E. M. P.	1.00
Mrs. Harriet Kemp, Pittsburg, Pa.	1.00
Mrs. Meyn, Brooklyn, N. Y.	1.25
A. B. Smith, Marble, N. C.26
Rose Shenston, Judsonia, Ark.25
Mr. and Mrs. W. P. Winn, Judsonia, Ark.50
Mr. and Mrs. C. E. Smith, Judsonia, Ark.50
W. Strohmeler, Lake Mills, Wis.	1.50
Miss R. Gould, Quogue, N. Y.	3.00
Rev. O. F. Pistor and friends, New Britain, Conn.	13.40

Sir Michael Hicks-Beach, in presenting the Budget in Parliament, shortly since made the statement that 1,000,000 pounds sterling is annually wasted in the ends of cigars and cigarettes thrown into gutters in Great Britain. While the Christian Church gives about one and a quarter million pounds yearly to missions in all lands, nearly an equal sum is trodden under foot and swept into the sewers as refuse! To-day

some great boards send out the cry "Retrench!" throughout the mission field, while the superfluities and luxuries of Christians so far outweigh the gifts to missions, that if a small fraction of the money thus spent could be economized and appropriated to the Lord's work, the missionary income would be doubled and trebled. Shall we ever have a financial basis laid for mission work in a sound Scripture practice of stewardship in property?

Publications Noticed.

The whole of the civilized world has been interested, painfully but profoundly interested, in the heart-rending story of murder, rape, fire, and plunder which has come from Armenia. Thousands of papers and periodicals have written of it, and have received funds for the relief of the suffering survivors, and millions (we hope) have contributed to the relief fund. The story of these atrocities are sure to go down in history, to the everlasting disgrace of Sultan Abdul Hamid II., and will be read by posterity with horror and disgust. The most complete, accurate, and vivid story of this reign of terror yet published is that recently edited by Rev. Edwin M. Bliss, editor of the *Encyclopedia of Missions*, and contributed to by Dr. Cyrus Hamlin, the honored Turkish missionary, Dr. Benjamin Labaree, of Persia, and other Oriental missionaries and scholars. This book * contains nearly 600 pages, and is illustrated with a colored map and many interesting photographs. The object is not merely to set forth the present situation in Turkey, altho that is ably done, but it is to trace the influences that have produced it and the present outlook for the future. We bespeak a wide reading for this history that a clearer knowledge of the situation may be had by Christians and non-Christians. It is a story of persecution, of robbery, of martyr-

* "Turkey and the Armenian Atrocities." Edited by E. M. Bliss. The Hubbard Publishing Co., Philadelphia. \$1.50.

dom which the world will not soon forget. This book should make the prayer for the coming of the kingdom of God ascend to the throne of grace from every heart with increasing fervor, and should spur on every soldier of the cross to increased activity and self-denial, that the knowledge of Christ may be spread abroad in every land and in every heart.

In "The Vikings of To-day"* Mr. Grenfell has given us an exceedingly readable and able picture of life in the sterile and uninviting peninsula of Labrador. He vividly describes the hardships of the life of the white settlers in those regions, and the great need for medical and spiritual work among them. There are chapters dealing with the natural features of the country, its vegetation (almost *nil*), its bird and animal life, and the fish which swim in its waters. The life of the fishermen is novel if not inviting, and the descriptions of missionary work contain many inspiring and thrilling incidents, which should awaken the interest and sympathy of men and women who are surrounded by the comforts of home and civilization. The illustrations which accompany the volume add to the interest of the description and narrative.

'Heroes of the South Seas'† is a compilation of stories connected with the progress of Christian missions in the islands of the Pacific. Each chapter is a narrative of some heroic life, some marvelous transformation, or some battle with hardship and disappointment in the far-off corners of the globe. These histories are extremely interesting and helpful, and make excellent subjects for missionary meetings.

Wellesley C. Bailey, the secretary of the Mission to Lepers in India and the East (Edinburgh, Scotland), is the au-

* "The Vikings of To-day. By Wilfred T. Grenfell, M.R.C.S.E. Fleming H. Revell Co., New York. \$1.25.

† "Heroes of the South Seas." By Martha B. Banks. American Tract Society, New York. \$1.25.

thor of a book of deep interest in regard to the work among the lepers of India* and Burma. Only those who have seen leprosy in its advanced stages can imagine the suffering of the poor victims. No more Christlike work exists than the ministering to their bodily and spiritual needs. A few asylums and hospitals have been established, but what are these among the 500,000 lepers in India?

The American Board has issued a pamphlet entitled "A Chapter of Missionary History in Modern Japan,"† being a sketch of the work since 1869. Rev. J. H. Pettee, the editor, contributes an exceedingly interesting chapter on "Now and Then: 1869-1895," and Dr. D. C. Greene one entitled "The Message of the First Quarter Century to the Second." Other chapters are contributed by missionaries familiar with the work of the various departments. The contrasts presented in "Now and Then" are striking. Then the Government of Japan was on the nominal basis of a pure absolutism centering in the Mikado; now it is a well-organized constitutional monarchy. Then Shintoism was revived and all European innovations condemned; now Japan is foremost among Oriental nations, and is absorbing the best and latest the world can offer. Then there were no railroads, telegraphs, light-houses, steamship lines, banks, mints, Sabbath, educational system, or newspapers; now there are all these, with hospitals, asylums, Red Cross Society, criminal and civil codes, 3,500,000 students in the various schools, and an annual foreign commerce of nearly \$150,000,000. Then 20 Protestant missionaries and 8 baptized natives in all Japan; now 600 Protestant, with 200 Roman and Greek Catholic missionaries, 40,000 Protestant church-members, besides 73,000 Catholic adherents. Then

* "Lepers of Our Indian Empire." John Shaw & Co., London.

† For sale by Mr. C. E. Swett, at the rooms of the American Board; price, 40 cents.

no Christian literature, except Bibles imported from China, and half a dozen tracts; now the whole Bible in Japanese, with more than 1,000,000 copies of at least one Testament scattered through the land, not less than 40 weekly, monthly, and quarterly newspapers and magazines under Christian management, together with hundreds of works covering every department of Christian truth. Surely these pictures show that Christ has come to Japan, and that His spirit is working mightily in a thousand ways for the regeneration of the Orient.

The Scotch Free Church Livingstonia Mission has been laboring in British Central Africa for over twenty years. During that time many noble men and women have laid down their lives for their brethren. One station has increased to seven stations with many more out-stations and commanding a range 500 miles in length. Five Christian congregations have been formed, and there are, besides, large classes of inquirers. Seven languages have been reduced to writing, and are now a medium for Gospel truth. There are 40 Christian schools, with over 7000 scholars, and above 100 native preachers are engaged as itinerating evangelists. Like other stations, however, the very success of this mission is a cause for perplexity, since increase of funds do not keep pace with the increase in the demands of the work.

Much attention has of late been attracted to the Tuskegee Normal and Industrial Institute through the able addresses by its principal, Booker T. Washington. This institute is founded on right principles, and is accomplishing a great work in the upbuilding of the negroes in intelligence, prosperity, and true Christian character. During 1895, 480 boys and 329 girls have been in attendance, coming from 17 States and 1 Territory. They average about eighteen years of age, and receive instruction by 66 teachers in normal and literary branches and

in 22 industries. The principle of self-help is especially prominent, the pupils doing all of their own work, and having built many of their own buildings. A strong religious atmosphere prevails, and many of the students have become successful pastors and teachers.

A letter from King Menelek of Abyssinia to Mr. F. S. R. Clark, an English missionary, appears in *Le Figaro* of February 3d. It is translated in the *Christian Intelligencer*.

"You are mistaken in believing that I do not care for your prayers. All prayers of believers are dear to me, even when they come from the children of Europe. Not all are aggressors in my kingdom; not all commit the iniquity of attacking those whom they hope to find weaker than themselves; not all have bent the knee before Baal, the god of destruction and the slaughterer of brothers. Many, I am sure, still truly adore the God of the cross, the God of justice and of peace. With them I feel in perfect communion of faith, and I am happy that they pray for me, for my household, and my people.

