



EXACT REPRODUCTION OF THE GRASS HUT AT ILAKA WHERE LIVINGSTONE DIED,
BUILT BY SISI AND CHUMA.

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MIRACLES OF MISSIONS—NO. XXII.

SUSI AND CHUMA, LIVINGSTONE'S "BODY-GUARD." *

A MODERN EPIC.

BY THE EDITOR-IN-CHIEF.

The work of David Livingstone in Africa was so far that of a missionary explorer and general, that the field of his labor is too broad to permit us to trace individual harvests. No one man can thickly scatter seed over so wide an area. But there is one marvellous story connected with his death and burial, the like of which has never been written on the scroll of human history. All the ages may safely be challenged to furnish its parallel. It is absolutely unique in its solitary sublimity.

On the night of his death, Livingstone called for Susi, his faithful servant, and, after some tender ministries had been rendered to the dying man, he said, "All right; you may go out now;" and reluctantly Susi left him alone. At four o'clock next morning, May 1st, Susi and Chuma, with four other devoted attendants, anxiously entered that grass hut at Ilala. The candle was still burning, but the greater light had gone out. Their great master, as they called him, was on his knees, his body stretched forward, his head buried in his hands upon the pillow. With silent awe they stood apart and watched him, lest they should invade the privacy of prayer; but he did not stir, there was not even the motion of breathing, but a suspicious rigidity of inaction. Then one of them, Matthew, softly came near and gently laid his hands upon his cheeks. It was enough; the chill of death was there. The great Father of Africa's dark children was dead, and they felt that they were orphans.

The most refined and cultured Englishmen would have been perplexed as to what course now to take. They were surrounded by superstitious and unsympathetic savages, to whom the unburied remains of the dead man would be an object of dread. His native land was six thousand miles

away, and even the coast was fifteen hundred. A grave responsibility rested upon these simple-minded sons of the Dark Continent, to which few of the wisest would have been equal. Those remains, with his valuable journals, instruments, and personal effects, must be carried to Zanzibar. But the body must first be preserved from decay, and they had neither skill nor facilities for embalming; and, if preserved, there were no means of transportation—no roads or carts; no beasts of burden available—the body must be borne on the shoulders of human beings, and, as no strangers could be trusted, they must themselves undertake the journey and the sacred charge. These humble children of the forest were grandly equal to the occasion, and they resolved among themselves to carry that body to the sea-shore, and not give it into any other hands until they could surrender it to those of his countrymen; and, to insure safety to the remains and security to the bearers, all must be done with secrecy. They would gladly have kept secret even their master's death, but the fact could not be concealed. God, however, disposed Chitambo and his subjects to permit these servants of the great missionary to prepare his emaciated body for its last journey, in a hut built for the purpose on the outskirts of the village.

Now watch these black men, as they rudely embalm the body of him who had been to them a savior. They tenderly open the chest and take out the heart and viscera; these, with a poetic and pathetic sense of fitness, they reserve for his beloved Africa. The heart that for thirty-three years had beat for her welfare must be buried in her bosom; and so one of the Nassik boys, Jacob Wainwright, read the simple service of burial, and under the moula-tree at Ilala that heart was deposited, and the tree, carved with a simple inscription, became his monument. Then the body was prepared for its long journey; the cavity was filled with salt, brandy poured into the mouth, and the corpse laid out in the sun for fourteen days, to be dried, and so reduced to the condition of a mummy. Then it was thrust into a hollow cylinder of bark, over which was sewn a covering of canvas, the whole package was securely lashed to a pole, and so was, at last, ready to be borne between two men, upon their shoulders.

As yet the enterprise was scarcely begun, and the worst of their task was all before them. The sea was far away, and the path lay through a territory where nearly every fifty miles would bring them to a new tribe, to face new difficulties. Nevertheless Susi and Chuma took up their precious burden, and looking to Livingstone's God for help, began the most remarkable funeral march on record. They followed the track which their master had marked with his footsteps when he penetrated to Lake Bangweolo, passing to the south of Lake Liembe, which is a continuation of Tanganyika, and then crossing to Unyanyembe. Where it was found out that they were bearing a dead body, shelter was hard to get, or even food; and at Kasekera they could get nothing they asked, except on condition that they would bury the remains which they were carrying. And now their love and generalship were put to a new test; but again they were equal to the

emergency. They made up another package like the precious burden, only that it contained branches instead of human bones, and this with mock solemnity they bore on their shoulders to a safe distance, scattered the contents far and wide in the brushwood, and came back without the bundle. Meanwhile others of their party had repacked the remains, doubling them up into the semblance of a bale of cotton cloth, and so they once more managed to get what they needed and start anew with their charge.

The true story of that nine months' march has never yet been written, and it never will be, for the full data cannot be supplied. But here is material, waiting for some coming English Homer or Milton to crystallize into one of the world's noblest epics; and it both deserves and demands the master hand of a great poet-artist to do it justice.

See these black men, whom some of our modern scientific philosophers would place at but one remove from the gorilla, run all manner of risks by day and night for forty weeks, now going round by a circuitous route to insure safe passage; now compelled to resort to stratagem to get their precious burden through the country; sometimes forced to fight their foes in order to carry out their holy mission. Follow them as they ford the rivers and traverse trackless deserts, daring perils from wild beasts and relentless wild men; exposing themselves to the fatal fever, and actually burying several of their little band on the way; yet on they went, patient and persevering, never fainting or halting, until love and gratitude had done all that could be done, and they laid down at the feet of the British Consul, on March 12th, 1874, all that was left of Scotland's great hero save that buried heart at Ilala.

When, a little more than a month later, the coffin of Livingstone was landed in England, April 15th, it was felt that no less a shrine than Britain's greatest burial-place could fitly hold such precious dust. But so improbable and incredible did it seem that a few rude Africans could actually have done this splendid deed, at such a cost of time and such personal risk, that, not until the fractured bones of the arm which the lion crushed at Mabotsa, thirty years before, identified the remains, was it certain that it was Livingstone's body. And then, on April 18th, 1874, such a funeral *cortège* entered the great abbey of Britain's illustrious dead, as few warriors or heroes or princes ever drew to that mausoleum; and the faithful body servants, who had religiously brought home every relic of the person or property of the great missionary explorer, were accorded places of honor. And well they might be! No triumphal procession of earth's mightiest conqueror ever equalled, for sublimity, that lonely journey through Africa's forests. An example of tenderness, gratitude, devotion, heroism equal to this the world has never before seen. The exquisite inventiveness of a love that lavished tears as water on the feet of Jesus, and made of tresses of hair a towel, and broke the alabaster flask for His anointing; the feminine tenderness that lifted His mangled body from the cross and

wrapped it in new linen with costly spices, and laid it in a virgin tomb—all this has at length been surpassed by the ingenious devotion of a few black men who belong to a race which white men have been accustomed to treat as heirs of an eternal curse. The grandeur and pathos of that burial scene, amid the stately columns and arches of England's famous abbey, loses in lustre when contrasted with that simpler scene near Ilala, when, in God's greater cathedral of nature, whose columns and arches are the trees, whose surpliced choir are the singing birds, whose organ is the moaning wind, the grassy carpet was lifted and dark hands laid Livingstone's heart to rest! In that great procession that moved up the nave, what truer nobleman was found than that black man, Susi, who in illness had nursed the Blantyre hero, had laid his heart in Africa's bosom, and whose hand was now upon his pall? Let those who doubt and deride Christian missions to the degraded children of Ham, who tell us that it is not worth while to sacrifice precious lives for the sake of these doubly lost millions of the Dark Continent—let such tell us whether the effort is not worth any cost, which seeks out and saves men of whom such Christian heroism is possible!

Burn on, thou humble candle, burn, within thy hut of grass,
 Though few may be the pilgrim feet that through Ilala pass.
 God's hand hath lit thee long to shine, and shed thy holy light,
 Till the new day dawn pours its beams o'er Afric's long midnight.
 Sleep on, dear heart, that beat for those whom cruel bonds enslaved,
 And yearned, with such a Christlike love, that black men might be saved.
 Thy grave shall draw heroic souls to seek the moula-tree,
 That God's own image may be carved on Afric's ebony!

THE UNOCCUPIED MISSION FIELDS OF THE WORLD.—I.

BY REV. JAMES DOUGLAS, M.A., BRIXTON, LONDON, S. W.

By the unoccupied mission fields of the world we mean those lands or peoples which, speaking roughly, are as yet unreached by any direct Gospel agency. Large as this theme is, it is far from measuring the actual dearth of Gospel knowledge throughout the earth. Many of the foreign fields now regarded as occupied are only touched at a few points by Christian teaching, the masses of the population being sunk in their ancient idolatries and superstitions. It is doubtful, indeed, whether the fields unoccupied in the sense given above represent even a tithe of the land that yet remains to be possessed; for, notwithstanding the marvellous progress of missions in the present century, it is computed that still two thirds of the world's inhabitants have not even heard of Jesus' name.

Though comparatively few in number, the unoccupied fields are important on various grounds. The area represented is enormous; and while the question of population remains hazy—statistics as to numbers resting

on flimsy inferences and guesses shrewd and otherwise—there can be little doubt that in the aggregate the figure is large. Then, in addition to the magnitude of the need bespoken, the unoccupied fields have an interest and importance and—may we not add, *claim*?—peculiarly their own on the score of difficulty of access. These fields are the enemy's citadels, the high places of his dominion, flaunting defiance in the face of a militant church. They are the Gibraltars of Satan's power, perched, in some instances, in what might be compared to eagles' fastnesses, and in others set, like islands, amid an ocean of unnavigable sand. Are they never to be stormed? Is the reproach that their unoccupied character brings upon Zion never to be rolled away? We are glad that at the present hour this question is receiving more than a verbal answer. Even as we write the army of siege, in more directions than one, is on the way.

As the missionary car moves onward it becomes more and more manifest that the secret of the power to conquer for the Lord lies in the resolution of will to obey Him. Faith is adventurous. Faith waits not the opening of the Red Sea passage, but advancing to the Divine charge, "Forward!" counts on the sea's cleavage by Him "whose biddings," as Rutherford has said, "are enablings." Fichte, a distinguished German metaphysician, defines faith as "the resolution of the will to admit the validity of knowledge." A good missionary definition of it would be to term it "the resolution of the will to admit the reality and all-sufficiency of Christ's lead." What though the way be not macadamized to sense, the course is yet open—*open to faith*—for has He not said "Forward"? What though doors are still closed, and to sense doubly locked and barred, is there not to faith a talisman in the Master's imperative "Go ye," which sets all doors open? Faith lives only as vital in works; it is an inspiring breath which can lead no ghostly life, but must find habitation and name in a body of obedience to the will of the risen Lord. And faith so constituted is charged with apostolic powers; for it is faith indeed, small as the grain of mustard-seed, yet with energy so vast that mountains are overturned, sycamores plucked up by their roots, gates of brass burst open, and the prey of the mighty and terrible ones delivered.

Without further preamble we proceed to the enumeration and succinct treatment of the unoccupied mission fields of the world, taking them as they may be naturally grouped by the associated laws of place and circumstance.

I. THIBET.—Foremost in the Asiatic Continent stands Thibet. Indeed, enlarging the circle, it would be no exaggeration to say that Thibet holds the leading place among the unoccupied mission fields of the world. For one thing, there is an unique fascination in the theosophic mystery that for the moment enshrouds that land. The civilized and most occupied lands—to their shame be it said—are drinking of the cup which the Mahatmas, through their Russian interpreter, are said to have mixed. Nor is that all. Thibet, from one cause and another, is about as

inaccessible as the North Pole ; and about as self-centred and exclusive as the gods of Epicurus. Besides being the metropolis of Buddhism in the form of Lamaism, it is a position of peculiar strategic importance, the fate of which must tell on the fortunes of the Buddhist system throughout all China beyond the Wall. Taking all this into account, many think to-day of Thibet as of a land marked off from the rest of creation, lifted by geographical position and Mahatmic prestige to a higher plane, looking down from her proud eminence, as from a home in the skies, on the dwellers that grovel on the earth beneath.

It is with no small shock that one finds these rose tints vanish before the sober prose of authenticated travel. Distance lends enchantment to the view, and the fairy bubble bursts at the first puncture of realistic description. Intellectually Thibet, instead of being another Olympus, is pretty much fallow ground. Childishness rules, combined with animal impulsiveness and the play of emotions that lie on the merest surface of being. "The Thibetans," says Bonvalot, "shift from the most abject submission to the most audacious insolence ; one moment with their foreheads on the ground, the next they are standing erect sword in hand. It would seem as though fear were at the bottom of all their emotions. One alarm sets them in one direction, then another cause of fear sets them off in another, and so their feeble will vacillates, shifting like a needle between two poles. They prefer, before everything else, relaxation and sleep ; and whether in order to be left quiet, or because they are put out by those who disturb them, they have outbursts of passion, like the man who killed the wolf by day because it frightened him by night."

The Thibetans are much more what they are in virtue of climatic than religious conditions. Lamaism is a tinkling cymbal, a corpse of ceremony, a thoughtless void. Its aim, as set forth in the beginning, is to empty consciousness of contents, to resolve personality into abstraction. Hence there is no foothold for thought in the system, and the round of religious activity has no more significance as regards progress than the marking of time by soldiers who have been gathered for review. But if the religion of the land does nothing to stir the stagnant pool of the national intellect, climatic conditions are pronounced enough to yield both physical and intellectual imprint, and to constitute a training school of their own, often rigorous and unceremonious to the last degree. In this school, as in our own land under the inflexible dominions of a past age, the scholar is often marred in the making. Over-rigor has stunted the type, and the law of adaptation asserted her authority at the cost of losing much to gain a little. This applies especially to the colder, loftier, and more unproductive regions ; for "in proportion as the land is more generous, the inhabitants take more care of themselves and have stronger frames" (Bonvalot's "Across Thibet," vol. ii., p. 114). The race somewhat varies in type, but probably climatic conditions have to do with the greater part of the variations. Throughout by far the larger portion of Thibe^t

life is a stern struggle, under arctic conditions, in the face of physical difficulties, oppressive alike to man and beast. It says much for the adaptiveness of the vital principle and the hardness of the Thibetan constitution that the inhabitants of such a clime manage, if not to amass wealth, yet to wrest a precarious livelihood from a region so little adapted for human sustenance.

Thibet, Dr. Henry Lansdell describes as "a highly elevated region of Central Asia, bounded on the north by Chinese Turkestan and Mongolia, on the south by India, on the east by China proper, and on the west by Kashmir." The length exceeds 1000 miles, while the breadth varies from 200 miles toward the east, to 150 miles toward the west, and 500 miles in the centre. The estimated area is 700,000 square miles, more than Austria, France, and Spain put together. Thibet is the most mountainous country in the world. "The Himalayas form its southern scarp;" westward are the Pamir tablelands, and on the east the Yung Ling Mountains of China. Some of the mountain passes stand at an elevation of 25,000 feet and upward, while the average plateau is 13,500 feet in the northern zone and 10,000 feet in the southern.

The country is sparsely populated. Mr. William Woodville Rockhill thinks the current estimate (6,000,000) too large, and computes the number at 4,500,000, basing his estimate on the quantity of tea imported; but it is a risky calculation to infer from the quantity of food that should be eaten, the number of mouths that actually do eat it. Since the last census—over one hundred and fifty years ago—was taken, when the population was a million and a half, many causes have been at work to make the rate of increase one of the smallest. Thibet is thinly and unevenly timbered; food of every kind is scarce; mining is forbidden, the only gold procured being what the surface washings yield. Then polyandrous marriages act as a serious check to the normal growth of population—a hateful custom attaching to life's struggle in the more upland regions, where, for domestic economy's sake, brothers have a wife in common, or a man clubs with his fellow for the possession, the strain being otherwise too great for his means. All these things, coupled with the increase of a celibate priesthood and the prevalence of epidemics, particularly the small-pox, must have tended greatly to stunt, if not altogether to kill the increase of the people.

Owing to the jealous guard against the intrusion of the foreigner, particularly of the European, very few, indeed, from Europe or America have explored the land, and still fewer found an entrance into Lassa, the capital. Time and again, however, the gauntlet has been successfully run. Mr. Thomas Manning, in 1812, succeeded in reaching Lassa, where he resided twelve months. Pères Huc and Gabet, in 1844, also made the journey, only to be conducted out of the country at the end of a month. Pandit A—K—repeatedly traversed the entire region for the purposes of geographical survey—a brilliant achievement worthy of a better

than laurel crown. Among other explorers who have rendered great service may be mentioned the names of Mr. William Woodville Rockhill, an American, to whose work on "The Land of the Lamas" we are greatly indebted, the Frenchman Bonvalot, and the Russian Prejevalski. The most recent attempt to penetrate these preserves was that made by Miss Annie R. Taylor, September, 1892, to February, 1893, who after nearly reaching Lassa, and encountering much peril and privation, was forced to return, but with courage unabated and with purpose of renewed assault set firm.

Speaking comparatively, the Thibetans have a marked religious sense. Prayer is a national institution among them, ranking both as a custom and an art. All men pray. Like the Roman Catholics, they have their rosaries, their mystic sentences, their endless repetitions; and like them, too, their priesthood, who not only have religious authority, but bear rule also after the law of a carnal commandment. In addition to the aids and forms of prayer enumerated, the Thibetans make large use of praying wheels, some of which are driven by hand, others by the wind, and others again by water. There are also to be met with everywhere throughout Mongolia and Thibet stone heaps, known by the name of *Obo*, a Mongolized Thibetan word, a contraction, as Mr. Rockhill tells us, of *do bong* ("pile of stones"), or *do bum* ("ten myriad stones"). These have a dim religious significance, and mark afar off the thought to which Jacob gave embodiment at Bethel on awaking from his dream. Nothing of this kind is to be found in China, but among the Peruvians the traveller was wont on reaching the summit of a pass to throw a stone on the heap by the roadside as a thank-offering to God, exclaiming, "*Avachieta muchani*" ("I worship, or give thanks, at this heap").