"I only wish that they would make truth dwell in the sanctuary, and that instead of a mutilated Gospel which explains the confusion and the infidelity of the peoples of Europe, they would return and lead others back to the true Gospel which began with the creation of the world.

"By what right do they efface the whole portion of it which precedes the coming of Jesus Christ, and have they done away with what God established for all time?

"What you call the Old Testament is as true as the New, and what is contained in it must be respected and observed by those who follow Jesus and the apostles, announced by the prophets.

"Never did Jesus abolish the distinctive mark of His race, since He was subjected to it by His holy mother on the eighth day. To suppress thus what God established 'from age to age and from forever to forever,' is to weaken the faith, is to furnish the same spectacle shown by the Christians of Europe. It is not only without that they use violence, but also within, against the Jews who are, nevertheless, Christian souls, and to whom we owe our Savior. There are more than 300,000 of them in my kingdom, and, tho they enjoy a-

most complete independence, they are obedient and industrious subjects. They never conspire, pay all tributes, and respect our *abuna* as much as do the Christians. If they are worse in Europe, it is because the Christians, too, are worse. Our Lord Jesus forgave them on the cross. Why should we persecute them? You, at least, do not persecute them. May the other Christians of Europe imitate you.

"What you need is to return to our God, to observe all His ordinances, to no longer separate Moses and the prophets from the apostles or St. Peter from St. Paul. Whoever wishes to serve God must humble himself and obey. You know that, envoy of God. Teach it in Europe and Asia. I am having it taught in Africa.

"May the grace of our Lord Jesus Christ be with you.

"MENELEK."

The Evangelistic Training School planned last summer by the World's Woman's Christian Temperance Union is at work with excellent results. It has a non-resident class of about fifty. Its resident students, as a "College Settlement," are doing noble service in one of the worst parts of New York City. They carry on a meeting in the chapel every evening, a Sunday-school, boys' meetings, girls' meetings, a Young Woman's Club, free kindergarten, etc. The work is sadly in need of funds. (Address J. Fowler Willing, 463 West Thirty-second Street, New York City.)

In setting forth the debt of science to missions, Dean Farrar offers these interrogatories, with their answers:

"Is it nothing that through their labor in the translation of the Bible the German philologist in his study may have before him the grammar and vocabulary of two hundred and fifty languages? Who created the science of anthropology? The missionaries. Who rendered possible the deeply important science of comparative religion? The missionaries. Who discovered the great chain of lakes in Central Africa, on which will turn its future destiny? The missionaries. Who have been the chief explorers of Oceania, and America and Asia? The missionaries. Who discovered the famous Nestorian monu-

ment in Singar Fu? A missionary. Who discovered the still more famous Moabite stone? A missionary. Who discovered the Hittite inscriptions? A missionary."

The universal adoption of the 2-cent-a-week plan by the Christian Endeavor societies would bring to-day \$3,000,000 into the mission treasuries of the various denominational boards. China, it is said, spends \$300,000,000 annually on worthless, idolatrous practices, because every idolater gives regularly and constantly about 2 cents per week to defray the expenses of idol worship.

The adoption of this plan by the Christian Endeavor societies of the world would support an army of 1000 foreign missionaries and 20,000 native preachers, who would reach yearly 25,000,000 of hearers.

The Burmese write prayers on slips of paper, and fasten them into slits made in wands of bamboo. These wands with the prayers at the end of them are then held up before the idols in the Buddhist temples and waved to and fro.

In some parts of Africa they make marks, signifying prayers, with a burned stick on a board. The marks are then washed off, and the water with which the board is washed is given to the sick, who are supposed to get the good of the prayers.

In Tibet they have round boxes which revolve by means of a string. Into these cylinders they put written prayers, and whenever they feel disposed, take them up and spin them, imagining they are praying. Even on a journey, on foot or on camel-back, Tibetans are often to be seen, it is said, with such a whirligig in one hand, vigorously pulling the string with the other.

"The British Syrian Mission" requires lady missionaries at once to take charge of districts where urgent appeals have come from the people themselves for schools. (Apply to Mrs. Auriol Barker, Camano House, Tonbridge.)

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

JAPAN.

—The *Dansk Missions-Blad* has misgivings as to the soundness of some of the positions taken by our esteemed brother and friend, Rev. J. T. Yokoi (formerly J. T. Ise). Not having at hand the original English, we retranslate Mr. Yokoi's remarks out of the Danish: "In the last three decades Christianity has made steady progress in Japan. From Sapporo in the north to Kagoshima in the south there is scarcely a town or even considerable village where there are not more or less of believers. In spite of the reactionary movement, which a short time ago went through the land, and in spite of all exertions to repress the new religion by the revival of Buddhism, the people have now more than ever come to the recognition of the fact that the regenerating power of Christianity is necessary to the elevation of morals. Therefore I do not entertain the least doubt that Christianity will finally be accepted by the mass of the people, and that it will constitute the most significant element in the new civilization of Japan. Nevertheless, the Christianity which is now in Japan is the only too faithful copy of English and American Christianity. Of Japanese Christianity hitherto there could be nothing said. Our churches are in truth like so many foreign colonies! There is a wholesale importation of foreign ideas and habits! But if Christianity does not divest herself of her foreign garb and attire herself as a Japanese, she will never reach her aim in this land. There are to be found in our church a whole company of capable men who are adequate to the most responsible task. . . . The time is come when the Japanese messengers

of the Word must themselves form their own conception of Christ. We must hereafter build up without foreign help, believe in Christ as Japanese, study theology and preach as Japanese."

Of this the *Missions-Blad* remarks: "In these utterances there are undoubtedly considerable elements of truth, if they are only applied in the right way. Unquestionably the national peculiarities of the Japanese cannot and ought not to be excluded from the form of Christianity in their own land. And Protestant missions certainly appear to have this in view when they labor for the independence of the congregations and the introduction of as many Japanese as possible into the ministry. But the author of the article seems, by 'Japanese' Christianity, to have in view a form of development which may reasonably enough cause us some misgivings. He says: 'The development of Christianity in the world hitherto has been accomplished on the foundation of Greek literature and of Roman Law. Christianity, as it is about to arise in the East, must rest upon the religion of Buddha and the philosophy of Confucius!'

"This might easily turn out a very dangerous amalgamation for Christianity. And why, precisely, should it result in a genuine Japanese Christianity? Buddhism is originally from India, Confucianism from China. The young clergyman talks a little as if he had a rush of blood to the head. They perhaps need for quite a while yet considerable guidance at the hands of delegates from the old evangelical denominations. A really original Japanese Christianity, according to the view of the article, independent of the stored-up truth of the elder denominations, and with its own conception of Christ, might easily prove more heathen than Christian. May the evangelical missions receive grace to go forward in the sound

way with the pure and undefiled Gospel. May the ministers and congregations of Japan be preserved from haughtiness and aberrations, so that true Christianity can reign more and more among them. Thus they will attain to all due emancipation from foreign elements and come into possession of a spiritual development which shall be at home in Japan and yet genuinely Christian."

MISCELLANEOUS.

—Missionary Berg, of the Danish Society, has a good word to say for our countrymen in the *Missions-Blad*: "It is a pleasure to be in company with Americans; for altho they speak English they have none of the stiff, short, reserved way of English people. They neither recognize English class feeling nor the pronounced Scotch clannishness; but for the language, my American companions might just as well have been Danes, so plain and straightforward were they in their whole demeanor."

As Mr. Brace remarks, the Scandinavian blood of the east counties of England is peculiarly strong in America, especially in New England, and many of us show it in our Danish names, including our editor-in-chief.

—"The well-known book of Gundert, 'Evangelical Missions, their Lands, Peoples, and Labors,' closes its review of the present state of the evangelical missionary work with the words: 'A little beginning has been made; the earth is yet very full of night.' It is true, if we compare the condition of missions to-day with that of one hundred or even in part of fifty years ago, we must admit a great advance. Then a world closed to the Gospel of Christ; to-day one opened to it. Then a world sleeping in rationalism, to which missions appeared as a folly; to-day a mighty missionary spirit breathing through all divisions of the Church. Then scanty even as to numbers, a little troop of inexperienced missionaries; to-day a stately army of tried heralds of the faith, who have

taken in possession a domain reaching far beyond the boundaries of the world's postal union, and who, as pioneers of culture and national development, occupy an honorable position even in the eyes of the world. Then total contributions each year of a few hundred thousands, now spontaneous offerings of over 50,000,000 marks. Then a missionary result of at most a few tens of thousands of Christians from the heathen; to-day a company of some 3,000,000, a capital which each decade increases at compound interest. Then here and there an isolated, independent congregation from among the heathens; to-day thousands of organized congregations supporting themselves and furnishing from their midst teachers and preachers, indeed, here and there already passing into national churches! This is verily a Divine legitimation of the missionary commission, that it should, 1800 years after it was given, as it were, rise out of its grave and set in motion a movement of the world's history which has made this century a missionary century."—*Allgemeine Missions Zeitschrift*.

—"And yet the main citadels of heathenism are hardly besieged, far indeed from being taken."—*Idem*.

—"The invitation, 'Come over into Macedonia and help us,' is a pregnant, significant word. Sometimes, however, it is so ill applied as to work more harm than good for labor in the kingdom of God. There is always a retribution when any one heedlessly wrests words or narratives of the Scripture out of their true connection, or overlooks some important circumstance, or in any way does violence to a passage. For instance, in order to move the hearts of people in Christendom and to warm them into interest for missions among the heathen, it has been only too customary so to generalize Paul's vision as if it were true that the people of all or almost all heathen lands were weary of idolatry and the service of sin, and were longing for something new, for truth, were standing on the shores or borders

of their territories wringing their hands and calling out to every Christian, to every white man, 'Come over and help us!' The heathen were imagined to be disgusted with their own darkness, and to have a receptiveness for the message of the Gospel, which did not at all exist. If, then, a youthful missionary, filled with such erroneous imaginations, arrived among them here or there in the world, and encountered unreceptiveness, obduracy, hostility, instead of being received with open arms, as he had hoped, there resulted for him a cruel disappointment and severe inner conflicts. And, moreover, the friends of missions at home, finding themselves deceived in their hopeful expectations, would become discouraged and lukewarm; many of them would even wreak on missions at large the displeasure arising from the exaggerations of their representatives, and would turn away from a cause which seemed to them to be half a swindle. Let us, then, declare in all the baldness of sober truth: Apart from rare exceptions, which, on close examination, usually reveal the working of some predisposing cause, we find neither individual heathen nor heathen peoples, whose temper of mind, before they had come into closer contact with Christianity, could be said with any truth to find expression in the appeal, 'Come over and help us.' On the other hand, their usual attitude toward an incipient mission is at first one of thorough indifference or aversion; thereby betraying the full hideousness of their pagan obscuration. Indeed, it is hardly the most grievously sick that call for the physician. It is the hidden and opprobrious disease that for very shame will not be known, tho it were for healing. Paul's vision sets forth the scattered children of peace for whom the missionary is to seek and from whom, as from a center, his work may spread."—*Missions Blatt der Brüdergemeine*.

—"Be it said, God's cause in the world employs personal character for its propagation more than anything else

human that might be named. Careful and judicious methods and appliances of combined action He uses; but these are inefficient when we compare with them the power latent in character. Eliminate biography from the records of the Gospel's advance, and little history remains. And of this it may be expedient to remind ourselves in the day's tendency to subordinate much to organization. A society can never do the work Christ allots to the individual Christian. Let the work of the Reformation have been handed over to a reforming committee, and how many such committees would be needed to make, rolled together, one Luther? For a Paul, with heart on fire and a purpose of steel, substitute a board of missions, worked from Antioch, and how long would such a board have taken in 'turning the world upside down'? The greatest things that have been wrought for Christ in the world have been wrought through the instrumentality of strong individuality, and this the spirit of life and liberty quickens, does not crush."—*Church Missionary Intelligencer*.

—The *Intelligencer*, remarking on the progressive views of Mr. Justice Amcer Ali and some of his fellow-Moslems in India, says that he and they, living under the freedom of a Christian government, and under the strong, ethical influences of Christianity, are endeavoring to give to Islam a moral elevation which is not intrinsic to it, and which the sure instinct of the body of Mohammedans rejects. Indeed, these gentlemen betray their sense of this by giving to themselves the name of Mutazilas. Now Mutazila is equivalent in Moslem use to Freethinker. It seems to have in an aggravated degree the same meaning which in Christianity Rationalist has in general acceptance. The original Mutazilas, it is remarked by the *Intelligencer*, "belonged to a sect of Freethinkers, who made strong efforts to rationalize Islam in the early days of the Baghdad Kaliphate. It was a move-

ment which bid fair at one time to revolutionize the Islamic system, by striking directly at the orthodox views of inspiration, the nature of the Divine attributes, and the questions connected with free-will and fate. It was, undoubtedly, a great intellectual movement, a revolt against a system already become hard and fast; but it lacked the moral and spiritual element, and so utterly failed. Ibn Khaldun, the greatest of the Arab historians, says 'it was a pernicious dogma which has worked great evils.' In due course orthodoxy reasserted its power, and the Mutazila movement failed. The final blow was given by Al Ashari. 'The Mutazilas,' it is said, 'held up their heads till such time as God produced Al Ashari to the world.' As a young man, this famous theologian had been a follower of the Mutazilas; but one day, standing on the steps of the pulpit in the great mosque at Basra, he threw away his *kaftan*, and said, 'O ye, who are met together! Like as I cast away this garment, so do I renounce all that I formerly believed.' He soon became a person of much influence. He overthrew the liberal school, and his principles and methods have ruled the greater part of the world of Islam ever since. This is to be regretted, for it intensified in Islam its unprogressive nature and led to its present stagnation, thus rendering all hope of social, moral, and political reform vain. The deeper reason for the failure of the Mutazilas, a reason which equally applies to modern movements toward reform now, is well put by Dr. Kumen:

"The caprice of a tyrant may have been the occasion of the overthrow of the Mutazilas, but its real cause lay deeper, in the essence of Islam, which the popular instinct had apprehended justly. The masses were not competent to follow the discussions of the scholars, but they felt that the defenders of the uncreated Quran were upholding the absolute claims of their religion, and must therefore be right. The law of Islam contains admirable moral pre-

cepts, and, what is more, succeeds in bringing them into practice. But this is not enough to make it an *ethical* religion. It was the glory of the Mutazilas that they endeavored to raise it to this character; but their effort struck at once upon the rock that must ultimately wreck it, *the fixed character of Islam, fixed even then; nay, fixed even from the outset.* Hence, too, the fact that their fall was followed by no resurrection.'—EDWARD SELL, in *Church Missionary Intelligencer*.

English Notes.

BY JAMES DOUGLAS.

May Missionary Meetings.—The annual meetings of the Baptist Missionary Society were marked by a tone of encouragement amounting at times to jubilation. Having regard to the spiritual side of the work, the ground for satisfaction was considerable. Large additions to the native churches in India, China, and on the Congo were reported: the elementary day schools show an increased attendance, while the Sunday-schools manifest a still more marked advance in numbers. Fourteen new missionaries have been sent out during the past twelve months; and as, in various quarters, native churches have become, in supervision and support, independent of English aid, the society has been able to turn its energies to fresh fields.