In speaking of Buddhist devotions, it must be remembered that similarity of term does not mean identity of thing. The Christian conception of prayer is utterly foreign to the Buddhist mind. Prayer in the Thibetan tongue means "an asseveration," "a wish;" and the object of it is the acquisition of merit. Hence the magic formula which is everywhere in use, engraven on walls, written on stones, and offered by beggars seeking alms, the burden, too, which the praying-wheels carry, "*OM MANI PADME HÜM.*"* This formula, as Mr. Rockhill in his admirable dissertation points out, p. 327, "is an invocation to Avalokiteshwara, the Merciful One, whose one great self-imposed mission is the salvation of all living creatures from the miseries incident to sentient existence, in the hope that it may lead them on in the way of salvation, and that he will, hearing it, ever keep the world in mind." To simplify as well as clarify the thought,

* This magic formula strictly means, "O thou pearl in the flower of the Lotus." It is pronounced by the Thibetans "*Om mani pämé hü.*" The prayer-wheel, or "Mani K'orio," is the mechanical way of repeating this formula. Care must be taken to turn the wheel from left to right, the order in which the words are arranged to appear. To turn the wheel in the opposite direction is deemed impiety.

prayer is the means of exit, by a process long, elaborate, and involved, out of a conscious, sentient, and personal existence, which is conceived of as only evil, into the impersonal state of *Nirvana*, where all individuality is merged and sunk in infinite abstraction. The thought of prayer as a commerce of soul with a personal God does not enter into the calculation. Hence the mechanical character which the whole transaction assumes, which, albeit it trenches on the ground of *corrupted Christian systems*, has nothing in common with *spiritual Christianity*.

Another feature, strongly marked in the Thibetans, is their insatiable desire to read the future. The forms of divination among them are many, and the belief in these general. One of the leading forms of foretelling the future is by means of a sheep's shoulder-blade, which the diviner, after reciting a prayer puts in the embers to burn. When thoroughly charred it is carefully removed; the cracks in the bone are closely examined, the longitudinal cracks being taken to represent the journey and the transversal ones the events that are to befall. In addition to this a hazy form of divination is practised by prayer-beads, but this is only resorted to for light on minor matters, such as the recovery of a strayed horse or similar trifle. There are also fortune-telling books which adepts use, having a string attached to each leaf. These strings the performer twists together, and then asks his client to select one. The leaf is then read by the diviner, who, thus fortified, makes oracular reply. To get a daily peep into the future is almost as needful to the Thibetan as his necessary food.

The whole land of Thibet swarms with priests. According to the Chinese estimate, for every family in Thibet there are three *lamas*—an estimate which Mr. Rockhill accepts as approximately correct, for in a journey of 600 miles he passed "forty lamaseries, in the smallest of which there were 100 monks, and in five of them from 2000 to 4000." The wealth as well as the management of the country is largely in the hands of the lamas. These priests have a keen eye to business, discharge supreme legal functions, and are virtual rulers in the land; for though they do not bear direct rule in every province outside the kingdom of Lassa, yet in all parts they are *de facto* masters. "Their landed property is enormous, and their serfs (*mi-ser*) and bondsmen (*ts'c'-yo*) swarm."

Lassa, the capital of Thibet, is the acknowledged centre and headquarters of the priestly system. This applies to Mongolia and Manchuria also, as well as to the Kalmuks in Chinese Central Asia. Officially Thibet has no king, the office having been abolished by the Chinese in 1751 and a council of ministers appointed, over which a lama presides who is popularly known as King of Thibet, and whose actual rule is quite up to the level of the appellation. This office is elective, and the incumbent is chosen in turn from one of the three great lamaseries—Drebung, Gadān, or Séra. There are four Lamaist sects—the yellow, red, black, and white. The yellow bears the palm in number and influence, and the red serves as a good second. In ritual and dogma these sects differ little from one

another, and the people seem to employ their services indifferently. In Eastern Thibet, however, a creed known as Bön exists, and in Southeastern Thibet has a considerable following. The *Bonbo* or *Bonyo* system, as it is called, closely resembles the Lamaist in teaching, dress, lamaseries, etc., but this resemblance has no conciliating effect on the Lamas, who regard the Bonbos with feelings akin to what the Jews entertained toward the Samaritans. The people, however, do not partake of this prejudice, and scruple not to requisition their services "in beating the drum," the more so that their charges are low.

What the Bonbo religion is, and whether it is to be regarded as an integral part of Buddhism or not, is hard to say. To an ordinary Thibetan it is very much a case of six of one and half a dozen of the other. He notices that the Bonbo in going round a sacred building or monument keeps it on his left hand, whereas a Lama ever keeps it on his right; and this he will tell you is the sum of the difference. The probability is that the Bön religion, while it has become overlaid by Lamaism, yet points to a period anterior to its existence, and is in Thibet what Taoism is in China, a relic of a more primitive faith. One fact in particular would incline us to this view—namely, the significant fact of sacrifice; for "the Bonbo sacrifice living animals, especially fowls, to their gods, and this is an abomination in the eyes of Lamas."

The women of Thibet, by the place of authority which they occupy and the menial functions which they discharge, furnish a problem which thus far has baffled the reflective powers of the foreigner, be he Chinese or European. The Chinese, the more they see of the phenomenon, the wider they open their eyes in wonder; and the European traveller is equally at his wits' end for an explanation. The Thibetan woman is a coin of a double stamp—on one side she is a drudge, on the other a queen. Tasks far fitter for masculine than feminine shoulders are hers, which the ignoble males would deem it a degradation to perform, such as the carrying of water from rivers up to homes built on giddy heights; and yet, while the women of Thibet fill the place of drudge, they also sit on the throne of power. No good boy was ever more systematically subject to his mother, or dependent at every turn on her leave, than is the Thibetan husband on his wife. He cannot buy, and certainly he will not sell, save as his wife directs or permits. If the wife is from home, the husband will mention it, to any one wishing to deal with him, as the reason why necessarily all business in his case is at a standstill. How the women of Thibet have acquired such an ascendancy over the men, who otherwise are rough and intractable and by no means always pliant even to their chiefs, is one of the mysteries of the East which, like the esoteric teachings of Madame Blavatsky, lies beyond the range of the human faculty. Perhaps some day the women of Thibet may themselves furnish the clew. Till then the words of Horace concerning the hidden gold—

"Aurum irrepertum et sic melius situm
Quum terra oclat, spernere fortior"—

may be adapted to the more precious metal of woman's rule : " Better the mystery remain in its secret bed than be unearthed to man's confusion."

The trade of Thibet is mainly with the Chinese, on whom they are dependent for their national beverage, *tea*. This is imported in the form of bricks, of which there are six descriptions, according to quality. These bricks furnish a convenient standard of value, of wage, and of exchange ; the more so that the Thibetans have been largely imposed upon by debased and inferior coinage. In addition to tea, tobacco, drugs, chinaware, sugar, gun-barrels, cottons, silks, hardware, &c., are imported ; while the leading exports are gold, precious stones, yak-hides and skins of various sorts, musk, rugs, and a variety of coarse, unbleached cotton.

Though up to the present time Thibet has remained an unoccupied field, the vanguard of the missionary host has been long at work on its borders. The Moravians, while baffled in their wished-for ingress, have carried the Holy War to the gates, and rendered invaluable linguistic service by the preparation of a Thibetan dictionary and grammar, and also by a translation of the Holy Scriptures into the Thibetan tongue. The Moravian leaders have fallen—Pagell and the veteran Jaeschke (to whom we owe the dictionary and Bible), Marx and Redolob—but their works remain and the lamps they have lit go on to shine. The Moravians have three stations in Kashmir and Little Thibet—to wit, *Poo*, in Kunawur, now held by the Rev. J. D. L. Schreve and Mrs. Schreve ; *Kydung*, in Lahoul, where the Revs. Heyde and Ribbach with their wives labor ; and *Leh*, in Ladak, where the Rev. C. W. J. Weber and Mrs. Weber serve in the Gospel of our Lord. Besides, the London Missionary Society is working on the borders of Thibet at Ahnora. Further, the Americans have two missions, both in Sikkim, one in connection with the International Missionary Alliance, of which Dr. Simpson is Secretary, and the other in connection with the Scandinavian Missionary Alliance, which rather more than a year ago placed nine men in that border-land. In addition, the Chinese Inland Mission all but touch Thibet at two of their stations—*Si-ning*, in the province of Kansuh, and *Sung-p'an*, in the great province of Si-chuen. At the frontier town of Si-ning, Mr. and Mrs. C. Polhill-Turner sought for years to fulfil the ministry to the Thibetans to which they felt God had called them, but were terribly hampered by the suspicions of the people, who gave them permission to dwell in a village close to the border on condition that they should not go beyond it. Subsequently Mr. and Mrs. Turner removed to Sung-p'an, where they had a hopeful beginning, the town being a very suitable centre for work among the Thibetans, owing to the constant despatch of caravans far into the interior ; but on July 29th of last year the storm-cloud burst. Accused of being the cause of a drought then prevailing, Mr. and Mrs. C. Polhill-Turner were assaulted by the mob, cruelly beaten, and dragged out of the city. Two days later the Turners left Sung-p'an under a military escort, and are now in England ; but they look for a speedy return to their beloved work, for of this

people they can say, in the words of St. Paul, "Ye are in our hearts to live and to die with you."

At the present time a mission of great promise has been constituted in England, called *The Thibetan Pioneer Mission*, which is due, under God, to the heroic enterprise of Miss Annie Royal Taylor, who, having adventured into the mouth of the lion in spying out the land of Thibet, and having brought back the good report which faith, as distinguished from sight, finds, has, like another Deborah, summoned the princes of Israel and laid on them the solemn charge, "*Forward in the Lord's name!*" It would appear that the Lord has so laid the burden of Thibet on the heart of Miss Taylor, that whoever else stays out, she and her Thibetan attendant, *Poutso*, must enter in. But she goes not without the full contingent she had asked from the Lord. A band of thirteen, exclusive of the Thibetan attendant and convert, accompanies her, and will have reached their initial destination (D. V.) before this article appears. Scotland is largely represented in this contingent, but Norway, Denmark, and England have each their representation. Without exaggeration we may describe this pioneer movement as the most heroic enterprise of modern times. These devoted servants go forth in naked faith, not counting their lives dear unto themselves, relying on the invisible God for all supplies and on the Master's presence for grace to do and to suffer; and while seeking no sign from heaven (faith serving in lieu of eyes), yet counting on the Divine lead, as clearly defined as in Israel's exodus from Egypt. Was it to be wondered at, then, that the following telegram should have seemed like a voice from heaven in answer to faith?

"*Calcutta, February 8th.*—The Sikkim-Thibet Convention has fixed the trade mart where the Indian and Thibetan traders can meet at Yatung, on the Thibetan side of the frontier. *From May 1st British subjects will be free to reside at this place.* Trade will be unrestricted, all goods except arms, salt, and liquors being exempt from duty for five years."

Verily, "the Lord hath prepared His throne in the heavens, and His kingdom ruleth over all."

(*To be continued.*)

CHRISTENDOM'S RUM-TRADE WITH AFRICA: A MODERN DEVIL'S-MISSION.*

BY FREDERIC PERRY NOBLE, SECRETARY OF THE CHICAGO CONGRESS ON AFRICA.

In 1863 Burton, the discoverer of Tanganika, said: "Rum and spirits, arms and ammunition, are a serious injury to the West Coast, and present a sad contrast between the commerce of Christian merchants and

* This article is the complement of one on the slave-trade, written by the same author, and published in *THE MISSIONARY REVIEW* of June, 1891.

that of the eastern shores which Muslims and Hindu Banyans supply. When innocent trade in cottons, salt and minor luxuries would be equally profitable, I cannot cease to protest against the sale of rum, guns and powder." Twenty years later he added: "If slave-trade were revived with all its horrors, and Africa could get rid of the white man with his gunpowder and rum, she would gain in happiness."

That is the testimony, not of missionaries but of a hard-headed explorer and English consul, and it has been a hundred times repeated by men of the world. Yet it would be unwise to quote even one-tenth of the horrible facts at hand, for such a massing of the truth would seem to be a lie, and would be almost incredible. We, therefore, notice only four cardinal points: I. The American and European liquor-traffic with Africa is the most cruel curse ever inflicted upon the lost and hopeless continent; II. It is making it impossible to convert Africans to Christianity; III. It is ruining commerce, checking the development of African resources, and rendering civilization a chimera; IV. Remedies must be applied instantly, and laws enforced.

I. *The Injury Inflicted upon Africa by the Drink-Traffic.*—North, south, east and west Africa is girdled by a Phlegethon of rum. Since England entered Egypt, drinking and the liquor-traffic have terribly increased, till the natives even one thousand miles up the Nile are demoralized. In Tunis most shameless drunkenness rules among the Muslims. In Algiers and Morocco matters are little better. Senegambia suffers severely. Sierra Leone has had to plead for the prohibition of the import of low-grade trade-spirits. Along the West Coast the negro has for generations seen the ocean cast powder-keg, rum-cask and demijohns along his strand. From Boston, Liverpool, Hamburg and Holland flow these streams of liquid damnation. Since 1882 one hundred million gallons of spirits have poured into Africa. For hundreds of miles into the interior the square-shouldered bottles are as well known as the usual currency of beads and wire.

In wandering through native villages on the Kru coast, Joseph Thomson felt himself in hell, whose brutalized inhabitants are possessed by never-ending thirst for drink. Gin! gin! always gin was the cry that followed him on every side. The gauge of wealth is the amount of liquor the village can afford to drink. Lagos, an English colony of 75,000 inhabitants, imported 1,231,000 gallons of rotten rum in 1886, and the crown licensed fifty shops for the sale of it. In the delta of the Niger a few small places annually drink 3,000,000 gallons, or twenty one-thousand-ton ships loaded with liquor. The result is that James Johnson, a member of the Lagos legislature, says: "The death of the negro race is only a question of a few years. I would rather my countrymen were in slavery and hard worked, but drink kept away." In 1885 Thomson went one thousand miles up the Niger, to the Muhammadan States of Gando and Sokoto. He said: "For every African influenced for good by Christianity, one thou-

sand are driven into deeper degradation by the gin-trade. Along the greater part of the West Coast four centuries of contact with Europeans have only raised a taste for gin, rum, gunpowder and gums. There is no shirking the naked reality that European influence for evil enormously counterbalances any little good we have produced; but among the Muhammadan tribes of Central Sudan no beer or spirits found place in their markets. Muhammadan missionaries in Sierra Leone and Lagos declare war upon our chief contribution—the gin-trade."

In the Cameroons, Germany acquired a fine colony by gifts of unlimited rum. In the Congo basin, "though regretting that gin is currency and not liking to have it introduced into the Upper Congo," Stanley found in 1880 that traders had so supplied the people with rum, that without it trade was impossible on the Lower Congo. Thus the foundations of the Congo State rest on rum, though Stanley wrote: "If it depended on me, I would have no more to do with rum than with poison." Until the railroad around Livingstone Falls joins the Lower to the Upper Congo, the natives of the inner Congo basin are comparatively safe from our liquor-traffic, for the enormous cost of portage is a prohibitory tariff against the import. But in the Congo coast-country the rum-trade has ruined the natives, and the ingress of European spirits to the rich heart of Africa would rot it out. In the Congo State the battle will be between the Bible and the bottle.

In Angola and Mozambique the success of the Portuguese as wealth-winners is said to be based solely upon *aguardiente*, the vilest distillation known to the liquor-trade. Portuguese traders have destroyed whole tribes by enslaving them to the appetite for liquor, and so weakening them that Arab slavers met with feeble resistance.

In South Africa Sir Charles Warren, its late commissioner, says: "We take Bible and brandy-bottle to the natives. Unfortunately we send the Bible last. The blood of thousands was crying to heaven against the British, and yet from expediency we refused in 1886 to take action." A missionary maintains that England in South Africa has been a greater curse than blessing. Dutch and English governments have caused the extirpation of entire tribes—*e.g.*, the *Hottentots*—through brandy. Time and again English colonists have annexed regions which banned and barred out the liquor-traffic by native laws; but these men of English blood nullified the law of the land, introduced saloons despite the piteous pleas of chiefs and peoples, and ruined Basuto, Griqua and Zulu. A colonial legislator said: "Licensed victuallers' vested rights are not to be trampled under foot for the sake of blackamoors." The results of such a policy are, it is said, the Zulu war of 1879 and the increasing poverty of Cape Colony.

In Gazaland, bounded by the Zambesi and Limpopo rivers, King Gungunyana found that the English and Portuguese liquor-traffic was destroying entire tribes on the Umkomanzi river, and in 1891 sent envoys to

England to beg the government to help him in preventing the import of spirits. In Madagascar England bound the government hand and foot to the liquor-power by the commercial treaty of 1883. When Mauritius, an English colony, became a sugar producer, the planters made rum from the refuse of the sugar-mills, and shipped it to Madagascar. In a single year crime leaped to a height too fearful to record. The Ilova government tried to stop the import. Mauritius complained. English officials interfered. For blood-money the pearl of the Indian ocean is still deluged with rum. One of its kings died a murderous maniac. In 1879 the deadly effects of spirits upon the Malagasy became so visible that consuls and other influential residents begged Queen Ranavalona to prevent the importation. She replied that in 1876 she had framed prohibitory laws, but that they were made useless by her powerlessness to prevent the introduction of spirits. Though the government had formerly taxed the importers 33 per cent, the English (?) consul compelled the reduction of duty to 10 per cent! A rum for which no market could be found has by English subjects been thrust down the throats of helpless people.