A pleasing feature in the treasurer's statement was the welcome announcement that the heavy debt, amounting, roughly speaking, to \$120,000, had been extinguished. The secretary, A. H. Baynes, Esq., appealed for more mission laborers, and announced that no suitable candidate who had offered himself as a missionary had been refused during the past year. The Rev. Dr. George S. Barrett, ex-President of the English Congregational Union, having just returned from Jamaica, bore a splendid testimony to mission work from the results that have accrued in

the West Indies. Among the missionaries that took part may be mentioned the Rev. E. C. Smyth, of Chou-ping, North China, and the Rev. S. B. Drake, of Cheefoo, North China, both of whom testified to the growth and diffusion of interest in the Gospel message in the districts where they labor, as well as to more palpable fruit; also the Rev. J. A. Clarke, of the Upper Congo, whose missionary experiences in the Dark Continent were listened to with breathless interest; and last, but not least, the Rev. W. A. James, of Madaripore, Eastern Bengal, and the Rev. Thomas Evans, who for forty years has labored in the northwest provinces of India. Of the meetings this year, it may be said that they have been among the most crowded and enthusiastic on record.

Church Missionary Society.—At the annual meeting of this society, J. Munro, Esq., presided, and observed that the proper subject for a missionary meeting to-day is not, What we have done; but, What we have not done. In his view, no missionary station is as yet fully equipped and manned. Too long we have looked upon missionary work as for a few and not for all. In order that God may give the blessing, let us bring the whole tithe to Him.

The annual report, of exceptional interest, was read by the Rev. F. Baylis, secretary. The figures show large spiritual gains, the converts numbering 7000, or nearly 24 a day. In Uganda 200 native evangelists are supported by the converts. Mr. Baylis concluded by saying, "I believe we can move England as she has never been moved before if we but go the right way to work. We want more *information* and less *exhortation*; above all, more definite prayer at home and in our meetings."

The Rev. E. S. Carr, of Tinnevely, observed that only *one* in *twenty* are Christians in Tinnevely. The main difficulty is to gain the ear of the Hindu so that the Word may take effect. Schools are a great means to this. Be-

sides, what is wanted is a fuller consecration of the native teachers; more men like David, the Tamil, who is full of the Spirit. "We have been," he said, "carrying our converts too much; but now we must teach them to walk on their own feet. We need the outpouring of the Spirit upon our people for work. It has been borne in upon me that much more might be done by prayer. . . . We have the opportunities and the open doors; therefore PRAY."

Frank Anderson, Esq., of the Students' Volunteer Missionary Union, cited the fact that since the late Liverpool convention the S. V. M. U. had seemed to get a new start. Taking as his topic the motto of the institution named, "The evangelization of the world in this generation," Mr. Anderson enlarged on the possibility of the fulfilment of that watchword, and the lines along which the work was to be accomplished. In his judgment, one of the main lines was enrolment of a student force in the heathen world, and already in India this was being done. Another line of no less moment was the development of a deeper consecration in the Church at home.

The Rev. C. J. F. Lymons, of Mid-China, compared the situation to Paul's vision of the Man of Macedonia, coupled with the miraculous draught of fishes. Like the Man of Macedonia, the Chinese were calling, "Come over and help us;" and so, like the disciples who beckoned to their partners to aid them in their haul of fish, the Chinese converts beckon us to make common cause with them in securing the spoils that need hauling in.

We may say, in closing, of this meeting, which was crowded, that it was of a markedly incisive character and spiritual tone. The C. M. S. is now within three years of its centenary.

THE KINGDOM.

—Two thirds of the population of the globe is under the sway of 5 rulers, and this fact greatly simplifies the problem

of missions. The Emperor of China governs 400,000,000. Queen Victoria has control of 380,000,000. The Czar tyrannizes over 115,000,000. France, with all her dependencies, numbers 70,000,000; Germany, 35,000,000; Turkey, 40,000,000; Japan, 40,000,000; and Spain, 27,000,000.

—Dr. Cust has issued a "Table of Quinquennial Progress of Bible Translations 1891-95," which carries on the register since his book on Bible translations was published. In the 1890 list there were registered translations in 269 languages and 63 dialects; total, 329. Dr. Cust now adds 41 languages and 11 dialects, making a total to 1895 of 381, in which portions of the Bible are translated. Among the new ones are Chagga, Giriama, Sagalla, Taveta, and the Mombasa form of Swahili, all from C. M. S. East Africa missions. Of the 52 new translations, 29 have been published by the British and Foreign Bible Society, and the rest by other Bible or missionary societies in Scotland, Germany, America, etc.—*Intelligenceer*.

—An English journalist was very much shocked lately to find that it cost at least £1000 to convert a Chinaman. He drew straightway the inference that missions were a failure. A religious journalist gave him the facts about the British invasion of interior Africa. That cost \$750,000 and many brave men—a prince of the royal household among the number—laid down to bring King Prempeh to order. Was that expedition a failure also? And besides, it does not cost £1000 to convert a Chinaman, or \$1000, or \$500.

—There are no "fiscal years" in missions. Missionary societies must necessarily make their annual reports and make known the amount secured to carry on the work entrusted to them by the churches. But because we did not make our contribution "before the books closed," that by no means releases us from the obligations of the great commission for a year. It is never "too late" to make an offering to mis-

sions. God's books are never closed.—*The Standard*.

—A church that generously supports missions will support everything else which ought to be supported.

—A recent visitor to our sanctum was a subscriber who receives his mail but once a year. Such is one of the disadvantages of life in Alaska, but all the disadvantages pale when compared with the glory of the privilege of teaching the Gospel to those who know it not.—*The Congregationalist*.

—This largeness of mission is what we ought all, laity and clergy, to realize. We must get out of parochialism, out of diocesanism, out of provincialism, into the spirit of our Lord and Master, who came to those who are far off as well as those who are nigh, and bade His disciples go to all nations as His witnesses and teachers.—*The Spirit of Missions*.

—By character I mean all those tendencies that make for truthfulness, sincerity, loyalty, courage, honesty, and a fine sense of honor, in a wider interpretation of that noble word—the honor that will make us live up to our own best convictions and ideal standards.—*Contributors' Club in Atlantic Monthly*.

—Said Rev. J. S. Dennis, in one of his lectures at Lane Theological Seminary: "The influence of personal example as exhibited in the characters and lives of missionaries and their converts is a potent factor in regenerating society. Christian family life and the influence of Christian women are essential features in the social value of missions. A Christian mission lays the foundations of a new social order by giving a stimulus to new national aspirations and new ideals of government. The whole Oriental world is responding to the awakening touch; an era of social transition is at hand."

—The plan of foreign missions is: First, to send out living men and women, the best and the best educated that can be found, to teach and preach and

live the Gospel. Second, to equip them, just as mercantile agents and explorers are equipped, for the new climate and conditions in which they have to live, and to furnish them as far as possible with the strongest weapons of civilization—the printing press, the school, the hospital. Third, to draw into the work as rapidly as possible an army of native workers, that the Church in every land may belong to the people of that land and embody the Christ life in their own forms of thought and speech. Fourth, to administer the enterprise on sound business principles.—*Rev. Henry Van Dyke.*

—The *Congregationalist* says that a Maine pastor recently obtained a contribution for the missionary debt from every member of his church by preaching a special sermon, and afterward calling personally on every church-member who was absent when the sermon was preached, and by emphasizing the fact that mites were welcome. But, then, those same church-members ought to be everlastingly ashamed of themselves that the pastor was obliged to spend his time and strength on such a task. It reads like the story of Dr. Jacob Chamberlain's horse who always refused to go until *he had been "wound up."*

—A woman in England has put in a striking way the good which might be accomplished if all Englishmen would deny themselves only one tenth of the alcohol which they now consume. With the money thus saved she would send out missionaries, and allowing as much as \$1500 as the salary of each, she says she would, from this saving alone, be able to send out 45,000 additional missionaries.

—'Tis the first step which costs. It is said that during eighteen years after the opening of the first mission of the American Board in Bombay, the number of missionaries who died was greater than the number of Hindus who were converted.

—Where is the schoolma'am? Miss

Crosby writes from Melanesia: "I was telling some of our new scholars of the meeting, and one asked, 'Where is the American Board?' I replied, 'In Boston;' and he went on, 'How big a city is it? Is it as big as Boston?' I explained what the American Board is, and he was much surprised. 'Why, we all thought it was a big city, and you all lived there when you were in America!' That will do to go with another question one of them asked me before: 'Are the United States in Boston, or is Boston in the United States?'"

—Tho it is five years since he died, it seems fitting that there should be some sort of obituary notice of a warm canine friend of the Church Missionary Society in Sheffield, named "Tas." He was a collie, and being able to perform a number of clever tricks, was much in request at the Sunday-school and parochial teas which are so popular in that town. At the conclusion of one of his tricks, his master, a clergyman, was accustomed to remark, "Tas' has a C. M. S. box," and the result was usually a shower of coppers. The reports of the Society show that the sums in the box of this C. M. S. dog during the years 1885-91 amounted in all to no less than £64 17s. 4d., an average of over £9!—*Church Missionary Intelligencer.*

—In the course of a ten days' mission tour in Africa, Dr. Steele visited 19 villages, held 20 meetings, gave medicine to 320 patients, extracted 20 teeth, and preached to more than 2000 people. It took 11 men to carry his luggage, 2 men his tent, 2 his magic lantern, 2 his bed, bedstead, box of clothing, chair and table; and the cost of the entire tour was less than \$6. And yet they say that missions are expensive.

WOMAN'S WORK.

—"Reported from Africa that the 'new woman' has reached Efulen—Mrs. Johnston—and welcome she was. She walked two thirds of the way from the beach." Thus far from *Woman's*

Work for Woman. And as for the "new woman" of that sort, may she multiply and replenish the earth and subdue it, especially in heathen climes.

—*Helping Hand* laments and exhorts as follows: "Let it be remembered that after twenty-five years—successful years we call them—we have not attained the ideal with which we started—'two cents a week from every woman in our churches.' While many have learned both to give and pray for the conversion of the heathen, and find they can by no means limit their giving to two cents a week, there are still those who say, 'We are not interested,' and refuse even this pittance for their sisters in darkness. We are thankful that so many have joined us, but we must not cease effort and prayer till *all* are won. Sincere interest can only come through intelligence. Let us scatter far and wide our missionary literature."

—Of the Indian women who live in the settlements of the Hudson Bay Company, in northern Canada, C. W. Whitney writes in *Harper's Magazine*: "They sleep and dance and smoke, but their sleeping comes as a well-earned respite after the day's toil; their dancing has the outward appearance of a sacrifice, to which they are silently resigned; and smoking is an accompaniment to work rather than a diversion in itself. The woman is the country drudge. Her work is never finished. She chops the firewood, dries the fish and meat, skins rabbits, and carries her catch into the post on her back; makes and embroiders with beads the mittens, moccasins and leggings; yields the lion's share of the scanty larder to her husband when he is at home luxuriating in smoke and sleep, and when he is away gives her children her tiny allowance of fish and goes hungry without a murmur."

—This sister, whose name is Mary C. Archer, a United Brethren missionary at Rotufunk, West Africa, must be of a contented mind, or else be possessed of a faith which changes mountains to molehills. Hear her; "The rice and

all other African foods I can now eat with the relish of a full-fledged African. We have all the necessities of life, and have not made so great a sacrifice as we were willing to make, nor suffered so much deprivation as we had expected. The lizards, flies, and mosquitoes I do not find to be such pests as I had anticipated. In this I am happily disappointed. It is true that lizards very often cross our path, and not infrequently come into the house, but they are not the repulsive-looking animals of America. They are good-looking little fellows, and we rather enjoy them, and would be lonesome without them."

—In the Old World also, so rough and hard, woman is forging ahead, for in the last final examination of the Agra, India, Medical School, out of 17 young women who passed their examinations, 13 were Indian Christians. One, Miss L. Singh, achieved wonderful success in the last M.A. examination, as she stood second in the university. This advance of Indian Christian young women is a very remarkable development of the age. Instances can be multiplied where such take the lead. Miss Sorabji, in Bombay, is one well-known example of that which is happening all over the Continent. The municipal school for non-Christian women in Lahore has for its two head-mistresses two sisters, the daughters of a retired Christian medical officer in the Government service. Their third sister is in sole charge of the medical work at an adjoining mission station, while several other Indian women fill important medical posts in the vicinity. Another lady was inspectress of schools in another adjoining district till the time of her death.—*Intelligencer*.

—The Zenana Bible and Medical Mission employs 122 Europeans, 175 native Christian teachers, and 79 Bible women. The income last year was £14,716.

—The Woman's Foreign Missionary Union of Friends in America held its third triennial conference in Wilming-

ton, O., May 14th-17th. The attendance was large and the spiritual quality of the sessions was very fine. One does not often hear such prayers. The editor of this department of the *MISSIONARY REVIEW* occupied one evening with an address.

YOUNG PEOPLE.

—Christianity has made immense gains in the attention and devotion of young people. It has identified in new ways Christian character with good citizenship. It is more aggressive in its spirit and more inclusive in its aims. There is a much wider interest in applying Christian principles to the solution of problems affecting the present happiness and mutual helpfulness of mankind. Interest in missions has broadened, not lessened. Inquiries concerning the person of Christ and men's relation with Him are more numerous and more earnest than ever before. There seem to be good evidences that the Christian conscience is, in some directions, not less sensitive, and is more outspoken to-day than in the last generation.—*The Congregationalist*.

—Concerning the Student Volunteer Movement, the most cheering tidings come from India. During the past three months 5 conferences have been held, at Bombay, Lahore, Lucknow, Calcutta, and Madras. The aggregate attendance at these conferences has been over 1000, representing 127 colleges and schools. So far as results can be tabulated, it has been ascertained that 128 students have volunteered for missionary work.

—To perform all services as silently as possible, not to talk about them unless it is necessary, in order to stimulate others to do likewise, to forget the good done as quickly as possible, and move forward to the next opportunity—these are among the rules of the King's Daughters. Let us have just as many King's Daughters (if of that kind) as possible, and of both sexes.

—The library of the Young Women's Christian Association in New York is a boon to a very large and important class—the self-supporting women of that city. It contains 24,407 volumes, and has nearly 5000 regular readers. It was desired to increase the number of books, and to this end the Library Committee recently held a book reception, each guest being requested to bring a book for the library.

—The Christian Endeavor Missionary League of the Reformed (Dutch) Church has one admirable method that may well be commended to organizations of other denominations. They send one free copy of the mission organ of the denomination, *The Mission Field*, to every society whose contributions to denominational missions during the year amount to \$10 or more.

—The *Catholic Review* wishes that it "could transfer a little of the Endeavorers' enthusiasm and intense zeal and devotion to the tepid, half-hearted position of our own people who are mere nominal Catholics. There is no use in pooh-poohing, much less in ridiculing this grand moral movement. Their aim and their motives are good. For the present they seem to be doing a good work. Any organization of earnest, zealous, Christian people who aim at stemming the tide of corruption, purifying politics, elevating the moral tone of communities, and encouraging a more decided type of Christian citizenship, certainly is not to be despised. Nor need we be ashamed to emulate their zeal, their enterprise, and their aggressive devotion in laboring for the good of their fellow-men."

—The total number of societies in the New York City Christian Endeavor Union is 135; the total membership is 6500. The Presbyterians lead, with 43 societies; the Baptists follow, with 25, the Reformed (Dutch), with 19; the Methodists, with 13; the Congregationalists, with 10; the United Presbyterians, with 4; the Reformed Presbyterians, with 3; the Disciples, with 3;

and miscellaneous, 16. Ninety-five of these societies report missionary committees, and 83 report \$7405 as the amount given to missions during the past year. Several societies, which made no return in figures, reported the support of a missionary; this would probably run the amount to about \$9000. There are 97 junior societies, with a membership of about 3000.

—The Mt. Vernon Place, Washington, D. C., society has 120 members pledged to the two-cents-a-week plan, and raised \$100 for missions last year.