In Mozambique the Portuguese on the Zambesi import enormous quantities of spirits, and at their opium factory pay the employés with them. At Zanzibar and in German East Africa large quantities of intoxicants were imported in 1890. The Muhammadans not only trade spirits, but have taught the natives to distil. The liquor is retailed by every Hindu merchant in all East Coast towns, to the destruction of the Swahili, so susceptible to civilization. Wherever Mackay went, he found men, women and even suckling children reeling in drunkenness. In 1863, however, Arab traders would have incurred eternal infamy had they sold ardent spirits to the people. The change is due to the failure of the efforts of the late Muhammadan ruler, Barghash. He threw every obstacle in the path of liquor, and forbade his subjects from making or selling it; but he could not prevent foreigners from doing so, for European powers had him sign treaties which gave them perfect freedom of trade.

This, then, was the continental condition in 1890; and there is too much reason to fear that the Brussels enactments have not yet materially mended matters. Wherever European traders have gone, they have inflicted immense injury upon Africans. Lord Wolseley claims that "it is useless to appeal to their humanity or feelings. The average trader does not care whether his vile alcohol claims more victims than war and pestilence, or his arms, bartered for oil and ivory, cause long districts to be wasted by slaves. African questions should be settled by European powers, without regard to traders' opinions." Moreover, this "Christian" rum-traffic not only ruins black men, but is leading Muhammadan merchants into breaking that precept of the Koran which prohibits drinking or making wine. The only African territories which Europeans do not injure with their liquor-trade are those which they can scarcely break into. Those territories fall between the Sahara and the Zambesi, with Abyssinia

and the great lakes as their general eastern limit, while the western one is formed by the Niger and the back-country behind the coast of Lower Guinea.

Now that we have seen where these waters-of-death flow, we need to note their moral and physical effects upon the natives. While the African has always liked to get (in)gloriously drunk, and brewed his own drinks ages before white men appeared, yet his beers and wines are milk-and-water beside European spirits. When an African drinks, he intends to get dead-drunk; and unexplainable peculiarities of the Oriental constitution or temperament make it exceptionally susceptible to the effects of alcohol. The African has neither the stamina nor the will to withstand brandy, gin and rum. If he drinks them once, an appetite forms itself which he is as powerless to kill as the prince who permitted Satan to kiss him on the shoulders was to tear away the serpents that grew out of his body where the fiend's lips touched human flesh. The poison of distilled spirits, with the deadliness of the climate and the vices of heathenism, destroys body and soul. Nature-peoples must be sober or die; and unless saved from drunkenness, European liquors make moral Frankensteins for whom and with whom nothing can be done. The natural cruelty and bloodthirstiness of Africans are kindled by "crazy waters" into the madness of demons. On the Gold Coast drunkenness is so common that it is customary not to visit native officials after dinner. No street-preaching is allowed in the evening, for no man dare face the intoxicated multitude. Funerals are horrible with rum and powder, \$500 being sometimes drunk and burned. At times a whole village is intoxicated. Many sleep with bottles as pillows, and drink during the night. In the Congo language the nearest word that missionaries could find to translate "sober" means "a man who cannot get drunk, whatever the amount he may drink." At the diamond mines of Kimberley the native workers have to be locked into their compounds after work-hours, to prevent them from obtaining drink. From as far north as the Zambesi natives flock to the mining industries. They come comparatively decent folk. There are 50,000 working in that city of diamonds. They return hopelessly polluted. In Madagascar many of the Hova aristocracy consider it the height of manliness and social standing to drink and smoke. At Zanzibar the porters from the interior waste their year's wage in a week's orgy. Almost everywhere the negro's former faith in the Englishman's word is shattered by a conviction that his governmental pledges are waste-paper. Through the ages there has been no peace in Africa, but this modern merchandise has made its unhappy peoples twofold more the children of hell. In one village the Christian church was once seated with gin-boxes! In another town Christians subscribed to build a *mosque*, because Muhammadans would bring no drink, but increase in the ranks of "Christians" meant increased imports of liquor.

II. *The Impossibility of Christianizing Africa in the Face of this Traffic.*

—If Islam and Arab influence advance with the sword in one hand and the Koran in the other, Christianity and European influence go to Ethiopia, as she stretches out her hands to God, with Bible in one hand and rifle or rum-bottle in the other. We see ourselves in our proclamations, but Africans see us in our acts. We think of Islam as inseparable from slave-trade; the open-eyed and quick-witted Africans think Christianity the slave of commerce and the rum-trade. We decry and try to stamp out their slave-trade; we fail to choke our liquor traffic. Yet this is more blood-guilty than that. So the native says: Christians are hypocrites. Missionaries are but brothers of traders. I prefer to remain uncivilized. Tall hats and new rum have attractions, but it is better to stay black and bare-headed and pagan and even sober than to wear "stove-pipes," and get drunk, and be "done brown" by Bible-reading pale-faces.

The religious battle for the possession of Africa's peoples will be between Christianity and Islam. Though the cross cannot fail to conquer the crescent, the issue of the contest has been made a thousand-fold more difficult, because the Church of Christ goes to African pagans with a soul-saving Gospel preached by her missionaries and a soul-damning business practised by her merchants. Were it not for this import of spirits, native *church-members*, now reckoned as only 150,000, would number a million and more. Such is the unanimous testimony of missionaries. It is useless for European legislators to make laws, however Christian and rational their spirit, when trader, bushranger and backwoodsman are ahead of them in Africa, poisoning the savage with spirits, inoculating him with loathsome diseases, brutalizing his mind, and for blood-money exciting his passions. To the missionary this commerce in spirits consigns, not nature's child with his natural capacities and instincts, but a beast and demon with its remaining faculties engrossed in the endeavor to satisfy a never-sated, ravening appetite.

III. *The Effect of the Rum-Trade upon the Commerce, Development and Civilization of Africa.*—The African liquor-traffic is the upas-tree of commerce. Within its poison-area no other industry or trade can grow. The profits are so enormous—often 700 per cent—that at first glance there is nothing like spirits to raise a paying trade rapidly. It takes hold like wild-fire, spreads like wild-fire, and will have its way. In any African community drink finds speedy sale, even when first introduced. The trade in which gin is the medium of barter must grow one hundred times faster than that where cotton is currency; but a commerce beginning with gin must end with gin, for every bottle of spirits drives out a bale of goods. The native sells his all in order to buy drink. Industry cannot thrive, and in its absence there can be no development of natural resources. Mr. Betts, of Sierra Leone, confessed: "I am myself a large dealer in liquors. I have thousands of gallons of rum and several thousands of demijohns of gin on the road. I am by no means insensible of the evil this traffic, whose ravages are those of pestilence, works to those coun-

tries and to commerce. Suppose you take a shipload of goods into any district ; the first business question is, ' How much rum have you brought ? ' If you say, ' Neither rum nor gin, ' it would be said, ' You have nothing, you don't care to trade. ' It goes the round that you have nothing for them to buy, are unable to trade. So demoralized have the people become everywhere, such slaves to rum and gin ! The traffic has so debased them that they neglect comfort. There is no thought of providing regularly and systematically for themselves and dependents ; of cultivating palm-trees or collecting and shelling palm-nuts for market ; of proper systems of agriculture ; no desire of acquiring wealth ; no home and no care of domestic business. Work that might be done by one family in a month consumes a year. If the liquor-traffic did not oppress business and hinder its growth, merchants would always get ten times as much produce as they buy now. It will be a great gain to commerce if the liquor-traffic be eradicated."

The last and worst economic effect of this illegitimate commerce is that it is depopulating Africa. Through the wounds inflicted by these twin demons of Muslim slaving and Christian rum-selling she is bleeding out her life-blood at every pore. In his walk across Africa in 1873 Cameron found vast areas relapsing from loss of inhabitants into jungles impenetrable to merchant and missionary. Slavery and slave-trade cost Africa 1,000,000 lives each year. To calculate the numbers murdered by drink is perhaps impossible, but Bishop Flickinger, of West Africa, claims that to reckon this as twice the loss caused by the traffic in black ivory is to state the case weakly. It is, however, safer to use the rhetoric of understatement, and simply to say that slavery and drink rob the pariah of continents of one million of her children annually. Since the population is only 135,000,000—far too scanty for a world of 12,000,000 square miles, especially when five-sixths of that area is between the tropics ; since the natural increase is but 10 per cent each decade ; since the loss in population exceeds the gain ; since Africans alone can develop Africa, colonization by American negroes, Chinese coolies, Hindus and South Europeans being almost an infinitesimal factor in the solution of the continental problem ; and since the coast is a hotbed of cancer-roots growing swiftly inward and threatening to change *all* Africa into an ulcer rivalling in magnitude and surpassing in malignity that other and world-old sore—therefore humanity and civilization must ask : Where shall we obtain the brawn, the thews, the sturdy sinews to fulfil the behests of our head and heart, and to win the precious spoils of African field and forest and mart and mine ?

The interior of Africa, teeming in population and rich in resources, can only be reached by the help of natives living near the coast. While missionaries look more and more for native churches near the sea to Christianize their brethren inland, the merchant who would trade with the interior is still more dependent on the strength, morality and prosperity of

the midway tribes. But the African is naturally neither thrifty nor energetic. He must be taught the gospel of labor. He needs every such spur that civilization can bestow. A child with a man's passions, he must be treated as own flesh and blood, with firmness and kindness. To civilize him we must Christianize him, thus inspiring new wants and desires. To gratify these furnishes a motive for regular exertion of body and mind. Fair and genuine trade inspires such wants and motive-powers. The Unyamwezi returned, according to Thomson, after his journey as a porter or to sell ivory, laden with cottons or other goods, with new stories about the wonders among Arabs or white men. He spread a taste for more decent clothing, and increased more varied wants, introducing the first civilizing germs which were bound to leaven all. Thus legitimate trade in any useful article increases the demand, elevates taste, and introduces other products. Inner Africa seemed to offer endless markets for the sale of cotton and other articles of clothing. As taste improved, the demand for other European goods would have increased, slowly but surely. Finally, since the native is producer as well as consumer, not only buying but selling; and since European goods are paid for in ivory, oil and other natural products brought by natives from the far interior, it is essential that he should be sound and strong, thrifty in life and energetic enough to take the toilsome journey inland.

But our commercial policy in Africa has been a robber-economy, killing the goose that lays the golden egg. Instead of making commerce the herald and handmaid of Christianity for Africa's salvation, as Livingstone wished and taught, we are killing our customers, maiming our markets, and cutting the nerve of commerce in Africa. Joseph Thomson led three expeditions into eastern Central Africa, but saw nothing to give hopes of a higher civilization being in store for the natives; nor did European trade convert him in West Africa. "I had," he confessed, "travelled and suffered, inspired by the idea that I was doing good in opening new lands to commerce and civilization; but all satisfaction was blighted as I felt that what little I had done were better undone, and Africa better remain the dark continent, if such must be the end of it all. Underneath the cry for gin I seemed to hear the reproach, 'You see what Christians have made of us. You talk of peace and good-will, yet put devils into us.' As things stand in many places, I translate this cry of opening Africa to civilization as really opening it to European vices, old clothes, gin, rum, powder and guns."

IV. *Remedies and Laws.*—Is there no light of hope on this pall of death-shades overhanging Africa? There is. Though clouds and darkness are round His throne, God still lives and reigns, and sets His bow in the cloud. One pillar rests on Africa, the other in England. One source of redemption from drink rises from the pleas and prayers of ruined Africans; the other is the rooted resolve of Livingstone's and Lincoln's countrymen that the accursed traffic shall perish from the earth.

In 1885 this bitter cry of outcast Africa pierced the ear of Christendom. The New York *Tribune* confessed that what was being done on the Congo in the name of commerce is a world-crime, of an immorality so deep and shameless that were it the type of nineteenth-century civilization, that civilization would be a horrible sham and conspicuous failure. At the Berlin congress of 1885 America, England, France and Italy endeavored to dam drink out from the new world of Central Africa. Leopold of Belgium joined with their representatives—Kasson, Malet, Courcy and Launay—in desiring prohibition; but the liquor-dealers of Germany, Holland and Portugal insisted on free rum in the Congo basin, because it is consecrated to free trade. So the vultures settled down again—this time more boldly—upon the body of Africa, and tore at her vitals even more ravenously, but now with the Pharisaic phraseology and sanctimonious demeanor of Christian philanthropists. Professor Cust maintains that “in dealing with the natives the principles of common Christianity and respect for national feeling entirely disappeared from the vision of statesmen. They looked only to selfish interests from the narrowest point of view. The only hope of amelioration of the unhappy people lies with the Christian missionary.”

Nevertheless, much had been gained. The uselessness of anything but common agreement had been painfully perceived. It was no use to drive the trade from England's African colonies, for an appetite had been created, and if she would not satisfy it, other countries would. So the children of light learned a lesson from the children of this world. They accepted the rebuke of an African liquor trader: “It is no good talking about *our* selling drink; you must go to the fountain. Europeans send it; let them bear the burden.” They took Thomson's advice: “Most important of all, get up a missionary agency for Christian Europe which preaches the doctrine of no gin-trade, no gunpowder and no guns for Africans.”

In 1887 eleven missionary societies, twenty-five temperance societies, twenty-four bishops and fifty members of Parliament organized at London a union-committee for the suppression of the liquor-traffic with native races. It has branches in many nations, but in England it created and guided popular sentiment with such effectiveness that in 1889 a world-congress came together at Brussels, explicitly to suppress the African slave-trade and to choke the liquor-traffic. For the first time in human story Muhammadan governments took counsel with Christian powers as to the wrongs wreaked on Africa by each.

Trade-interests rallied again to the protection of the African liquor-traffic. Though the powers made a genuine effort to grapple with the crying evils, they condoned the traffic in spirits. Not strong enough to suppress it totally, they condemned it in principle, but adopted measures only nominally restricting it. When the cheapest spirit can be sold in Africa at 5 cents a pint, netting a profit of 700 per cent, it is useless to impose an import duty of 3 cents a quart. Fortunes will continue to be

made, the traffic to thrive, and bodies and souls to be destroyed, until the tax is almost prohibitory.

Humane, self-sacrificing and statesman-like provisions can be enforced only by the most advanced and active Christian sentiment backing each government; but public opinion in Europe is far below that of England. No power would put a *higher* duty on the import of spirits in its colonies than did the neighboring colonies of another power, for that would divert trade. So it can cause no surprise that, according to the author of "The Development of Africa," "the Brussels programme* is already out of date." Its only valuable results in practice so far, though its principles are a sleeping giant, are that the Congo State has been enabled to take several long steps toward ending slavery, and that the British chartered companies in South Africa, at the lakes, in East Africa and on the Niger have been compelled to embody prohibition in their charters, and are pushing it through their immense areas with a strong, swift hand. In fact, the African Lakes Company has from the start set its face like a flint against liquor-selling to natives, while the Niger Company has already cut down the import of spirits to one-fourth of what it was.

Only two things can end Christendom's rum-trade with Africa—the revival of the Puritan conscience and the application of the Golden Rule. But since America's interests in Africa are purely missionary and philanthropic, it might be possible for us to enforce the enactments of a Brussels act. Being free from colonial entanglements, having next to no commercial connections with Africa, and yet participating in the international congress at Brussels, the United States could by common consent assume the duty of aiding in the enforcement of humanity's decree, and would be far better able to fulfil the law than would any European power. For forty years before emancipation our flag was truly the flag of freedom in Africa, as our ships shal d in blockading the maritime slave-trade. Why should it not again be the ensign of emancipation for Africa from her thralldom under the devil's mission?

THE CHURCH AT HOME.

AN ADDRESS DELIVERED AT TORONTO, ONTARIO, FEBRUARY 15, 1894, BY
DR. G. L. MACKAY, OF TAMSUI, FORMOSA.

The Church at home should be more in prayer. When I told the natives there was a telegraph system here, and we could send messages so rapidly, some of the people started and walked away. These were the *litterati*; when I told them messages could be sent under the sea, they began to reason, "How could paper go under the sea?" The *litterati* said that it was below their sublime wisdom, and wouldn't listen to it. Some

* By Articles VIII. and XC. of this General Act, the importation of fire-arms, gunpowder, and of spirituous liquors (in districts where they are not distilled) is prohibited within the 20° north latitude and 22° south latitude.

years after a telegraph line was established in Formosa, and I brought the people in crowds to see it. They said, "Now, after this we will believe all that you say to us." Then I told them, "All the island will bow to Jesus. Now you said you would believe what I said—believe that." I taught my students in the day and preached Jesus at night. There was a Chinaman who had trumped up all sorts of falsehoods about us and circulated them through the country. We prayed and prayed that God would convert him. One day he invited me and my students to his house, where he had prepared a splendid feast on tables out in the open air, for it was a lovely day. He called us in and said, "I believe God is true, I know He is, and I have been a servant of the devil all the time."

Talk about God not being able to answer prayer! Do not tell that to me. Tell it to some one else if you must tell it. Do not tell it to me. We had prayed for this wicked man, and he was converted. It is possible that the animals around us can see things that we cannot see; it is possible they may feel and hear things we cannot. It is all within the range of possibility. But it is not "it may be" with God, but "*it must be.*" There are laws of our heavenly Father which our finite minds can't understand, yet we would dare to lift our puny arm, and dare to circumscribe the power of God. The Church at home needs more prayer. There is a beautiful psalm which reads, "God be merciful unto us and bless us, and cause Thy face to shine upon us." You think that is the minister's business to pray that, and the elder's business, and you stand outside. Well, then, if that is all, go outside if you like, and call yourself a Mohammedan or a heathen if you like. Pray that prayer for yourself, "God be merciful to me, a sinner."