—In Liverpool, England, a Baptist Y. P. S. C. E. missionary committee has been formed by several societies, and they have undertaken the support of a foreign missionary. Rev. C. I. Dodds is their representative, who is doing service on the Congo. He is himself an Endeavorer, and is a member of one of England's earliest societies. The first year of this missionary committees' work resulted in gifts of more than \$250. The other gifts of the societies make the total almost twice that amount.

UNITED STATES.

—W. T. Harris, the Commissioner of Education, has issued his fifth annual report. It shows that nearly a quarter of the entire population—an aggregate of 15,000,000—is enrolled in schools and colleges. There are 235,000 schoolhouses, valued at nearly \$400,000,000; 260,000 female teachers were employed, as against 122,000 male teachers; school expenditures during the year amounted to \$163,000,000. It seems that theological schools are more heavily endowed than any other class of institutions.

—The Reformed (Dutch) Church is to be congratulated on having a missionary so gifted and devoted as Dr. Jacob Chamberlain, and it is in the writing of tracts that his literary skill is at its very best. It would be difficult to find racier missionary reading than is supplied by his "Winding up a Horse," "Break Coconuts over the Wheels," and "How those Cobras Squirmed."

—The *Tribune* Fresh Air Fund was started nineteen years ago, and has increased year by year in efficiency and usefulness. This fund has ministered since its establishment to over 300,000 children, at a total cost of \$347,830. The good accomplished and the amount of happiness it has been the means of bringing into thousands of homes cannot be calculated in figures. It is planned to carry on a yet greater work this year, the management assuming and hoping that there will be no lack of contributions and offers of hospitality for the children.

—Were all Hebrews of the stamp of Nathan Straus, and could we trace the Good Samaritan quality to their religion, it might not be so bad to raise the cry, "Back to Moses!" The coal yards maintained by this lover of his kind not long since were closed for the season. During the season more than 14,000,000 pounds were distributed, at the rate of 30 pounds for 5 cents. In addition to this, a large quantity was given away to the needy on orders distributed for Mr. Straus by the managers of the recognized charitable agencies. On May 1st the branch depots for the distribution of sterilized milk were opened for their fourth season. The main depot at No. 151 Avenue C was in operation all winter, and an average of 1000 bottles of sterilized milk a day has been distributed at a nominal price of 1 cent a bottle.

—Thank God, some thousands of good Indians still live. As witness the record of the Pilgrim Congregational Church of the Santee Agency, Nebraska, a mission church. It has a resident membership of only 62, those being the missionaries and the Indians among whom they labor, and yet last year this church contributed \$560 to 5 of the denominational societies, to the Dakota Native Missionary Society, and to aid 2 sister churches, besides raising \$137 for local expenses. No wonder Secretary Ryder writes: "If the churches throughout the country would even

approach the generosity of this church, the debt of the American Missionary Association would be raised at once. Think of it! An average of more than \$9 per member for distinctively missionary activities outside of the church itself and more than \$11 per member for the spread of the Gospel and the maintenance of church services!

—The work of the American Board in its 3 missions in papal lands was begun in 1872, nearly twenty-four years ago. Of the 10 ordained missionaries in these 3 missions, 2 are in Austria, 1 in Spain, and 7 in Mexico. The 3 missions now embrace 35 churches, with 1913 members, while 28 schools of all grades are maintained, having 1372 pupils under instruction. These figures are not large, but they indicate good growth in view of the force employed, and they seem specially promising when it is remembered that the seed has been very widely distributed and may be expected to bear fruit in many parts of the wide field which these missions have attempted to cover. — *Missionary Herald*.

—Secretary Speer, of the Presbyterian Board, has these words of appeal for his denomination: "We have taken possession of more of the world than any other Church, and we do not yield our ground. We have 27 missions full of brave people. Of Japan's 40,000,000, one fourth is our share. We were first to enter upon the 12,000,000 of Korea. We have 4 missions in China. The whole of Siam, 2,000,000 of India, 9,000,000 in Persia, and 2,000,000 in Syria—160,000,000 the share of the Presbyterian Church of these United States. In Colombia there are 27,000 lepers, with no one to tell them of Christ. There are 721,000 villages in India, to the one hundredth part of which the love of Christ has not been told. To Presbyterians in this country belong \$3,000,000,000, with annual increase of \$100,000,000. We manage by great effort to raise \$1,000,000 for foreign missions (and did that but once), one three-thousandth part of our wealth.

—Not many missionary magazines saw the light during the month of May that were so full of interesting and profitable reading as the *Spirit of Missions*. Let our brethren of the Protestant Episcopal Church not fail to read, note, mark, and inwardly digest the contents from the first page to the last.

—'Tis a well-known law of physics that large bodies move slowly, or, at least, it takes them a long time to start. And so when two full years ago the Methodist preachers of Chicago began to stir up His Holiness the Pope over the persecutions of Protestants in South America, and urge him to secure for them the freedom which Catholics enjoy in this land, it was not reasonable to expect the relief would come soon. It took one year just to get a letter from Chicago to the Eternal City. Then Leo was in doubt if there was aught to complain of down there, and later he learned that the civil power was supreme, and if that happened to be tyrannical and persecutive, he could not help it, for he never meddled with politics. Surely, not a great result for a tug of two years.

EUROPE.

Great Britain.—At a meeting of the Nyanza Committee of the Church Missionary Society, held in Uganda on July 22d, 1895, a resolution was passed asking the parent committee of that society to supply for the ensuing year in the Revised Luganda Version 3000 New Testaments, 5000 St. Matthew, 2500 St. John, 600 Four Gospels and Acts in one volume, 500 New Testaments with references, well bound; 200 Pentateuch, 200 Isaiah, 1000 Bibles—in all, 13,000 books. They anticipate that a similar quantity will be required each year for the next five years. Upon this the committee passed a resolution asking the British and Foreign Bible Society very kindly to warrant the large supply asked for. At the meeting of the Bible Society's committee on March 2d, a vote of these books, to be carried out

by instalments as fast as the editorial and printing departments can supply them, was passed.

—More than 30 of the younger clergymen of the diocese of Durham, England, have addressed a communication to their bishop (Dr. Westcott), placing themselves subject to his direction as to going into the foreign mission field. They say: "We think that those who stand at the Church's watch towers may be willing to organize and direct us if they are once convinced that we are willing to obey orders and thankful to have them to obey."

—Some 750,000 patients were treated last year in the Dufferin hospitals of India or in other hospitals officered by women.

—For some years the adult baptisms in the Church Missionary Society missions have been between 3000 and 4000 a year, or an average of about 10 per day for every day in the year. In the past year this average has been maintained without including Uganda; but in Uganda so large a number of adult converts have been baptized in the year, that the ordinary total is nearly doubled. Among the items are: West Africa, 325; East Africa, 116; India, 2013 (the largest figure on record); Ceylon, 133; China, 659 (503 in Fuh-Kien alone, even in *such* a year!); Japan, 292. Then for Uganda the number returned is 2921; and the grand total cannot be much under 7000. There have also been over 8000 baptisms of the children of Christian parents.—*Intelligencer*.

—The great society named above has 975 Europeans as its representatives in the foreign field, and 311 native and Eurasian clergymen. The communicants number 57,779 and the adherents, 212,640.

—The natives of the Dark Continent have lost a devoted friend by the death of Horace Waller, whose sagacious counsels on African affairs were never darkened by the shadow of self-interest. As a youth Mr. Waller was an engineer,

and for some time a member of Livingstone's famous Zambesi expedition. In 1860 he joined the Universities' Mission to Central Africa, and was associated with the first bishop, Bishop Mackenzie. The latter part of his life Mr. Waller spent as rector of an English country parish, but his voice and pen were always at the service of the Dark Continent.

The Continent.—The McAll Mission has had its share of suffering from lack of funds to carry on its regular work. So great was the deficit at the close of its last financial year that it was decided to close the four halls in Lyons and give up the meetings in other towns. The news comes from Lyons, however, that the Baptist and Presbyterian churches in that city have come to the rescue, pledging themselves to support the four stations. One of the most encouraging features of this mission is the increasing interest of the French Protestant churches in its work. A new hall has been opened by the evangelical church in Grenelle, Paris, which meets all the expenses of the enterprise, and several pastors have succeeded in interesting their young people in practical service at the McAll *salles*.

—In connection with the death of Baron Hirsch the *Christian Advocate* employs such phrases as "liberality unbounded" and "a career without a parallel," and declares that "since 1890 he has dispensed in beneficence over \$15,000,000 a year." And certainly the world never before saw combined such ability and such disposition to bless humanity by bestowing such vast sums.

—Waldensians, English Wesleyan, American Methodist, English and American Baptists, Free Italian Church, Plymouth Brethren, Unitarian and Reformed Catholic are all at work in Italy. About 250 missionaries, pastors, and evangelists are engaged in the work, or in the proportion of 1 to 150,000. Multitudes of Italians have not yet heard the Gospel as preached by evangelicals, tho' all might hear it. According

to the latest statistics, about 6000 are connected with the various churches.—*Mission Journal.*

—An Odessa correspondent states: "The South Russian press is again urging the Government to take speedy measures to prevent the growth of Stundism in the southern and western provinces. It is stated that this great movement among the peasants has not been destroyed by the severe enactments directed against it, that the efforts of its leaders have been only diverted into secret channels, and that unless instant steps are taken to counteract it the movement is certain to spread to the large towns, and to Great Russia, where it will be almost impossible to grapple with it.

ASIA.

Islam.—What are the causes that have led to our decline? Want of education has been assigned as the main cause, but want of school-teaching is more the consequence of social decadence than the cause. Our social degeneracy must be mainly ascribed to our inability to accumulate wealth and inability to preserve property. Both Hindus and Mohammedans are living under the same government, but while the Hindu community is accumulating wealth and gaining in social importance, we have lost the wealth and the property that we had when the English people assumed the sovereignty of India. The time is rapidly coming when, in spite of individuals becoming judges or magistrates and barristers or advocates, the great majority of the Moslem population will become hewers of wood and drawers of water.—*Moslem Chronicle.*

—A Washington correspondent is responsible for this story: "Mr. Terrell is said to be on very intimate terms with the Sultan. As they were recently dining together at the palace his imperial majesty remarked that he regretted to learn that there were 'four newspapers in the United States which had published articles seriously reflecting on his

administration,' and he went on to say that he desired Mr. Terrell to write President Cleveland and ask him to suppress them. 'Why,' replied the envoy extraordinary and minister plenipotentiary of the United States, 'there are 35,000 newspapers printed in the United States, and every one of them gives you fits every morning.'"

—In the March REVIEW it was stated that 1000 copies of an Arabic translation of "Angel's Christmas" were to be published at Beirut for free distribution among the Sunday-schools of Syria. The further statement is in order that this work is 'done by the Foreign Sunday-school Association of Brooklyn, N. Y., and with funds furnished by Mrs. Walter T. Hatch, who has also given money to publish for a similar use 1000 copies each of "Christie's Old Organ" and "Saved at Sea."

—Dr. J. C. Young, of the Keith-Falconer Mission at Aden, reports his first baptism in the difficult field of South Arabia. This mission was planned in 1835 by the gifted and consecrated man whose name it bears, was started by him the next year, and in 1837 he died in the midst of his toils. And it is now, after the lapse of a decade, that the harvest begins. My word shall not return unto Me void. Their works do follow them.

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

—The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations placed under English rule.—*The Secretary of State for India.*

—In addition to all other sources of wealth, India is blessed with vast beds of coal. One region is named covering

500 square miles, and containing 14,000,000,000 tons, and another with 200 square miles and 465,000,000 tons.

—Says the *Indian Witness*: “The following extract from a private letter written by the Rev. Dr. Parker, for more than thirty-six years a leader in the missions of Oudh and Rohilkhand, deserves careful perusal: ‘The Salvation Army agents are a strange people. They are at work in Oudh and opened in Bareilly. They have taken our people wherever they could get them. The Thakur work near Panahpur has been nearly swept away by them and a number of the Panahpur and Ramapur people have left and followed them. They took over 300 of our Hardoi people, and after getting them reported in the *War Cry* dropped many of them out of the ranks again. If they are going through our Rohilkhand missions in this way they will do the most cruelly destructive work for Satan that has been done anywhere for a very long time.’”

And this further charge calls for attention from the General: “The Rev. R. Gillespie, a missionary in India of the Presbyterian Church, has published a statement showing that after carefully investigating the reports of Commissioner Booth-Tucker, he finds that many of the army corps, officers and soldiers reported by him had no existence in fact, but only on paper, and that his boastful statements of large numbers of natives converted by the Army were either erroneous exaggerations or entirely unfounded. He gives names, places, and dates, and quotations from Booth-Tucker in the *War Cry*, and challenges him to produce 100 members of the Army in Gujerat, where he claimed to have 10,000, and that he will pay a rupee for each one.”

—The industrial establishments of the Basle Mission in India brought in a profit to that society in 1894 of over £4640. These establishments consist of three weaving rooms, one carpenter's workshop, one machine shop, and five

tileries. M. Ochler, the director of the Basle Missionary Society, in answer to the objection that a bait was thus offered to conversion, wrote: “The end which we aim at in our industrial enterprise is not to rouse in the heathen the desire of being converted. We only aim at making it possible for those who have this desire to carry it out. One great obstacle to conversion in India is removed if we can offer our converts a means of gaining their bread, which they lose when they are converted. The tileries, with their hard work, which is considered degrading by the Hindus, with the strict discipline exercised over the workmen, and the slender wages they receive, has very few attractions for men who were in comfortable circumstances before their conversion.” The capital for these industries was advanced by friends of the society, who bear all the risks, giving the society the entire profit.—*Revue des Missions Contemporaines*.

—The *Kaukab-i-Hind* has some interesting figures regarding self-support in the Methodist missions of North India. In the Northwest Conference 21 native preachers, and in the North India Conference 43 men are supported entirely from local collections. But the proportion of small salary men on self-support is greater in the latter conference. The number of Christians in the Northwest Conference is 41,019, and they give 4782 rupees; in the other conference there are 48,814 Christians, and the amount received from them is only 4348 rupees, showing a higher average of giving in the Northwest Conference.

—By the last report of Lodiana Presbyterian Mission it appears that 566 souls were received to the church last year. There are 19 ordained native men, 15 licentiates, 23 Bible women, 20 churches and chapel buildings where services are held, 10 hospitals and dispensaries in which over 90,000 patients were treated.

—A representative Hindu daily paper

declares that there is scarcely an educated man in India who has not read the Bible, and that it is impossible for a Hindu not to feel a profound respect for it.