We have great need of God's mercy. Send up that prayer from Quebec, from the Atlantic to the Pacific. There is no distinction between flags. "God bless me." Oh, there are many sweet meanings in that! If you are not a Christian, you don't know of them. O God in heaven, help! You are young, and do not think you need God's help. You have not gone through the fiery furnace yet, but you will have to some day. God help us in our business—in preaching Jesus, God help us that we may preach Jesus and not philosophy. Here in Canada, God help the Church at home. There is another sweet thought, "God cause His face to shine." Oh, that is sweet! If you're not a Christian you don't understand what I mean. The sun is shining. You have the idea of light, cheerfulness. I am in need of it: you need it. If not, I know not what your circumstances are. When there was no human instrumentality to cheer me, but everything to make me sink, then I asked God to cheer me, and He did. He did it every time. You are sad and have business troubles, and have shed tears since last Sunday. You need it. You need it in your heart. Ask Him to cheer the whole Church. The Church at home should be more like the Apostolic Church.

Twenty-three years ago I went through Canada, and that was the ice



REV. G. L. MACGRAY, D.D., HIS CHINESE WIFE AND CHILDREN.

age. I found it cold and indifferent. They told me I was just an enthusiast, and that I was going to drag the Church into debt. Four thousand dollars was all that the Presbyterian Church raised then. Many lectures I got, that I was just a young man and excited. I do not believe there is a greater geologist on the face of the earth than Dawson. That scientist grasped my hand on the streets of Montreal, and said, "God bless you on your mission to the heathen." There were noble exceptions. I found the Church cold, but nobody told me it was cold.

I went through Canada thirteen years ago, and it was something like the water age. The ice had melted some. Then, too, I was told the Church was about right. It was the age of picnics, fairs, and bazaars, the age when a man was supposed to be a perfect fool. I was told there was nothing wrong in these. The Church was right in its own eyes.

Now I am going through for the third time and perhaps for the last time. This I consider the age of steam. Oh, what activity there is! but I am bewildered, nevertheless. I do not see that the Church of twenty-three years ago, I do not see that the Church of thirteen years ago, or the Church of to-day is like the Apostolic Church. I cannot remember the names of all the organizations and societies and machinery. There is machinery; for God's sake, let there be activity. For God's sake, we want vitality. In China they have tread-wells to irrigate the rice fields. The men walk and walk all day. There is activity, but there is no advance. At night they are in the same place as in the morning. There must be less of this everlasting machinery. Oh, I feel the change out there in Formosa! I would not give Formosa for all of it. Beware of this increasing of machinery, lest it become one great big dead machine, without any power behind it. Be careful lest the family is not broken up. If you are not careful, after awhile your father will have to introduce the brother to the sister—"John, this is Mary." It's only here and there that I find a family together. These organizations are breaking up the family. The family is before the church organizations. Family prayer! O God, for more "Cotter's Saturday Nights"!

"With joy unfeign'd brothers and sisters meet,
An' each for other's weelfare kindly spiers,"

* * * * *

"From scenes like these old Scotia's grandeur springs."

These scenes, the family circle and the altar, in my old native country.

God save my native land and the Church at home, here in Canada! The Church should remove obstacles. I don't see why people should attack me. I am not travelling for any political party. I am ashamed for that poll tax. The missionary's wife was charged \$50; for each one of his three children he had to pay \$50, and for his student, before entering his native land. Of course the money was refunded.

The Church should remove that obstacle. They asked me to go to Detroit to the convention there. I could not. Volunteer students will be

in that convention. There are nineteen Chinamen in Detroit in prison—nineteen heathen Chinamen down in dark cells, kept by the people. No way to get back to their country. Nineteen missionaries being trained in the prisons. There will be five hundred Student Volunteers, but these nineteen prisoners will go among their brethren and they will defeat our object, humanly speaking. They will go back to tell about their treatment. The Church should not talk, but act—just rise up, depending upon the eternal strength of our Father. Do something for the kingdom of Christ. I do not like the words home and foreign, when they are opposed to each other. I like to think of the Lord's work in Canada, in Greenland, in Africa, in India, in China. Of course there must be men in Toronto, in Boston, in London. "The earth is the Lord's, and the fulness thereof." "For God is the King of all the earth." "His name shall endure forever:" "All nations shall call Him blessed." It's anti-scriptural to hold that you can prosper at home and forget the heathen. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." "There," said John, "is the Lamb of God, that taketh away the sins of the world." "Ye are the light of the world." You want to send the light to the world. Then that sweet and imperative command, "Go ye into all the world, and preach the Gospel to every creature." When the Church came forth in her brightness after the revolution, if she had only obeyed the command! but when she broke the arm of Rome, she settled down and folded her arms, and then the "isms," and "schisms," and "ics," and "ologies" grew up. If the Church at home doesn't obey God's command, He will send His judgment upon you just as upon the Jews. It is anti-scriptural and anti-historical and anti-spiritual to attend to home and not to the field abroad. Let us carry the standard to the earth's remotest bounds,

"Stand up for Jesus, Christian, stand;
Firm as a rock forever stand."

THE CAPE GENERAL MISSION, SOUTH AFRICA.

A STORY OF ANSWERED PRAYER.

BY W. SPENCER WALTON, DIRECTOR.

Let us glance at three or four scenes in different parts of the world which form golden links, forged in various places, but all brought together into one chain of answered prayer.

Over fifty years ago, in the Highlands of Scotland, a solitary shepherd was tending his flock alone to the outward eye, but on that lonely moor he knew the sweet companionship of his Lord. The sun was setting, and the air was filled with the fragrance of the sweet heather. The stillness

was unbroken except by the bleating of the sheep or call of some cock grouse. On his knees, his head buried in his plaid, the shepherd was pleading with his God. It was no unusual experience with that old Highlander. Many a time the lush had been broken by the strong cries and prayers of that servant of God. He was not pleading for his dear ones, or for God's blessing on his flocks and herds, but for Africa's unevangelized millions; he was crying to his God for their souls. Little did he know of that Dark Continent, but in that dark mine of sin he realized that there were precious gems to be found for the Master's crown.

One day the moor missed the old saint, the bleating sheep had lost their master, and the faithful collie his friend. He had entered into the joy of His Lord. Those prayers were registered, and they were to be answered.

It was the month of July, and the usual Convention for the Promotion of Scriptural Holiness was being held at Keswick, England. Hundreds were flocking to this little Cumberland town to hear from God's servants rich truths concerning holy living, and to catch fresh glimpses of their Master's beauty. Between the meetings the hymns of faith and consecration came floating across the lake, or on the pretty islands which dot its surface voices were heard pleading with God. It is, indeed, a hallowed spot. The morning prayer-meeting was over, and we were at the breakfast-table of the saintly Harford Battersby. It was the last year he was with his beloved friends, and the last year he presided at the convention. He seemed ripe for heaven, his tender words were the outpourings of a heart full of perfect love, and his face shone with a Divine glory. It was a lovely morning, and the feathered songsters filled the vicarage garden with their music. Next to us sat the Rev. Andrew Murray, of South Africa, and his wife. He was paying a visit to England on account of his health, and the Lord having graciously healed him, he had made his way to this centre of blessing, to sit and listen to the Master's voice through His servants. Never will we forget that meeting and the beginning of a friendship which was renewed at Polmont and ripened in South Africa. It was here we received a hearty invitation to South Africa, and prayer commenced by this saint of God for Him to send us there in His own time and way. The prayer was truly answered.

In a little Lome on the southern shores of Africa many prayers were ascending to Him who hears and answers. Mrs. Osborn, the widow of a general in Her Majesty's service, blessed through Mr. Moody in England, was seeking as God gave her strength and opportunity to care for the dark and dying around her. Through her energy a Young Women's Christian Association had been founded in Cape Town, a Christian union formed, and work among soldiers, sailors, and railway employes started, much blessed of God. But it was for the regions beyond that her heart, called,

and for the thousands of dark heathen yet unreached. Overwork necessitated a trip to England in 1887. We were then holding a mission and conference at Leamington, which God was very wonderfully owning. Reginald Radcliffe was there, and also Mrs. Osborn, invited at his request. It was from his lips we received the call for the foreign field.

The large hall was crowded as we pushed our way toward the platform. Right at our feet a letter lay on the ground. We picked it up, and found it was addressed to us. "If you find this letter, will you take it as a call from God to come over and take up work in Africa?" was the gist of it all. Surely this *was* the call of God!

Nine months after we stood on the deck of a large mail steamer. Her voyage was just over. Table Mountain and Cape Town were in sight, and soon she glided into the lovely bay and moored in the docks.

As we landed the Rev. Andrew Murray and Mrs. Osborn stood on the jetty. "We welcome you in the name of the Lord," exclaimed the former, as we grasped each other's hands; "I have not ceased to pray for you since we parted some years ago, and thank God He has answered our prayers in sending you out." Mission services were organized throughout the colony, beginning in Cape Town, where soon a great revival broke out, scores being unable to gain an entrance into the large exhibition building, where over two thousand were already gathered. The same blessing followed at nearly all the places visited. On our return to Cape Town Mrs. Osborn offered to hand over to us her work in that town, as a small basis upon which to start an unsectarian mission. During our visit the Lord had been laying upon our heart the great need of an interdenominational mission, which could reach the classes untouched by the churches, as well as press into the "regions beyond." We consulted with the Rev. Andrew Murray, who heartily sympathized with us and ultimately consented to become our president. On the voyage home, as we sat with the map of Africa before us, our eyes fell upon Swaziland, some hundred miles north of Natal and Zululand, with its tens of thousands of heathen Swazies. Putting our finger on the spot we could not help exclaiming, "*Swaziland for Christ!*" little knowing that before long we were to have two stations in this neglected country.

On arriving in England we consulted with some old friends, well known Christian merchants in London, and on March 12th, 1889, the Cape General Mission was founded, with these good friends as our council. We then began deputation work in the large centres of England, among them the town of Sunderland, which has since furnished us with five missionaries. We visited one of God's saints, living in humble circumstances, who was most anxious to see some one from Africa, as her daughter and son-in-law were both in the Transvaal. Although engaged in business, they were spending all their spare time in working for Christ among the surrounding heathen. Their diary was read to us, and we learned how their

hearts were yearning for freedom from business ties, that they might give their lives to mission work. Living in a town two days' ride north of Swaziland, their hearts seemed especially drawn to that dark country. John Baillie wrote how, every Sunday, he spent an hour on the Barberton Hills, looking toward Swaziland and crying to God for the Swazies. Already he had been blessed to not a few heathen in his night school for natives, but the 50,000 Swazies, with only one mission station in their whole country, oppressed him. We little thought, when on the steamer we claimed Swaziland for Christ, that this was the way God was to answer our prayers. John Baillie and his wife became our pioneer missionaries in Swaziland, and thus God answered the prayers of His saintly grandfather, *the old Highland shepherd*, who on the lonely moor had day by day pleaded with his God for the dying millions of Africa!

We visited Keswick again that year (1889), and shortly afterward we held farewell meetings in Exeter Hall and the Metropolitan Tabernacle, where the late C. H. Spurgeon gave us a loving reception. On August 15th our little band of six stood on the deck of the outgoing Cape steamer, with an unknown future before us, but with the joyful knowledge that God had brought us into fellowship with Himself concerning this work. Four years and a half have passed since that date. Two of our number, Mrs. Spencer Walton and Wilfred Malcomson, have been promoted to His presence, but God has blessed His servants' work, and now there are fifty missionaries and workers in the mission, and several more leaving for South Africa this year. The work in Cape Town has steadily spread. Nine mission stations to the heathen have been opened, and three more are about to be occupied.

On arriving at Cape Town a loft was placed at our disposal, rent free. This was converted into an office. It was reached through the back yard of the Young Women's Christian Association, and up a very shaky ladder. Our packing cases were turned into desks, and we began work in a very primitive fashion. Much prayer was made for more suitable premises, and for a hall in which to hold services. Again our dear Lord heard and answered prayer. A wealthy Christian, well known to us, called and said some land was to be sold and he would buy it and put up the requisite buildings, only charging us a small percentage. Never can we forget the day when our new hall was opened and solemnly dedicated to God by our beloved president. This has, indeed, become a centre of prayer and real spiritual activity, and from it the mission has been worked. Two stores under the hall have proved very useful: one as an office, and the other as a depot for the sale of Bibles, Testaments, and religious literature. The monthly organ of the mission, *The South African Pioneer*, has a circulation of over six thousand copies monthly. The work formerly carried on by Mrs. Osborn in Cape Town, among soldiers and sailors, was reorganized and extended, and through the energy of Miss Edith Walton a home

for trained Christian nurses was founded. The Lord soon sent us some lady workers to take up the European work there ; but our hearts were yearning over the perishing heathen in the regions beyond. Step by step God led us, sending missionaries and money in direct answer to the many prayers offered at home and in Africa.

Kimberley was our first thought. When we visited this town in 1888 drunkenness abounded, with all its accompanying vices. Murders were frequent, and the thousands of heathen, who flocked into the town to labor in the diamond mines, came into the very centre of abounding sin, and while they earned good wages, the canteen owners reaped a good harvest. Diamond stealing was rife, and it was then estimated that over £20,000 worth of diamonds were stolen annually. The drunkenness also proved a great hindrance to this industry. At this time the various mines were formed into one large company, called the "De Beers Consolidated." Around each mine a high wall was erected with one outlet. Inside this enclosure everything was done to make the African laborers comfortable. Let us now visit the large De Beers compound. Against the high walls sheds are erected in which the various natives live. A large store is immediately on our right as we enter. Liquor is strictly prohibited. Clothes, boots, blankets, tobacco, groceries, meat, etc., can be procured. These stores are well patronized, and the company charge fair and reasonable prices for all wares. On the left, in the corner of this large four to six-acre compound, is a large, well-arranged hospital in charge of efficient physicians. In the centre are washing tanks and a large, much-appreciated swimming-bath, a pile of wood, and a wired enclosure with chickens and ducks for those who indulge in these luxuries. Sometimes as many as two thousand natives are to be found in this compound, while from eight to ten thousand are located in the other compounds. These heathen represent every tribe in South Africa, some even from the north of the Zambesi. One day we were told that in the De Beers alone twenty-seven tribes were represented. Raw heathendom may be seen in all its darkness, and the missionary has grand material to work upon. It is estimated that twenty thousand heathen pass through Kimberley annually. Our missionary here is kept hard at work with day and night schools, teaching many ready scholars to read their Bibles, and instructing them in Bible knowledge, while the Bread of Life is offered freely to many who have *never been under* the influence of the Gospel. Thus, when a heathen is converted, as soon as his term is up, he returns to his tribe and carries the good news to his own kraal. One who went back to his people a saved man was the means in God's hands of leading over seventy to Christ in a few months. When a native applies for work in the mines he is bound by contract to remain a willing prisoner for six, twelve, or eighteen months, receiving good wages and 10 per cent on the value of all large diamonds he may find. This wise action on the part of the De Beers has almost entirely done away with the awful drunken brawls and fights which for-

merly filled the streets every pay-day. The last letter from our missionary there reports eight hopeful conversions, and the return of some to their tribes, carrying the glad tidings with them. When we went with the Rev. Andrew Murray to hold a month's mission in Johannesburg, a town with about 50,000 inhabitants, situated in the centre of the thirty miles of gold-bearing reef, we saw the need of starting a branch of work among Europeans, ultimately to be extended to the heathen employed in the mines. We have some workers now in this district, who have begun work among the 70,000 inhabitants. At Pretoria we were met by Mr. W. A. Baker, an earnest Christian lawyer. He very liberally handed over to the mission on a lease property valued at £2000 at a rent of five shillings per year! He erected a church and a missionary's house upon the property, transformed some stables into a school, fitted up some cottages and built a Bible and book depot, thus establishing a centre in the centre of the Transvaal. Again prayer had been answered, exceeding abundantly.

Previous to this our assistant director, Mr. Dudley Kidd, had travelled with Mr. Baillie into Swaziland, and, amid many adventures and difficulties, had planted our first mission station, "Bethany," among the 50,000 Swazies, in an area of about 9000 square miles. We visited this station at the close of 1891, and found our missionaries living in two very small rooms; one built of corrugated iron, and heated like an oven under the burning tropical sun; the other built of mud and wattle. We paid a most interesting visit to the queen in her kraal; she is the widow of the late king, Umswarui. She received us graciously, and gave us permission to speak occasionally to the people of her kraal, numbering about 1200. The Swazies are a very fine nation, like the Matabele, a branch of the great Zulu tribe. They are of nobler character and finer physique than the majority of the South African tribes. It was our privilege to see an impi of about 1000, in their war dress of blue monkey and leopard skins, fully armed with assegais, knob-kerries, shields, and in some cases battle-axes. We find a hearing ear among the natives, and although up to the present we have not been able to build a church, which would also be used as a school, yet they flock into our mission quarters, eager to hear the Gospel, and learning to sing and read. We have now not only been able to train five missionaries at Pretoria, where they learned the Zulu language, but four of them have been passed on to this dark, dark heathen country, two opening a new station and two others going to Bethany. We purpose forming a chain of mission stations through Swaziland, and hope soon to have a much-needed medical missionary there. While the Swazies are not as cruel as the Pondos, still a great deal of cruelty is practised which is never known. Witchcraft is ingrained in the minds of the people. The late king made the people think he was the most powerful of all rain and witch doctors. Now, however, the power of the witch doctor is becoming somewhat undermined. As we left the queen's kraal we were met by one of these men, adorned with his feathers and charms.

His fierce, devilish looks betrayed his relationship to the evil one. Stopping us, he demanded our business, and then turned away with a curse. The queen's foot had swelled, and he was seeking to find out who had been the cause of it.

One redeeming point in Swazieland is the prohibition of liquor, which is simply decimating the adjoining country, Amatongaland. During our tour south we heard of a very needy spot on the banks of the Pongola, where some thousands of Zulus have never yet heard the Gospel. Here we have been enabled to place Titus, a Zulu evangelist who with his wife is now preaching the Gospel and winning souls for Christ. Two more are soon to be placed there.

Some years ago a hunting party travelling north had reached the fever-infected banks of the Zambesi. During the expedition one of their number, a Christian, was stricken down with the fever. He was ministered to by a young Zulu, and before he passed away had the joy of pointing this lad to Christ. He is now our first native missionary in the Transvaal, being the only missionary in a dark spot abounding in witch doctors. Our other native evangelists are working in the Highlands of Basutoland, a district which the Paris Missionary Society was unable to reach, owing to lack of funds. At the request of M. Mabille, the superintendent of that mission, we came to their aid. Through the efforts of Mr. Dudley Kidd during a visit to England enough money was raised to build three stations, and now another is being opened. The late chief, Letsie, would not consent to evangelists being placed here, but on his death his successor, the present chief, Lerotholi, gave his consent. The Rev. Job Moteam and two evangelists are now settled in this district. There are still openings for at least five more. At present the work is principally evangelistic, the laborers going from village to village carrying the glad tidings of salvation. Already precious souls have been saved. These evangelists are superintended by our good fellow-laborers of the French Protestant mission. The cost of maintaining a native evangelist is only about £12 per annum.

We have recently sent four missionaries—one a medical missionary—into poor, dark, devil-ridden Pondoland, with its 200,000 heathen. The Wesleyans have been working in this vast district for many years, and while they have done a splendid work, there are still districts and not a few *entirely unoccupied*. Lack of funds has prevented them extending their work, and at their invitation our missionaries have been sent, who are at present learning the language and customs of the people in the western station, and will soon be placed in these unoccupied districts. It is a remarkable fact that these coast tribes are invariably more degraded than those who occupy inland countries, except the Zulus. Amatongaland, for instance, which divides Swazieland from the seaboard, is being slowly depopulated by liquor and diseases, the outcome of immorality, both imported by the white man.

The power of the witch doctors in Pondoland is almost paramount.

During a recent pioneering tour, in which we travelled 800 miles in the saddle, we visited this country. As we crossed the Umtata, a report reached us of an act of gross cruelty, the outcome of a witch doctor's visit. He had been sent for to find out who had been the cause of a child's sickness. An innocent man, who happened to possess a few more cattle than his neighbor, was "smelt out" by this agent of the devil, and accused of bewitching the child. Fortunately his sons were able to drive his cattle into a friend's kraal, but he was seized and tortured to exact from him a confession. However, in the midst of it, while his would-be murderers were sleeping off the effects of eating half-cooked pork, he escaped; crawling on his hands and knees for three miles, he found an asylum in a friend's hut. Here we found him, and what a picture! Our festering wounds from assegai stabs, one penetrating his right lung, his scalp cut through in three places, and his stomach bearing marks of burning from hot cinders thrown on him when bound by his tormentors. Alas! this is by no means an isolated case; and while the missionary's efforts have proved in a measure successful, the chiefs wink at these acts, which invariably result in death, and are of common occurrence in this dark spot. A Christian farmer who was with me related cases he had seen too brutal and too awful to write down.

We must close this already too long article by a brief allusion to two unique missionaries we have laboring in the Transkeian district. Here the Cape Mounted Rifles are scattered to prevent cattle stealing, and any native rebellion. So many are located in spots where any religious privilege is unknown. To meet this need, and visit as well the many mission stations, we have two missionaries who virtually live in the saddle. Homes and home comforts are but little known by these two devoted men. Hundreds of miles are thus traversed yearly, depôts and outposts visited, missions conducted in the small townships, and evangelistic work gladly welcomed by the various missionaries. God has richly owned this work, and it has resulted in much reaping after patient sowing. Their visits, too, have greatly cheered on those who are shut off from Christian fellowship and shut in with the dark power of heathendom.

And so the work goes on, and as workers together with God, His own chosen ones are being gathered out and gathered in, thus hastening the day when the Lord will come for His bride, chosen from every kindred and every tribe, gems from the dark mines of sin to sparkle in the glory of Emmanuel's land.

Since writing the above the Southeast African Mission, under the able superintendence of Mr. and Mrs. Osborn Howe, have amalgamated with us, thus bringing over an increased band of missionaries as well as new mission stations in Natal and Zululand, with fresh openings to fill in unoccupied districts, including Amatongaland. On the banks of St. Lucia Bay, Zululand, they have established a mission station. In Durban, where some thousands of Zulus come to seek labor, a flourishing church

exists. Recently they had the joy of baptizing over thirty. As we have now considerably passed the Cape Colony limits, the mission in future will be known as

SOUTH AFRICA GENERAL MISSION.

THE MISSIONARY EDUCATIONAL QUESTION.

BY J. N. CUSHING, BAPTIST COLLEGE, RANGOON, BURMA.

In writing upon this most important question there is need of a just discrimination between the establishment of schools growing out of the real needs of a Christian community and the establishment of schools which do not grow out of such needs, but are intended to take the place of the direct evangelistic agency of the living preacher. In the one case the aim is to meet an imperative need of a body of Christians brought into existence by the successful evangelistic efforts of missionaries. The other supersedes the Christ-ordained plan of first discipling and then teaching those who are disciplined. It is very easy and proper to write strong articles against missionary educational work which takes the place of preaching the Gospel as a method for the conversion of the heathen. But unless an impartial discrimination between missionary education as a direct evangelistic agency to the heathen, and missionary education as a means of enlightenment and elevation of mind and soul, sought for and required by a large and increasing Christian community already feeling strongly the movement of new mental and moral forces which the reception of Christianity has started into life and irresistible action, there is great danger that there may be an indiscriminate and unjust condemnation of a form of missionary education demanded by a Christian community and legitimately to be given to it. Ignorance never has been and never will be a help in the development of the Christian Church in any heathen land. This must be accepted as an axiomatic statement. The writer has no word in defence of any form or system of missionary education which anticipates or usurps the place of Christ's divine method of bringing Christian communities into existence. But he has strong convictions that it is the duty of the Christian Church at home to help the native Church, so far as is necessary, to establish and develop the educational agencies which it requires for its own advantage.

1. All development in the line of primary education must grow out of the needs of the native Christians themselves; must be adapted to their special wants, and be thoroughly religious in its spirit. In New England the early settlers fully appreciated the fact that mental ignorance was not a help to Christianity. The schoolhouse, therefore, was built beside the Church. The wisdom of this policy has never been questioned to this

day. The blessing which American Christianity has reaped from it has been vast in its results.

This is precisely the policy which has been pursued in Burma among the Karens and other races. The Gospel was first preached, converts were won, and, as Christian communities arose and it became possible, primary schools were established in different villages, while the missionary taught a school at the station during the rains in order to train preachers and teachers in some degree for the many places that required their service. The aim has been to secure a Christian school as well as church for every Christian village. That has been realized to such a degree that it is a cause for devout gratitude to God. Meanwhile there has been a gradual rise of intelligence which has compelled the station schools to advance in their grades of study as a result of the needs and demands of the Christians themselves. The decades since Christianity really got a stronghold in this country have witnessed a steady rise in the requirements of the Christians themselves in regard to education.

At the same time, there has been a wonderful growth of effort to furnish financial aid to the schools established. To such an extent has this effort been successful that in most missions the lower grade schools do not receive any help from mission funds.

It should be remembered that there is no common-school system in Burma like that of America. The Government has two schools only in the province which are directly under its charge—the Government College in Rangoon and the Government Normal School at Maulmain. The chief cities and a few of the towns have municipal schools supported by local taxation. These schools are generally under influences which are unfavorable to Christianity. With the exception of these schools, all the primary education in the province is given in missionary schools or in Buddhist, monastic, or lay schools. Missionary schools have been a necessity from every point of view, so far as the native Christian community is concerned; and the labor and time consumed in developing and supervising them have been of immense assistance to the native Church, and in fullest agreement with the Spirit of the New Testament.

2. All higher education also must grow out of the needs of the native Christians themselves, and be designed principally for their benefit. The need of higher educational work can arise only in old and large fields, where a well-diffused system of schools has created a higher degree of intelligence and knowledge than existed in the earlier periods of the mission, and has awakened in many young Christian minds the desire and determination to acquire a better preparation for usefulness in life than the lower-grade schools can give. By so much as these Christian youth are able to carry out their purpose, by so much do they become more intelligent preachers and teachers, and by so much, with the help of the Holy Spirit, do they perform better service in the Church of Christ. The desire for higher education has arisen strongly among many of the Bur-

man and Karen youth of our thirty thousand church-members and the fifty thousand more additional adherents who help make up our Christian families.

Other mission fields in other countries may or may not have the same conditions as exist here, and so may or may not have any such need of furnishing the means of higher education as we do. But the time has come when there is a widespread conviction that the native Church in Burma must be helped in the line of higher education to meet the present emergency. From all parts of the mission fields young Christian men have been coming forward and entering schools whose influences are aggressively hostile to evangelical religion because we have not given them the opportunities which they need in a Christian institution.

3. If our Christian young men demand and will have a higher education, we must help them to it until, in the lapse of years, the Christian community becomes strong enough intellectually and financially to maintain a college without foreign help. Their characters have not the moral strength and poise which come from the training of an English or American Christian home in childhood. They are more susceptible by far to the moulding influence of their environment, whatever it may be, than a home youth would naturally be, whose principles are more settled before he leaves his father's house. We need to throw around them the healthful atmosphere of a thoroughly Christian school until the impressions of youth have crystallized into the fixed opinions of manhood.

Others are ready and exceedingly anxious to supply the higher education which our Christian youth are bound to have. Already it is a sad and solemn fact that under godless, anti-evangelical influences at the Government College, quite a number of young Karen men who were professed Christians on entering that institution, left it with the scornful declaration that evangelical Christianity was believed in by missionaries and old women only. Others have passed into the ranks of the Anglican ritualists through the proselyting influences exerted in the college of that body. The same principle that led to the establishment of Brown University and other early New England colleges applies to this country. The Christian Church must look after the education of her youth, whatever the grade required. In Burma poverty and lack of qualification for leadership handicap the native Church. It would only be a fulfilment of the second great commandment if the mother Church helps her daughter Church temporarily, in the days of her inability to fully help herself. The few missionaries required for this service would be doing a work in developing an intelligent native ministry and laity under the preserving and stimulating religious influences which will tell mightily under God's blessing on the future prosperity of the native Church. Consecration and devotion being the same, what would be the power and efficiency of such men as Dr. A. J. Gordon, without anything but the rudimentary education of a primary school, compared with their present efficiency after the thorough courses

of instruction in such institutions as Brown and Newton, and the preparation for broader study and attainments which those collegiate and theological courses give? Such would doubtless have accomplished much in the helpful environment of New England life without any special education; but would they have been the towers of strength in the Church that they are to-day? Would they have exerted such a vast influence for good in so many directions and on so many people? I trow not. Education of itself will not make an effective Christian or preacher. But education is a mighty weapon in the possession of a heart warmed and inspired by the Holy Spirit. The history of the Church backs up this statement. It therefore becomes our important duty not to expose our young Christian men who are starting out for a higher education to the deadening if not destroying influences of godless Government, proselyting Roman Catholic and ritualistic Anglican colleges. Our native Church has reached that critical condition of intelligence which makes our training of its future ministers and teachers in a higher grade of education an absolute necessity for its future stability and prosperity. There has been a development of religious and general knowledge which makes a large section of the present generation of Christians restive under the poor preaching of the older pastors. We need not only evangelists, but we need pastors who can feed the people. These must come largely from the young men who have made up their minds to take a more or less higher course of education. We cannot afford to allow all the educated native minds to belong to those hostile to Christianity. There can be no plainer indication of the providence of God in reference to our duty than the fact that such a class of young men with such a purpose has come to the front, and that others hostile to the objects of our mission are urgently offering to these young men the training which they demand. Would the Master have the missionary body refuse them the training which they rightly are resolved to have, and thereby cause a terrible loss of working force and consequent loss of growth in the future of the Church? No; He would have us keep these young men and give them the chance for development which will make them effective workers for the Master.

4. While we need this element of Christian men in our Christian community, who will keep pace with the rising intelligence of the general community, we must remember:

(a) That there is no native staff of teachers as yet capable of taking charge of and conducting higher education. It is astonishing what advance there has been in the number of native Christian teachers who have qualified themselves during the last two decades for conducting successfully schools from the first to the seventh grade. This number is rapidly increasing. At the same time, others have already passed some of the higher examinations of the Calcutta University, and are the earnest of a class of Christian men who in time will be able to a considerable extent to meet the demand for a teaching staff in the higher branches of education.

To bring about the development of such a class of native Christian educators demands the effort and care of only a small portion of the missionary body, who thereby render an inestimable service to the native Church.

(b) For awhile the poverty of the greater part of the native Church prevents it from giving any adequate support to a school for higher education. There is a gradual rise in the property, intelligence, consecration, and liberal giving of the Christian community of Burma. The Karen Christians, who are numerically by far the largest and strongest section of the native Church, already entirely support their primary schools. With the exception of the salaries of the missionary superintendent and the missionary ladies, the entire cost of many of the station schools, like that of Bassein, is entirely borne by the native Christians.

We fully believe in the statement of Rev. Maurice Phillips, that education, whether lower or higher in grade, should grow out of the needs of the Christian community. The present demands for both lower and higher grades of education in Burma come from real and imperative needs of the large body of Christians itself—a body which already includes Christians of the third and fourth generations, who have felt the upraising influences of the past decades of missionary educational work which has supplemented and given a channel for the development of the inevitable desire for mental improvement and knowledge that Christianity creates in those who embrace it. By our evangelistic efforts, a community with this desire intensely developed has been brought into existence. It is a critical period. The character of its future depends on the policy of the present. There should be no entrusting of the higher education of Christian youth to hostile agencies at a time when the mind and heart take their firm form. That education should be under the decidedly Christian influence of missionary teachers who will inculcate consecration to Christ as the highest form of life and the absolute requirement of the Master.

SOME FEATURES OF WORK AMONG THE FREEDMEN.

BY MISS ELLA BEARDSLEY, ROYDTON, VA.

The question repeatedly arises whether, after thirty years of emancipation, the negro is fulfilling the expectations of philanthropists and religious instructors concerning his race—what progress is he making? what discouragements block the pathway? and what methods are most successful in elevating his moral and spiritual character?

It is now generally acknowledged that the education of the negro in America is not a matter of race, but of circumstances, and that we must consider him as we would consider a man of any other color, whose ancestors had been reduced to barbarism in Africa and to slavery in America. How to reach, to educate, and spiritualize a people so entirely destitute

of intellectual and moral training has been and is a problem to be solved by careful study and by experiment. There seems to be no condition common to the South as a whole, for the intelligence and ability of the colored population in various localities have differed from the first. This is probably due to the treatment and occupation of their forefathers, as well as to the class of white people with whom they were brought in contact. Certainly the negroes who worked in the rice swamps or fields of sugar-cane, and seldom saw the interior of any other buildings than their own rude cabins, were far inferior in civilization to the slaves, who as servants became acquainted with the habits and manners of a gentleman's household.

We will only speak of the missionary work in Virginia and North Carolina.* This was a slave-raising district, from which passed out, year after year, the chain-gangs driven to the cotton and rice-fields farther south, and where the slave-block was a conspicuous feature. It was the custom to retain the best physical development, the "smartest" of the slaves, on the home plantations, sending away the men of duller intellect and feebler frame. As a result we find a higher type of the race here than elsewhere. We will not consider the large percentage of white blood, the "half-caste" population, sufficiently large to form a society by themselves, but will confine ourselves to those who are recognized as ex-slaves, without regard to shades of color.

The devotional character of the negro is both an encouragement and a hindrance to the missionary. Rather, a devotional character, divorced from the moral, forms a peculiarly emotional temperament, which flatters the Christian teacher with hope one day and touches with despair the next. The ease with which these people are brought to their knees forms sometimes a sad contrast to the long and painful processes by which they are taught the finer ethics of morality. Through the three great channels of progress—the school, the Church, and the Sunday-school—ignorance and superstition are rapidly yielding to intelligence and reason; but the methods of teaching in all these departments are numerous, and meet with varied success. In the institutes provided for older pupils this is specially true, for the age and previous circumstances among them makes their minds less plastic and demands far more individual work.

There is probably no greater obstacle to both secular and religious teaching than the imperfect knowledge of the English language among the pupils. The inability of the teacher to make herself understood by the use of good English, and the necessity of adapting her language to the hearers, requires considerable experience as well as an acquaintance with the vocabulary and popular pronunciation of the negro dialect. † Words

* A recent serial, by Julia P. Livermore, published in the *Worthington Magazine*, and entitled "Ole Virginia Fifty Years Ago," has attracted the attention of the public to Mecklenburg County, on the northern borders of North Carolina, from which point we take our present outlook.

† We do not refer to the employment of such language, but the ability to explain our own term.

of similar sound, but differing widely in meaning, are frequently confounded. Prefixes and suffixes are lost upon the average listener, and discrimination in thought often depends more upon intuition than upon any real conception of the meaning of the words used.

The personal influence of moral and spiritual teachers, and the necessity of securing them, cannot be too strongly urged. For mission schools and for adult pupils these must be secured from the North. The spirituality of such teachers, imparted to their students, is disseminated in home, school, and church, as salt which has not lost its savor. A large proportion of mission work is being done by the negro for his own race. Notwithstanding some political favor and party partiality, they are carrying on an excellent work among the children in the day schools. With the exception of language lessons, the country schools of the South among the blacks are in advance of the New England district schools of forty years ago. In the Sunday-schools irregular attendance and tardiness, owing to the indifference of older people, are serious hindrances to good, intelligent results. The children are, however, fast becoming teachers to their parents. The Sunday-school convention of certain colored churches last year compared favorably with a New England State Convention, which we attended two years previously, and for practical plans proposed, those of the little local Virginian meeting were as judicious and comprehensive as those of the larger and more polished assembly, if the ideas were *not* expressed in as select language.

Pastoral work in this vicinity is more unsatisfactory than any other department of purely religious labor. The pastor, free from the extravagances and illiteracy of twenty-five years ago, and awake to a realization of his duties outside the pulpit, is an exception. Too frequently, if possessed of a fair education, he preaches stereotyped sermons, and makes no attempt to adapt himself to his congregation, often allowing indolence and egotism to govern his ministrations rather than Christian zeal and power with God. There are notable exceptions, but great blindness to pastoral duties prevails.