—For the first time in the history of university education in India, a native of India has been appointed an examiner in English in the examination for the Master of Arts degree. The recipient of this distinction is Lala Madan Gopal, M.A., barrister-at-law, and a fellow of the Punjab University, who was recently made a Rai Bahadur. He has been appointed one of the examiners for the M.A. examination of the Punjab University. He is a distinguished alumnus of the old Delhi College.—*Civil and Military Gazette.*

—Mr. Haffenden reports the baptism of a real Malay on January 5th as the direct fruit of the Bible Society's work in Singapore. About three years ago he bought the Gospel of St. Luke from a native colporteur in the streets of Singapore. Since then he has read the book, understanding some parts and others only partially. He was struck by finding Jesus spoken of as both the Son of God and the Son of Man, and this he could not understand. He was at the time head fireman on board a steamer plying in the Straits. He was often abused by his companions for reading the book, but still he continued to do so. Going one day to buy medicinal oil at the house of a Chinese Mohammedan whom he had known years before as a native doctor, he saw a text on the wall and spoke about it. This led to a talk about the Gospel, and he asked to be taken to some European teacher, and thus his baptism came about. His face was beaming. When asked if he had got anything by becoming a Christian, he said, "Yes, I have got a light heart."—*Bible Society Reporter.*

—The missionary who wants to live long in the East, and succeed, must cultivate patience. Rudyard Kipling puts it well in these lines :

"It is not good for the Christian's health to
hustle the Aryan brown,
For the Christian smiles, and the Aryan smiles,
and he wearth the Christian down ;
And the end of the fight is a tombstone white,
with the name of the late deceased,
And the epitaph drear : 'A fool lies here, who
tried to hustle the East.' "

—*Rev. D. D. Moore.*

China.—There is at the foundation of the Chinese civilization and of the Chinese national character a nucleus of moral worth and intellectual capabilities which may come to the front again. When the walls break down which separate China from the rest of the world, so as to give the Chinese a chance of learning from us all they can, it is very doubtful what the result of a free competition with the Chinese would be. Their imperturbable patience, their endurance, their steadfast character, their pious reverence, their respect for learning, should not be underrated. If these virtues are but turned in the right direction and tempered by that breadth of mind which is indispensable for progress, the Chinese will soon recover ; and nothing is more apt to produce a national rebirth than hard times, trials, and humiliations. China is offered in her recent misfortunes the chance of a spiritual rebirth. Should she avail herself of this opportunity she would, with her 400,000,000 of inhabitants and her untold virgin resources, at once take a prominent rank among the nations of the earth ; and her civilization might become strong enough to influence and modify our own.—*Dr. Paul Carus in The Monist.*

—In Chinese families one of the most regular attendants at church is pretty certain to be the baby. If the mother goes she never dreams of leaving baby at home, and in any good-sized congregation there will be a considerable sprinkling of these small creatures. When they are good and go to sleep (the best of babies can't do better in church) they are probably laid carefully on their backs on the bench, or even on the floor, while mamma fans the little

half-yellow, half-pink face and listens as best she can to the sermon. When they are naughty—and what with heat, mosquitoes, and Chinese singing, even a celestial baby can be exasperated into naughtiness—they rave and scream and refuse to be comforted, much as non-celestial babies sometimes do at home.

—During last year 150 Chinese converts were baptized by the Rev. Hopkin Rees, a Welsh missionary of the London Missionary Society, located at Tientsin.

—The general statistics of the Presbyterian missions in China for 1895 are as follows: Ordained American missionaries, 58; unordained missionaries, including medical, wives and single women, 119. Total American workers, 177. Natives ordained, 30; native licentiates and helpers, 513. Total native agents, 543. Churches, 74; communicants added on confession of faith, 844. Total number of communicants, 6922. Schools, 233; number of pupils, 4386; native contributions for self-support, \$2284. Medical work during the past year: Canton hospitals and dispensaries, 5; patients, 52,052; Peking hospitals and dispensaries, 4; patients, 25,557; Shantung hospitals, 2; patients, 42,446; Hainan hospitals and dispensaries, 2; patients, 10,985. Total, 131,041 patients.

Japan.—This is a land without the domestic animals. It is this lack which strikes the stranger so forcibly in looking upon Japanese landscapes. There are no cows; the Japanese neither drink milk nor eat meat. There are but few horses, and these are imported mainly for the use of the foreigners. The freight-cars in the streets are pulled and pushed by coolies, and the pleasure carriages are drawn by men. There are but few dogs; and these are neither used as watch dogs, beasts of burden, nor in hunting. There are no sheep, and wool is not used in clothing—silk and cotton being the staples. There are no pigs; pork is an unknown article of

diet, and lard is not used in cooking. There are no goats or mules or donkeys.—*Popular Science News.*

—In Japan the Kumiai (Congregational) churches lead all Protestant bodies in numbers, with a membership of 11,162; next come the Presbyterian bodies, with 11,100; next the Methodist, with something over 8000, and then the varied Episcopal bodies, with more than 5000. During last year the Methodists led in the number of baptisms, with 699; the Presbyterians came next, with 636; next the Episcopalians, with 585, and then the Congregationalists, with 527. The total of adult baptisms were 2516.

AFRICA.

—The following striking expressions used by native Africans indicate the possession of poetical ideas: The Mpongwe call thunder "the sky's gun," and morning "the day's child." The Zulus speak of twilight as "the eyelashes of the sun." A native from West Africa, when he first saw ice, said it was "water fast asleep."—*American Board Almanac.*

—"No amount of preaching against the climate will retard the development of Africa," says Mr. Stanley. "Civilization has grasped the idea that it must enter in, and now that it thoroughly realizes the fact that the *sine qua non* for securing that possession is the railway, I can conceive of nothing that will prevent the children of Europe finding out for themselves whether they can permanently reside there or not."

—Rev. E. F. Merriam, editorial secretary of the American Baptist Missionary Union, gives the following interesting account of the results of mission work at one of the stations on the Congo: "One of the most remarkable instances of rapid growth toward an independent, self-sustaining and self-propagating Christian church in Africa is found at Lukunga. Fourteen years ago

the Gospel had never been preached in this district, and, so far as known, not one of its numerous people had ever heard the name of Christ. Progress was slow at first, and the increase in membership was less rapid than in the neighboring station of Inza Manteke, but to-day in the churches of this field there are about 600 Christians. The most remarkable development, however, has been in the line of self-support. The churches not only maintain their own pastors and evangelists, but have formed a 'Missionary Society of Lukunga,' which raised about \$300 in 1895. Two missionaries were supported and 2 branch churches were assisted in paying the salaries of their native pastors. There was a class of 25 candidates under instruction for various forms of religious work, and a self-sustaining school of 40 scholars."

—A recent traveler in the Transvaal declares in the *London Christian*: "It should be remembered that the section of the Reformed Dutch Church to which President Kruger belongs—the 'Doppers'—makes much more of the Old Testament line of things than of the New Testament—has no sympathy with the natives, believing the colored races under the curse of Canaan, whose destiny and doom it is to be hewers of wood and drawers of water, under the lash, for the benefit of the more fortunate white man. They regard them as animals, and treat them so, for be it noted that there is no recognition of marriage in the Transvaal between colored men and women. A Kaffir cannot there have his lawful wife, for the Transvaal Government refuses to such a relationship a legal status."

—Tidings of awakening and revival come from the French missions on the Zambesi. Not a few are professing to be willing to serve God, and to this is largely due the new interest in the things of God that is so noticeable. The great practical stumbling-block is the marriage question. "Christian marriage," says M. Coillard, "frightens

them by its bonds. Heathen marriage is more accommodating; a man marries and divorces a wife at pleasure, only to marry and divorce another." M. Coillard is obliged to take a furlough at last. He has been so ill that it is doubtful whether the long journey south to Basutoland by way of Bulawayo, Palapye, and Mafeking be not too much for his reduced strength. If all goes well, however, he will stay a few months at Lessouto before returning to Europe.—*Record*.

—Between his arrival in Uganda in October and February 17th, Bishop Tucker confirmed 1200 candidates, and at last accounts was about to visit the Sesse Islands for further confirmation services. Within the last year the adult baptisms seem to have exceeded 3000. Mr. Pilkington thus summarizes the position: "One hundred thousand souls brought into close contact with the Gospel, half of them able to read for themselves; 200 buildings raised by native Christians in which to worship God and read His Word; 200 evangelists and teachers entirely supported by the native church; 10,000 copies of the New Testament in circulation; 6000 souls eagerly seeking daily instruction; statistics of baptism, confirmation, adherents, teachers, more than doubling yearly for the last six or seven years; the power of God shown in changed lives; all this in the center of the thickest spiritual darkness in the world!"

—The main difficulty between Italy and Abyssinia seems to arise out of a determination of the former to put down slavery. The German Missionary Fial writes that according to the doctrines of their church the Abyssinians may enslave prisoners of war captured from the heathens around them, but may not trade in slaves. He inherits them, or receives them as presents if he does not capture them in war. Every Abyssinian has one or more slaves, and these do all the work. King Menelek has given a written promise that slavery shall be taken in hand.