Religious literature has been of little use in a locality where so many of the inhabitants were unable to read, and for this reason there has been but small demand for it. This objection is, however, fast disappearing, for the child is becoming a medium for evangelization in the household by reading aloud to the unlettered parent. The Sunday-school has been most successfully chosen as a centre for the distribution of religious papers and tracts, which are carried home by the scholars to be read for the benefit of the older members of the family. Thus the good seed is sown effectually here by means of the printed page. Although the proportion of adults who can read still falls far short of that in the Northern States, there is greater willingness to listen.

The veneration for learning which existed among the slaves, as something attainable only to the free, is still noticeable among the uneducated,

and prevents the apathy which marks so many non-Christian dwellers in the North. The negroes are particularly pleased with illustrated papers, and study them with childish delight and keen interest. Even a cheap and inartistic picture attracts, and will convey thoughts to them which words fail to teach. A few illustrated temperance and religious papers are yearly distributed by evangelists, in addition to the work of the Sunday-school in that direction, but there is need of greater effort in this line. The barrels of *st-off* clothing which yearly journey southward might well be supplemented with more Christian literature, for the people are growing beyond "ole clothes" into the sphere of intellectual and spiritual wants.

But needs, discouragements, and hindrances, or even methods are not the only themes of interest among this long down-trodden people. There is a song of praise to Him who giveth us the victory. There are white souls among these dusky teachers and preachers whose consecrated lives lend a lustre to their work, and about whose heads there is a halo of holiness. Through such men and women the education, spiritualization, and transformation of their race must be effected. There are those in whose lives intemperance, indolence, and indifference are unknown vices. These men are undertaking heroic labors among the cowardly souls surrounding them, and great will be the results. They become teachers in the pulpit, substituting Bible lessons for formal sermons, diversifying and illustrating as did the Great Teacher, who first went about preaching the Gospel of the kingdom. Instead of the weird, pathetic slave-songs, they introduce intelligent singing, more appropriate for true worship. Sweet and thrilling as were the old melodies, they belong to another condition of the people, and must vanish as things of the past—flowers and weeds turning into dust together. As long as a few such stars rise above the horizon there is promise of a noble future for these people; and the watchman may well cry to the eager questioner below, "'The morning cometh' to the South!" With rose-winged hopes and brightening prospects the day breaketh and the shadows flee away.

[To this paper we also add some extracts from an article by Miss Hatch, of Boydton, Va., which touches on some interesting particulars of the work.—Ed.]

There is a great difference between the intelligence of the negro educated in one of the Southern institutions of learning and that of his colored brother brought up on a country plantation. So much has been done in the *cities* of the South, that we are apt to forget that there are yet thousands of miles where masses of the people live in the rankest ignorance and superstition. Newspaper correspondents come down to look over the field, stop at some hotel in a city or town, talk with the colored people, draw their conclusions, and write very incorrect accounts of their condition as a whole. One needs to *live* among them in both city and country to

grasp the problem in its entirety. There are still many places in the South where the Bible is wholly discarded as the "white man's book," and where the Saturday night prayer-meeting is the principal religious service. In these meetings the preacher takes his text from some current saying, wise or otherwise, and preaches from the light of a Bible which, the people say, God wrote in their hearts—a book to read which needs neither education nor lamp-light. The preacher makes up in volume of voice what he lacks in value of material. After one brother has exhorted for an hour or so another follows in the same strain, and so the meetings continue until about morning. In the mean time, the people become wrought up into great excitement; they rock to and fro, making a moaning sound, and call out occasionally, "Preach on, brother!" Soon one or more of the sisters begin to jump up and down, clap their hands and shout, and continue until they fall unconscious to the floor. Toward morning the meeting breaks up, and they go home to spend half of the following Sunday in sleep. This is probably the lowest type of worship among the negroes. A little more advanced is the work of the regular negro preacher, who can read a little and has the care of three or four churches of some orthodox denomination. Once a month he gathers in turn each of his little congregations together. He blunders through a text, giving his own interpretation of it, preaches his church-members into heaven and the sinners into hell, without once alluding to their manner of life or the true way of salvation. A member who has once been a "mourner," has sought the Lord for the pardon of his sins, and has felt happy in some time of religious excitement, may be assured of crowns, robes, and palms for his future inheritance, but for the "sinner" there is only everlasting fire. No wonder that, with the negro's natural religious sentiment, we find many more sinners in the church than out of it. Such are the negro preachers in districts where there is no direct railroad communication.

The American Missionary Association and other societies have done grand work, but this has been chiefly in the larger towns and cities. To educate seven millions of people means a vast amount of work. One great difficulty lies in the fact that so few of the graduates of institutions go back to their homes to work. They settle, instead, in the large towns, because salaries are larger and difficulties less. Only here and there do we find one, moved by love to God and his race, who is making a brave fight on a plantation.

Boydton Institute, at Boydton, Va., is in some respects a unique institution. Its motto, "Seek first the kingdom of God," indicates the plan upon which it is conducted. Bible study occupies the first period of each day, and the conversion and establishment in the faith the first thing sought for each student. While it is not meant that the secular education shall be at all inferior to that of other institutions, the first place is given to the spiritual man. The students are divided into prayer bands of ten to fifteen each, and have meetings once a week. These are led by the

white teachers, who carefully watch the progress of each soul. Then the students have a strong foreign missionary society, which, with the assistance of one of the teachers, is supporting a missionary in the China Inland Mission. For the home field there is an "evangelistic association," whose members, both teachers and students, each pledge a certain sum monthly for the support of their six or seven evangelists. These men go from place to place in the back country districts, preaching in the churches, and visiting from house to house, teaching plain Gospel truths that bear on the daily life. They also hold temperance meetings, stir up the people to educate their children and to practise habits of economy. For the past three or four years over a thousand conversions have been reported each year in addition to the still greater work done in the churches.

The Tuskegee Institution in Alabama has some six hundred pupils and a large industrial department. Mr. Washington has done much to solve the perplexing negro problem, by advising the people to withdraw from politics and to devote themselves to buying homes, improving lands, and engaging in different mechanical trades. He is trying to improve the home life of the negro. The great hindrance is the little one-roomed cabin, in which father, mother, and all the children, sometimes ten or twelve, are huddled together. Occasionally a large family has a little loft over the one room; but who could expect morality and self-respect to exist in such surroundings?

The late conference of farmers held at Tuskegee, where over six hundred negro planters came together to discuss crops, was one of Mr. Washington's best ideas. At this conference there were also the superintendents of some of the largest educational institutions of the South. A workers' meeting was called to discuss methods of work, and as a result Mr. Washington and his work have the hearty sympathy of the best white people of Alabama.

There have been some smaller schools opened on plantations in this "black belt." In one of them there are over two hundred pupils, with a good school and an industrial department. The colored people of that vicinity have raised within five years \$1500 for this school property, and have helped pay the running expenses. Their teachers are for the most part graduates of Tuskegee. Nowhere in the South have we seen such self-sacrifice and energy as here. They are raising money for their school, even in the hard times and after short crops.

THE CENTRAL SOUDAN HAUSALAND ASSOCIATION.

BY REV. JAMES JOHNSTON.

In memory of the Rev. J. A. Robinson, a man of heroic qualities, who, in 1891, died at his post under the auspices of the English Church Missionary Society at Lokoja, in the Niger territories, this society has

been founded. Its object is to provide for a scholarly and serviceable study of the Hausa language and for the enlightenment and Christianization of a very remarkable people.

Hausa is the *lingua franca* of the Central Soudan, an interesting country stretching from the Sahara to the pagan tribes near the Gulf of Guinea, and from the Egyptian Soudan to the French colony of Senegal. Between Tunis and Tripoli on the north and the Gulf of Guinea on the south, the region includes a large area, with a population of not less than fifteen millions.

It has been determined by the Association to invite a brother of Mr. Robinson's, the Rev. Charles H. Robinson, M.A., a graduate of academic honors, varied experience, and tried capacity in Oriental travel, to be the first "student" of the newly established Association. Mr. Robinson has already spent three months in North Africa in a preliminary study of Hausa and Arabic, and he is now making arrangements to proceed with as little delay as possible to Kano and to various important towns in the Central Soudan, where the Hausa language may be studied most effectively. Kano, which has a reputed population of 100,000, will be reached from the junction of the Niger and Benue, by travelling overland past Katsena, with a population of 60,000 people, and other places to collect specimens of literature and study the different dialects. It is the ultimate aim of Mr. Robinson to attempt the journey across the Sahara to Tripoli. The entire expedition may occupy something less than two years, and will involve an outlay of £1600, toward which nearly £800 has been received. The project has the cordial sympathy of the Church Missionary Society and kindred organizations, also of the Royal Geographical Society, the Anthropological Institute, and the Anti-Slavery Society.

There does not appear to exist any distinct agency in Great Britain or America for the study of the Hausa tongue, which is spoken by nearly one-hundredth of the whole human race. The subject is practically unbeatn ground. Some years ago the late Dr. Schön, a German student, succeeded in compiling a dictionary and issuing a grammar of the Hausa language, and subsequently a French author issued a grammar and vocabulary. A decisive impetus will soon be given to this worthy aim in consequence of a more intimate acquaintance with the Hausa race and their speech. With a British protectorate over the country it was especially incumbent upon the Anglo-Saxon nations to develop friendly and commercial relations through the network of caravan routes, and to guide the Hausa kingdom into Christianized civilization. Such an obligation gathered accentuated force from the rule which the "white man" exercised over vast domains in the occupation of these dark-skinned races.

The creation of a medium of communication with Hausaland was the preparatory step to an efficient leadership of millions, attended by the blessed triumphs of humane and spiritual emancipations. It was therefore primarily the work of the Hausa Association to bridge the gulf of

ignorance of each other's speech, which at present separates the Hausas from the rest of the world. The natives speaking Hausa radiated in every direction across African soil, even to the shores of the Mediterranean. They were met in the countries bordering on the Atlantic, and were numerous on the Gold Coast and at Lagos, skirting the Gulf of Guinea. Every year their caravans penetrated farther southeastward into the heart of Africa, while pilgrimages were annually made to Mecca across the Dark Continent. Sir George Taubman-Goldie relates an interesting experience of travelling for several days in the company of one of these pilgrim caravans on a journey from Khartoum to Suakim. Some eight hundred persons belonged to it, who remained short periods at each of the principal centres and made fresh negotiations for trade. With this stamp of population shooting forth arms of contact, like a huge tropical creeping plant, it was recognized that, should the Hausas heartily adopt the Christian faith, they would become gracious agencies for the evangelization of at least the half of Africa itself. The wide North African area, over twice the size of Europe, covered 500,000 square miles, and was popularly known as "Niger Territory," the home of the Hausas. Throughout the different States the dominant language, especially of the advanced portions of the tribes, was Hausa, for whose religious amelioration the undeniable responsibility was being laid at the door of Christendom.

In all probability Mr. Robinson will pursue his investigations for a time in the Hausa States west of Lake Tchad and north of the confluence of the rivers Niger and Benue. Supplementary to the study of the Hausa dialects and customs and the collection of native literature, he will make search for any remains which bear on the ancient traditions of the people and country. The Hausa race may rightly claim to be called the most literary of the native African races, on account of their extreme carefulness to preserve everything that has been written in their own tongue. Whatever light may be cast on the interesting philological inquiry of a possible connection of this language with the Semitic group, it has a peculiar claim on scholars and pioneers of the Gospel, because of its use by an immense number of Africa's children.

While the Hausas were followers of Islam, Wilmot-Brooke and other heralds of Christ noticed that they knew very little of their religion, and consequently the fanaticism which was so formidable in the Eastern Soudan was almost unknown there. An early anticipated harvest of the expedition is the translation of the New Testament into Hausa, which the lamented strenuous missionary, Mr. J. A. Robinson, inaugurated, by translating parts of the Scriptures, notably the first chapters of Matthew's Gospel. If this "ark of light" could be reproduced in the Hausa style of binding, it would most probably, through the passage of caravans, have a wide circulation, and the millions of the Soudan would learn something of the promised "way in the wilderness and rivers in the desert."

II.—INTERNATIONAL DEPARTMENT.

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

A Glance at the Situation in Turkey.

BY REV. C. C. TRACY, MARSOVAN, TURKEY
IN ASIA.

The past year or year and a quarter has, in human view, been full of calamity. As if there were not woe enough, an attempt at revolution by secret organizations has made everything infinitely worse. stirred up the powers-that-be to the use of severe and stringent measures, and brought suffering upon all classes of people. The nine months spent here since our return to our field have contained the anxieties and subjected us to the wear of more than nine of the previous years. The most distressing thing about it all has been the all but universal distrust engendered, whereby people have been led to look with suspicion upon their nearest friends and the members of their own households. The consequences of these attempts, fostered by former subjects of this government, now in other countries, and carried on here by those who, incapable of judging wisely, rush with wild enthusiasm into things the results of which they would shrink from with horror had they the foresight belonging to larger information and experience, are already deplorable; God grant they may not become yet more so. These things have sadly blocked the progress of the loving and peaceful Gospel, interfered with school work, with preaching and labor of other kinds, and kept us in constant peril. Nevertheless, there are not wanting signs that the evangelical work is recovering tone, and is likely to take firmer hold in the soil, in consequence of the rude blast that has been passing over it. Rather to our surprise, we find in this place an unusual readiness to listen to the word of life. The bitter taste of mere human remedies for human sorrows may have prepared the way for the reception of the Saviour's loving invitation, "Come

unto Me, all ye that labor and are heavy laden, and I will give you rest." The number in attendance at Anatolia College is somewhat smaller than before the troubles began, but the spirit is improved and the seriousness of the students increased.

Some schools and congregations in the field are in a dilapidated state in consequence of all that has occurred; but we trust they will return to a genuine spiritual life and growth.

God has sent His angels to protect us during these trying months. We trust we shall be brought safely through these trials and that the work may be purer and better after the furnace heat that is testing it.

March 20th, 1894.

The Shantung Mission, China.

Rev. C. R. Mills, D.D., of the Shantung Mission, Tung Chow, near Chefoo, China, says of the educational, evangelistic, and philanthropic agencies: "The educational institution at Tung Chow, founded by Dr. Mateer, and now ably managed by Rev. W. M. Hayes, is a college where, in addition to a good Chinese education, a thorough training is given in all the Western sciences. The institution is unendowed. The people whose sons come to the college are nearly all very poor. Their board and tuition has to be given them. The mission limits the number of students to one hundred. The Bible and Christian text-books are carefully studied, and the influences of the college are intensely Christian. The young men, most of them, remain in college eight or ten years. Few of them go through without becoming Christian. The graduates are sought by agents of all the missionary societies in North and Central China. Some of them are ordained ministers of high character, and others are engaged in other important work.

"The evangelizing work is carried on mostly by tours through the country in the spring and fall. There is an effort made to carry the Gospel by this means to the remote villages of the country. Much good has been done by this work, and it is rightly regarded as the principal work of the mission.

"The philanthropic work is twofold—the constant and the occasional. The constant is the medical. This is immensely important. There are stations at Chefoo, Tung Chow, Wei Hien, Che Nan-foo, Ichow, and Chi Nang Chow. There are dispensaries and hospitals at all these places. The most distinguished success is at Wei Hien, where there is a hospital for men, under Dr. William Ferris, and one for women, under Miss Mary Brown, M.D., and Mrs. Madge Dickson Mateer. Wei Hien is a large and wealthy city, with a very influential class of literary people—former mandarins and literary gentry. These people were formerly very hostile. Some two years since Miss Dr. Brown was called to perform an operation of a difficult and delicate nature on a married lady in one of these high families. It was a great success, and was regarded by the Chinese as simply marvellous. Since that time these high families are on terms of the closest intimacy with the lady physicians and the missionary families, and the whole city has become friendly.

"The occasional philanthropy has been in connection with the former one and the flood three years since. At these times large sums of money were collected, mostly in Britain and America, and distributed by the missionaries with the best results. On the last occasion a very thorough examination was made of all the families in the flooded district. This was done by the missionaries, and the funds were distributed by them. Thousands of lives were saved. Such a splendid object-lesson was presented to the Chinese in the outlying districts beyond the flooded region as they had never before seen. 'Here,' they reflected, 'our countrymen were starving

by thousands. The Buddhists and Taoists did nothing for them. These Christians, not of our own nationality, contribute the means, and the missionaries at great personal risk come and distribute food and save thousands of lives. This religion is surely from heaven.' The result has been a large ingathering. There are now 30 churches, 3800 members, and 1700 scholars in schools of all grades."

Among the Hill Tribes of Central India.

BY REV. A. MÜLLER, ELLICHPUK, INDIA.

[Berar is a province in Central India. Nominally it is a part of the Nizam's dominions, but is really controlled by the British Government on account of military debt. A few brethren of what are known as a "Faith" mission are about all the Christian agents there. Mr. Müller, the author of this communication, is one of these missionaries.—J. T. G.]

On Christmas Day, December 25th, with great joy we received the Christmas home mail, and among many precious letters one from a dear friend and brother in Christ, unknown to us after the flesh, but one with us in his love for the Hill people in India, who said he had advised his bankers to pay to our mission 10,000 rupees, part of some money which he gave to the Lord for India six years before, but which had hitherto been tied up. I wish you all might have been present in our little Hallelujah Meeting after I had opened that letter! I think we all have been truly humbled and greatly strengthened through this Christmas gift. The Lord has wished to honor our joyful yet trembling faith in which we resolved last autumn to build the Chikalda Bangla, which may seem a small thing to others, but was not such a one to us. And we mean to "go forward" in the same faith "seeing Him and His treasures (by mistake I had already written treasurers) who is invisible." We do not think it would be "faith" to tie up these 10,000 rupees (£620) again, but have proposed a forward movement of our whole little mission to the committee in London,

urging specially three points: 1. The necessity of solid although simple houses in our unhealthy, dangerous hills. 2. The accepting of native helpers to work with our young men. 3. The call to open parts of our mission field which hitherto have remained quite untouched in the Melghat and in the Hoshangabad and Betul districts north of the Tapti. This will be a sort of hard pioneer work in the very lonely hills there; but our young men are ready to go "for His glory and His kingdom," for whom the generous donor of the money prays that we may "lay it out."

A Letter from Yuhanna Papaya.

"Since I have become a Christian I have seen many troubles in the world, but I don't think they were real troubles; but the Father who gave His only begotten Son to save our poor, sinful souls likes also to teach His children the best way to love Him. Last week I went to visit my parents in A—, and I was very glad to see them; and they also were glad, yet they showed me a house next to theirs to live in, since they cannot allow me to live in their house because I have broken my caste through giving my heart to Christ. My mother used to bring me food every meal-time, including a fowl for dinner, which was far too much for me to eat; but my father wanted me to come back to his caste again, and wanted to pay a lot of money to the caste people to take me in again. It was very hard for me not to be received in my parents' house; but the Saviour speaks in my heart that 'You think so much of things which will be destroyed, but you don't think of the house in which you will live with the Lord forever. Don't you feel happy?' I was happy; I cannot say how happy. But I want you to pray for me that I may not get troubled about such things, but feel happy in the Lord forever."

The Bairam Mela—The Worshippers at Bairam.

The Bairam idolaters are just (besides our Kurkus) the people whom I should

like to see converted. But who will choose on whom the Lord should have mercy? Are not the first to become last? (Rom. 9: 15, 16, and the whole chapter.) Yet I love these Bairam people. I had thought his Mela would bear some heathenish resemblance to our drunken fairs in England, Germany, and America. I thought of the wild lust displayed at the Holy Festival of the Hindus, and of fiendish fanaticism breaking forth in the nights of the Mussulman Mohurram. Yet I could only compare this gathering to certain big mission meetings in Germany, to big camp-meetings in America, with the exception of some devilish-looking fakirs and the wild music makers, whose noise nightly filled our hours of rest with dismay and sleeplessness. Think of 30,000 or 50,000, and altogether perhaps more people, camping together for days, attracting a large number of shop-keepers of all kinds, also a few (very few) showmen's entertainments, without any provision for cleanliness, worshipping and feasting with satisfaction at nighttime, and you would wonder to see so little of drunkenness or of real indecency if you do away with merely Western notions and habits; and but for that hideous rock and place of Sacrifices you would scarcely fancy being at an idolatrous festival, with its terrible counterfeit of Golgotha. The fact is, the Bairam worshippers are mostly farmers from the Berars and Betul, quiet and respectable, pious heathen, seeking to serve God, they and their whole houses.

A Firath on the Tapti River.

Brother E. Charles writes: "Arriving on the bank of the Tapti, I found the people already gathered—those from the south side of the river and those from the north—where are their objects of worship. One is a large figure with one pujari (a priest), one gossain (a saint), and one Brahman, who seem to be the three who play on the people. Then there are about six smaller figures, the whole being cut out flat on the rock. The ceremony is

opened in the morning by the people taking a dip in the water ; then they go to take their offerings to the Dev—chiefly cocoanuts, and rarely a goat, which is slaughtered a little away. They sprinkle some water on the large figure, break their cocoanuts against it, prostrate themselves before it, paint it with a certain red stuff, then fall at the feet of the pujari, give him a piece or some such money-offering, and then they pass on to the Brahman, whom they serve in a similar manner. After this they pass on to the little idols, throw a little water on each, and apply that red stuff [sendur, red lead], etc. They then return to their place of encampment to partake of food and afterward return home. These are the doings of the better people, just as in Bairam. On the evening I got into the Tirath, I sang by the light of their fires, around which they were sitting, and spoke to them, to which they assented ; but these people's assenting means nothing. The next moment they go their old way. The following morning I also went out, but they were not very attentive. When I returned home I could praise God for His power unto salvation *to us*. He breaks the power of Satan. Glory to Him !"

Some who seek Baptism.

It was a very solemn moment for me when, several weeks ago, I found myself sitting at the foot-end of the bed of a slowly dying brother, having his nephew and niece squatted on my right and left to receive their first instruction for baptism. How in that humble village hut the tiny native lamp shone upon my Bible ; how bright the girl, Anandit ("the joyful one"), looked, and what bright answers the boy, Mahadeo (the "great god"), gave. Meanwhile, the suffering "Lazarus" has died, whose special hymn was this, "God loved the world of sinners lost ;" and for urgent reasons we have taken his boy of twelve years into our house ; and these young people's father has unexpectedly died even before the other.

The young people are also with us to be prepared for baptism. Mahadeo is just about to start with me and Yuhanna Papaya on a three or four weeks' jungle touring ; when we return we may receive these little ones, together with a young man, into the Church of Christ.

The Peasant Women of Bulgaria.

BY MRS. ZOE A. M. LOCKE, BULGARIA.

Life in the larger cities of Bulgaria is very different from that in the villages. The women are better educated and more refined and live more as Western Europeans live ; but it is from village life that the Bulgarian nation of to-day has sprung, greatly modified, however, by education and political and religious freedom. I wish to lift the curtain and let my readers see how Bulgarian women live in their village.

The question is frequently asked me, "Of what color are the Bulgarians ?" They belong to the Caucasian race, and so are white, though they are generally not so fair as those living in more northerly parts of Europe. They have dark hair and eyes. Exercise in the open air and exposure to the winds and sun make their complexions a few shades darker than they otherwise would be. Our Bulgarian sister has a wealth of hair which might make some American women envious, and she knows just how to color it to give it that rich auburn tint which is so much admired. She has a good—not high—forehead, large black eyes, rather high cheek-bones, and nose—good for service, but not celebrated for its beauty, a large mouth, beautiful white teeth, a rounded chin, face, as a whole, broad, short neck, high shoulders, large, strong arms and hands. She is never guilty of compressing her waist into two thirds its proper size. She has no need of mutton-leg sleeves to broaden the beauty of her shoulders. Her muscles are strong and well developed, made so by labor in the fields. Her foot is a very serviceable one, not confined by too close-fitting

shoes, and not often troubled with corns. She decks herself in garments her own hauds have made, in fashion not so very unlike those advocated by Mrs. Jenness Miller, but rather an improvement on hers, being loose and still more simple. She has a way of covering her beautiful hair with gay-colored head-handkerchiefs or other larger coverings which are more beautiful than neat. Her daughters are fond of "bangs," but curling irons are unknown; and if their own hair is not just right, black silk fringe makes a good substitute for their bangs. They are fond of wearing their hair in a dozen or two fine braids, to which, if not long enough to suit their taste, they do not hesitate to add something coarser.

The Bulgarian woman's garments are sometimes sombre and sometimes gay. She is very fond of bright colors, and embroiders her garments with gay-colored woollen or cotton yarns. She has gay hose for her feet, which latter she does not always keep the whitest or neatest. She has a pair of wooden clogs for muddy times, but she leaves them always outside her door. If she be a woman of ordinary means, she decorates herself with strings of bright-colored beads, gold or silver coins, or their imitation. She likes a good supply of ear and finger-rings, of bracelets and brooches, though they may not be of the finest gold. She is not completely dressed at home or abroad unless she has on a woollen apron—and every village has its own style; some being bright orange, some red, and others of various colors.

Let us look at her home. She has a frame house plastered with mud without and within and not generally white-washed. Its roof may be of thatch or tiles. Tiles are more frequently used now than formerly. It may contain one, two, or three rooms—usually two—one of which is the larger and is the living, reception, and sleeping-room, and the other a store-room. The covered entrance furnishes a convenient place where the housewife may sit and spin,

or weave, or take care of her young children and enjoy the fresh air. The living-room is quite large, not very well lighted; and she sometimes makes its walls neat with whitewash and the hard earth floor smooth with a mud wash which, when dried, is quite serviceable, and has this advantage, that it is easily swept, does not show dust, and does not furnish hiding-places for the numerous fleas. A large chimney at one side of the room is a good ventitor, as it allows the smoke and heat to escape, and the cold air, the rain and the snow to come in. At the close of the day the kitchen hearth is the most attractive spot in the room. Its bright fire and pot of boiling soup give good cheer to the tired ones sitting about them. Setting the table for the evening meal is not a very laborious process and does not take much time. The soup forms the central dish upon a low, round table. Each member of the family sits around the table on the floor or on cushions, and is provided with a spoon and a generous slice or two of bread. Supper is soon dispatched, and very little washing of dishes afterward is one of the pleasant results of this primitive style of eating. Around the room are disposed various household utensils—the bread trough, in which the weekly batch of bread is mixed; the washing trough, made to do duty sometimes as a cradle; the flour-chest, the bread-box, copper kettles and pails, etc. The one large, gayly painted trunk belongs to the housewife, and contains her wardrobe at the time of her marriage and continues in that capacity still. A pile of home-made rugs, blankets, and cushions occupy one side of the room, which is high or low according to the means of the family. Chairs and bedsteads are unnecessary for this housekeeper, as she sits on her cushions and sleeps on her rugs spread on the earth floor, and there dreams her sweetest dreams. One article more must be added to this list of household furnishings, and that is a small, cupboard-like arrangement, always on the east side of

the room, in which is placed a picture of the Madonna or the picture of some saint, as the case may be, and before which swings a little lamp. This lamp is kept burning on the days kept for the Virgin and other saints.

Now let us see how she employs her time. She rises from her hard bed before light in winter and by light in summer. In springtime you might see her wending her way to the fields, one, two, or three miles away, before the sun is up. In one hand she carries her heavy hoe, with which she can do wonderfully good service in the vineyards and cornfields. Frequently you may see the mother carrying her youngest on her back, slung in a kind of woollen bag, as she trudges along to her work. While the mother works baby has a happy time lying under a tree, or bush, or an awning improvised for the occasion with the aid of the mother's apron. If, after a time, this gets to be rather monotonous for baby, his only resort is his mother's back, and he must take his joltings and chances there, and does actually fall asleep sometimes while his mother continues at her work. She takes her lunch-bag with her; and if you should take a peep inside you would see some very black bread and probably some garlic or onions, or maybe a piece of cheese or a head of lettuce, or some cucumbers, or only a little salt and pepper. She leaves off work in season to reach home by sunset. Then she prepares the evening meal, finishes the housework, puts her children to bed, and soon joins them in long, refreshing slumber. She works regularly with her husband in the fields through planting, sowing, and harvesting. She helps in the gathering of the grapes, in making wine and grape syrup, and in threshing the grain. So much out-door work must be very burdensome, and yet she would not wish to be deprived of the privilege. She can take care of the cows, make butter and cheese, walk several miles to the city market, while her husband accompanies her on his donkey. She can cut wood, load it,

drive her ox-team to market, sell her wood at a good bargain, and with the money provide what she needs for her household. She makes most, if not all, of the cloth—woollen, cotton, or linen—used in the family. She is not quick with her needle, takes rather long stitches, but compensates for that by using very coarse thread. A tailor is employed to cut and make some of the heavier garments. In spinning she uses the hand spindle and distaff or a small spinning-wheel. She spins and weaves rugs, blankets, and towels for herself and others. Her daughters are taught from their early years to assist her in all the household duties. I have often seen girls five or six years old sitting at the street gate spinning or knitting. These mothers have the rare faculty of spinning stocking yarn and street "yarn" at the same time. They begin to knit their stockings at the toe, using hooked needles, and knit on the stocking farthest from them. This Bulgarian mother begins to prepare her daughter's *trousseau* soon after her daughter's birth, that it may be ready when the opportunity for marriage comes. She knows how to make sauerkraut, sour bread, and sour milk. She knows how to dress a lamb, stuff it with rice, raisins, nuts, salt and pepper enough to keep you in remembrance of it the rest of the day. As a special delicacy for her guests, she flavors her boiled chicken with garlic. She makes a variety of mince pies, which she bakes in a large flat dish a foot or two in diameter. The mince is crumbled cheese, pounded walnut meat, or chopped beet leaves and leeks, with sometimes the addition of grape syrup or honey, or sweet or sour milk to the taste.

Something of her characteristics.—She is very hospitable to friends and strangers. She is industrious and generally patient, and submits to kismet (fate) with better grace than some of her transatlantic sisters. She is very patriotic; not only is she ready to send away her husband and sons to fight for her country, but in several instances during

the late Servian War she actually went herself. She is very emotional, easily affected by joy or sorrow. She is very susceptible to ridicule. She is sometimes quarrelsome, gossiping, and jealous, which shows that she belongs to the same race that we do. She is fond of amusement, and enjoys the village dance out on the green or the dance in the street after a wedding, even though it be in winter with snow underfoot. If she has not learned submission from her mother, her husband does not fail to teach her by a more effectual method than moral suasion. If she thinks best to retaliate she may take the opportunity to visit her mother and let her husband have a quiet time for reflection, which generally has the effect of bringing him round in a few days, when the broken links will be repaired, and she will return to her home. Married life is not all smooth, though I do not think that divorces are more frequent there than in America in proportion to the population. Matrimonial relations are often entered into without the mutual love which is so necessary to a happy life. The parents make the arrangement and the young couple acquiesce.

Professedly only the biblical reasons for divorce are allowed, but practically a "backsheesh" by either party will be sufficient to bring it about. Women are subject to temptations to lead impure lives; and I am sorry to say that there are in Bulgaria some fallen ones.

The Bulgarian woman is very religious. She fasts twice a week, and six weeks before Christmas and Easter, and several days at other times during the year. She keeps her little oil lamp burning before the pictures of the saints, to whom she specially prays on their days, and also when there is sickness in the family. She confesses her sins to the priest, and if he so requires, she must pay penance for her wrong-doing. Usually she attends church on Sabbath morning, and religiously holds her wax taper during as much of the service as she wishes to hear. She does not understand the service, as it is intoned in

the old Slavic language, but she thinks, nevertheless, that she has received a blessing, and departs from the church to spend the remainder of the day in visiting and recreation and sometimes in working. She is much under the influence of the priests, and does not wish to do anything to incur their displeasure. She vigorously persecutes any who dare to differ in opinion from the teaching of the Established Church. Saints' days she observes more strictly than she does the Sabbath, saying that "they come only once a year, while Sunday comes once a week." To be called a Protestant is the worst thing that could possibly happen to her; and she has been heard to say that she would rather her husband should become a drunkard and her son die than that they should become Protestants.

How does the Gospel enter these Bulgarian homes, and what has it done for them? Booksellers or colporteurs visit these villagers and carry them the Bible and good books and tracts, and by their conversation often prepare the way for the evangelist, either male or female. As soon as it can be brought about, a Bible-woman is located in the village, and she visits from house to house and reads to them from the Bible. She stimulates in them a desire to learn to read, and she teaches them to do that with the Bible, or a portion of it, as a textbook. Little by little their prejudices die away, and the true light breaks in upon their souls.

The Gospel has the same wonderful transforming influence upon the women of Bulgaria that it has on the women of other countries. Wherever it enters it renovates the hearts and homes. It puts a new light into the eye, a new song into the mouth, and a perpetual joy into the heart. They love to tell "the story of Jesus and His love" to their neighbors; they love to attend the prayer-meetings, and are not ashamed nor afraid to let their voices be heard in prayer. They vote with their husbands and brothers on church matters, and some of our Bulgarian sisters have been

on the examining committee for church-membership. They are benevolent, and give more in proportion to their means than many of our American women do. One poor old lady, who had no money to give, gave the silver buckle which belonged to her wedding belt—a precious thing to her—to help support the preaching of the Gospel in her city. If they have used wine or tobacco before conversion, they become total abstainers afterward. They labor in the temperance cause; they have benevolent societies, they have mothers' meetings, and are thankful for all the help they can have to assist them in training their children aright. Twenty-five years ago only here and there one had learned the way to heaven by the cross of Christ; now hundreds of women know of this way and are walking in it.

The Babis of Persia.

BY REV. P. Z. EASTON, D.D., NEW YORK CITY.

Having been acquainted with Babis for the last twenty years, and having studied the system on which the sect is founded for the last eighteen years, I should like to write a few words on the article "The Babis of Persia," page 362 of the May number of THE MISSIONARY REVIEW.

The origin of Babism is to be sought in Persian pantheism—a system which goes back more than a thousand years, during which time it has produced many sects, of which Babism is one of the latest. All these sects hold one fundamental doctrine—viz., that the murid, or disciple, is to give himself up absolutely, body and soul, to the murshid, or guide. To say that the murshid is, to all intents and purposes, in place of God to the murid is to understand the matter. When God speaks to us He speaks to us as men, honoring the faculties of reason, conscience, and will with which He has endowed us. Does anything claim to be a new revelation? It must meet the demands of the old revelation, and stand or fall thereby. The

pantheistic idea is other than this. Revelation, conscience, reason and will are all annihilated. At every moment of existence there is nothing but absolute power, bare power, on the one hand, and absolute passivity and negativity, on the other. The murid is not a man in any true sense of the term, but mere material, a mere receptacle which is constantly being created and then taken to pieces or filled and then emptied. What he is has nothing to do with the nature of the communications or commands which are made to him or laid upon him. Judged by ordinary standards, they may be reasonable or unreasonable, wise or unwise, holy or unholy, but with all this he has nothing to do. Is he commanded to tell the truth, he tells the truth. Is he commanded to lie, he lies. Are counsels of wisdom give to him, he carries them out. Are the wildest vagaries of a madman enjoined upon him, this duty of obedience is exactly the same. Let me say:

First. The system is an essentially vicious one, based as it is on the degradation of the murid, who is robbed of all that makes him a man and reduced to a mere automaton. The honor and glory of the murshid is built up on the ruin of the murid. A more perfect contrast to Christianity it is impossible to conceive. "Because I live," says the Saviour, "ye shall live also" (John 14:19). "And the glory which thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" (John 17:22, 23).

Second. It cannot be reformed, seeing that the first step in the way of reform is to destroy the system root and branch.

Third. Every attempt to carry out the principles of this system has been fraught with the most terrible evils. The career of Mokanna in the eighth century, of which we have a true and faithful description in Moore's "Lalla

Rookh," that of Babek in the ninth, and of Karmath in the tenth, both of whom turned the Oriental world into an Acedema, or field of blood, more than all that of Wassan Sabah and his followers, the Assassins, who for one hundred and seventy years, from 1090 on, inaugurated a reign of terror compared with which that of the French Revolution was child's play, these and other instances which might be given both in ancient and modern times amply prove our assertion.

We are now asked to believe that Babism is an exception to the rule; that this devilish, this satanic system—and no other words can describe it—has been transformed; that the serpent has lost his fangs, and that the wolf has become the true protector of the sheep. Where, we ask, is the evidence for this amazing claim? Is it to be found in the blasphemous declarations of Beha, that he was not only Christ, but God the Father? Is it to be found in his life, stained with the basest of crimes? Is the man who attempted to poison his own brother, whom he had invited to eat with him, the inaugurator of a new dispensation of peace on earth? And what, forsooth, have we on the other side? Naught but honeyed words. The wolf is arrayed in sheep's clothing—*ergo*, he is not a wolf. What makes the matter still worse is that no excuse can be pleaded for this man. He was a cold-blooded villain, not a madman, like the founder of the Druses, or a deluded enthusiast, such as we may suppose the original Bab to have been. Good men there are among the Babis, men who have been drawn toward the system, hoping to find in it truth which they had vainly sought in Mohammedanism; good not because of the system, but in spite of it. Xavier was a holy man, but Jesuitism is anything but holy. We are to remember, moreover, that in all these pantheistic systems it is only a few who at first are fully initiated into "the depths of Satan," that it is the policy of the leaders to keep the multitude in ignorance, and to have some

whose pure lives shall serve to mask their own corruption. In the case of the Assassins the character of the sect was not fully exposed to public view until more than seventy years after it was founded.

There is no need of wasting any sympathy on the sufferings of the Babis. That they have suffered terribly is true. That they have endured suffering with marvellous fortitude and constancy is also true. So, however, it has always been in the case of these sects. When the infamous Babels, whose rule was to cause the wives and daughters of his captives to be violated before their eyes, had his hands and feet struck off, "he laughed, and smilingly sealed with his blood the criminal gayety of his tenets" (Von Wammer's "History of the Assassins," p. 27). As teachers and practisers of assassination the Babis richly deserve all they have been called upon to suffer.

It is idle to talk about their not interfering with governments, when, in the eyes of a Babi, there is no government but that of his leader. So long as that leader is in a state of semi-captivity, the exercise of his authority over rulers and countries may well slumber, lest he bring down vengeance on his own head. Let him, however, once become an independent sovereign, and we may then expect the return of that time when there was no security for sovereign or people, save as they became the slaves of the most awful despotism which ever showed itself on earth.

More freedom for women. Yes, but from the days of Mazdak these sects have taught the community of women. The millennium to be inaugurated is one of absolute license (Von Wammer, p. 165, etc.).

After reading this and much other such stuff, which finds its way into the public prints, one wonders how it is that Christian men and women can be so deceived.

Nevertheless, it is true that there is a terrible fascination about these pantheistic schemes, which does seem for a

time at least to rob men of sight, hearing, and understanding. Unquestionably, too, they contain grand views of truth, but the pity of it, the horror of it is that the truth, which should be so presented as to be uplifting and inspiring, is but the bait upon the hook to drag down the soul to hell.

A Baptist missionary from the Upper Congo, writing us on another subject, incidentally says: "The injustice and cruelty to which the natives are exposed by the Belgium State is a cause of much anxiety. On December 23d last, four canoes went to a town by night, the soldiers surrounded the place and fired; out rushed men, women, and children, their only aim in life just then to escape from their terrible foe. Every one was ruthlessly murdered and the right hand of each cut off to carry to the white man as proof that all had been slain. Their only offence was that they had neglected to carry kwangee (their staple food) to the State—and it is understood that they had neglected this but one day. The river last season had risen to an unusual height, and many of their gardens had been under water, hence a small famine in their midst; but no account was taken of this. What wonder that the people mock at Christianity when, on the one hand the Bible is offered them, and on the other examples so directly opposed to its teachings are before them."

The Bombay *Guardian* learns that Li Hung Chang, the Chinese Viceroy and Grand Secretary, has memorialized the Emperor for permission to retire, on account of advanced age, from the onerous position which he has so long, so loyally, and so honorably held. The *Guardian* says: "Li Hung Chang may truthfully be called one of the greatest statesmen of this century. He has piloted China through many troubles, and has exhibited a standard of morality which might well put not a few leading European statesmen to shame."

The *Western Christian Advocate* says: "Rev. W. A. P. Martin, D.D., LL.D., Peking, China, as we learn from a let-

ter from Dr. C. B. H. Martin, Danville, Ky., is coming home next year to spend the evening of life among his friends. He is saddened by the great loss of his noble wife, who was translated last April. He has been in China forty-five years, is president of the Imperial University of Peking, and is thought to be the best Chinese scholar living. He is in the neighborhood of seventy years of age, and is entitled to a little rest from the most arduous labors of a long and well-spent life."

Since the opening of the Theological Seminary of the Methodist Episcopal Church at Bareilly, India, two hundred native missionaries have passed through the regular course of three years; sixty have taken a partial course; one hundred and seventy-eight women, the wives of the students, have been trained to assist in the work, sixty-one Christian teachers have received certificates from the Normal Department; thus four hundred and ninety-nine workers have passed out from the school.

Bishop Gobat says of Palestine: "There exists no family life based upon the ennobling principles of self-denying love, truth, and justice, either among nominal Christians or Mohammedans. Neither the Greek Christians nor the Mohammedans have schools with a higher object than the mechanical practice of spelling and reading; no moral or religious training is attempted by the masters, who are generally taken from the lowest classes, and choose this vocation because, from some physical defect, they are incapable of a more active life. The whole training consists simply in the exercise of the memory. The Greeks begin with the Psalms, and afterward read the Gospel, while Mohammedans commit parts of the Koran to memory. Not the least attempt is made to develop the intellect or to direct the heart to spiritual truths. Where is, therefore, the salt wherewith this stagnant people is to be salted? Where the principles of justice, righteousness, and truth are so utterly ignored, it is very difficult to stir up the sense of the need of a Saviour."

III.—FIELD OF MONTHLY SURVEY.

Africa, * The Freedmen,†

CHRISTIAN MISSIONS IN SOUTH AFRICA.

BY REV. JOSIAH TYLER.

Protestant missions in South Africa are developing a degree of life cheering to every Christian observer. A few years ago it was predicted by some that the influx of Anglo-Saxons into that barbarous territory would be followed by bloodshed, the spread of intemperance, and other vices; but God in His providence has utilized white settlers (gold miners chiefly) in opening wide tracts of country for the spread of His Word. The history of the Queen's Chartered Company, from the time its members left Cape Town till they reached Mashonaland, is very interesting, and the manner in which they treated the aborigines in Matabeleland and the Bechuana district is creditable to them. The good they accomplished in checking intertribal wars, stopping the cruel customs of superstition, protecting the lives of missionaries, and providing facilities for evangelistic work is incalculable.

In previous numbers of this REVIEW attention has been directed to Northern and Eastern Africa. What is being accomplished and what are the prospects in the southern part of the continent?

Glance first at Natal, the "Garden Colony" of South Africa, of which the English are justly proud, on account of its healthy climate, picturesque scenery, and commercial prosperity. It became a dependence of Great Britain in 1845, but ten years previously the A. B. C. F. M. sent to it a party of brave missionaries, who clung to the field during a long period of discouragement and trial. Its European population at present is 47,000, while the

Zulus number nearly half a million. Among the natives there are 27 principal mission stations and 35 branch stations; members in full communion, about 5000; native preachers, 106; day schools, 65; ordained native ministers, 11. The Bible is translated into the Zulu dialect, also a variety of elementary books. There are now in the field American missionaries, European belonging to the Church of England, Scotch Free Church, German (Berlin and Hanoverian), Norwegian, and Swedes. Pains are taken by the American missionaries to train a native ministry, and not without success. Besides these there are Trappists, Catholics of the Benedictine Order, who have industrial schools in various parts of the colony.

Zululand, separated from Natal by a small river, has a native population of 120,000. Norwegians, Germans (Lutherans), and the Church of England occupy that part of the field, and their reports since the Zulu war of 1879-80 have been highly encouraging.

In Matabeleland the native population is estimated at 300,000. They are Zulus, having originally come from Zululand, and are war-loving. The father of Lo Bengula, the late chief, was a friend of Rev. Robert Moffatt, the noted missionary of Bechuanaland, and promised that he would protect the lives of those who settled in his country for the purpose of evangelizing his people. Lo Bengula, his successor, kept that promise, so far as security of life is concerned, but refused to allow a single man or woman of his tribe to embrace Christianity. Now that Great Britain has assumed the protectorate of that region, the lives of native converts are safe, and the few brethren of the London Missionary Society located there are much encouraged. So far as the chief is concerned, we believe

* See also pp. 285 (April), 338 (May), and 401, 413, 424, 441 (present issue).

† See p. 436 (present issue).

he desired to live on friendly terms with the English. Like Cetywayo, Chief of Zululand, he may not have been able to control his soldiers. An attack on the Mashonas, lately made, was repulsed by white men, and complications arose which resulted in a collision and the complete subjection of that tribe to the British crown. This was the case when this article was written, but great changes have taken place. Mr. Moffatt is now at Palapyre, the capital of the Bamangwato. As the papers show, Matabeleland is now open for commerce and Christianity.

In Mashonaland, destined probably to become the Eldorado of Africa, missionaries are early on the ground, notably Wesleyan Methodists and the Church of England. Both societies have received liberal grants from the British South African Company, and are laying broad foundations for usefulness among whites as well as natives. For the latter a brick church holding 250 has lately been opened and without debt. Eight native volunteer evangelists have gone from the Transvaal to teach those people. The country is about the size of Scotland, with not at present a large native population, but as it is healthy on the high tablelands, and rich in agricultural, pastoral, and mineral resources, it will doubtless be soon filled with Zulus as well as Europeans, £7000 have been granted for mission work in Mashonaland by the Society for the Propagation of the Gospel in Heathen Lands.

To the Manica district, the northern part of Gazaland, a portion of which is elevated and healthy, the American Board has just sent a party of four ordained missionaries with their wives and some Zulu assistants. They acquired the language in Natal, some of whom had previously explored Manicaland. Gungunyana, the chief, principally through a kind message sent to him by Sir Cecil Rhodes, has given to the missionaries land on which to build, and has promised to protect them. The chief, like his predecessor, has been a

vassal of the Portuguese, who have a few missionaries (Roman Catholic) in his dominion, but he prefers the protection of the English throughout his country. Friends of missions will look with interest for news in regard to the history of the first Protestant mission in that distant region.

In the Transvaal (Dutch republic), with an area of 116,000 square miles and a population estimated at from 360,000 to 800,000, more mission work is now being accomplished than ever before, and the prospects are highly encouraging. For many years the Dutch farmers were indifferent to the moral necessities of multitudes of their own people as well as the heathen, but a change has taken place. Very few of the Boers are now without instruction, and the Zulus, from whose forefathers they suffered so much in the time of Dingaan (a treacherous chief), are now in some cases meeting with kind treatment at their hands. A missionary spirit has sprung up, and efforts to evangelize the natives, similar to those in the "Dutch farm missions," in the northern part of Natal are not uncommon. This is true also of the Orange Free State, in which Wesleyan Methodists and German missionaries are laboring successfully. The growth in the Transvaal from 1884-92, according to Rev. Owen Watkins, a missionary who has been on the ground for several years, is remarkable. Within those eight years the native agents have increased from 97 to 538; the membership from 774 to 3539; the attendance on public worship being from 11,254 to 25,308.

In Tongaland, a malarial district dominated by the British, are a few mission stations, mostly under the charge of Christian natives sent by the Wesleyan Methodists.

In Swazieland, with an area of 2500 square miles and a native population of 80,000, probably soon to be ruled by the Dutch, the Methodists have for many years been at work, and not without encouragement.

In Basutoland, the "Switzerland of South Africa," embracing an area of 10,000 square miles and a native population of 175,000, mission work is vigorously prosecuted, chiefly by French Protestants. Nowhere in South Africa has there been such a degree of success. The Basutus are regarded as the most intelligent, industrious, and progressive of the Kaffir clans. That the native Christians in that field might evangelize an ignorant, superstitious, and war-loving tribe, speaking their own tongue (the Barotsi, living far distant on the northern bend of the Zambesi River), they sent up a few years ago a missionary party conducted by the Rev. Mr. Coillard, a man of heroic faith, whose career will make a deeply interesting chapter in the history of pioneer missionaries in Africa; and now, after years of toil in that field, God is crowning their labors with success. The political affairs of Basutoland are under the charge of the Cape Colony. No ardent spirits are allowed within its borders.

British Bechuanaland has an area of 1,190,000 square miles, is a good agricultural and pastoral region, having a native population of 475,000. The most interesting tribe in that country is the Bamangwato, whose chief is *Khama*, the "most enlightened and Christian ruler in Africa," a man who exerts himself nobly to keep intoxicating liquors from being sold in his country, and who furthers every good cause. The latest intelligence from Bamangwato Christians is, that they are sending missionaries to Lake Ngami, encouraged and aided by their worthy chief.

The Cape Colony has an area of 333,000 square miles, with a population of 1,252,347, of which whites form one third. Within this area are the Transki, East Griqualand and Tembuland. For the whites, the Dutch Reformed and Episcopalians (S. P. S.) are laboring, but the natives are not neglected.

Among the Malays in the vicinity of the Cape and those of the Moslem faith the Methodists have mission stations. The number of native Christians in the

Cape Colony is estimated at 200,000. According to the census of 1891, there were 50,388 Hottentots in the Cape Colony.

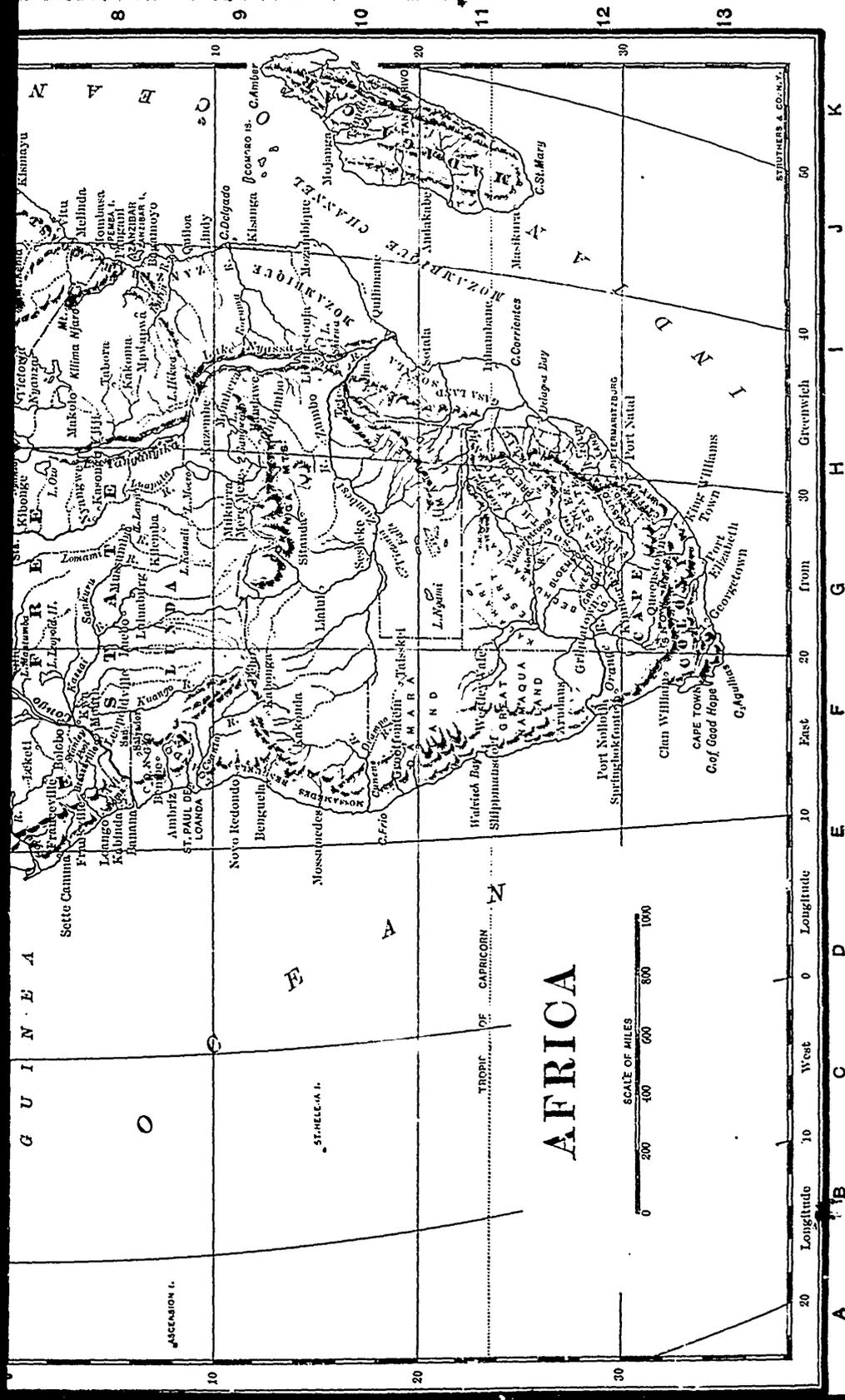
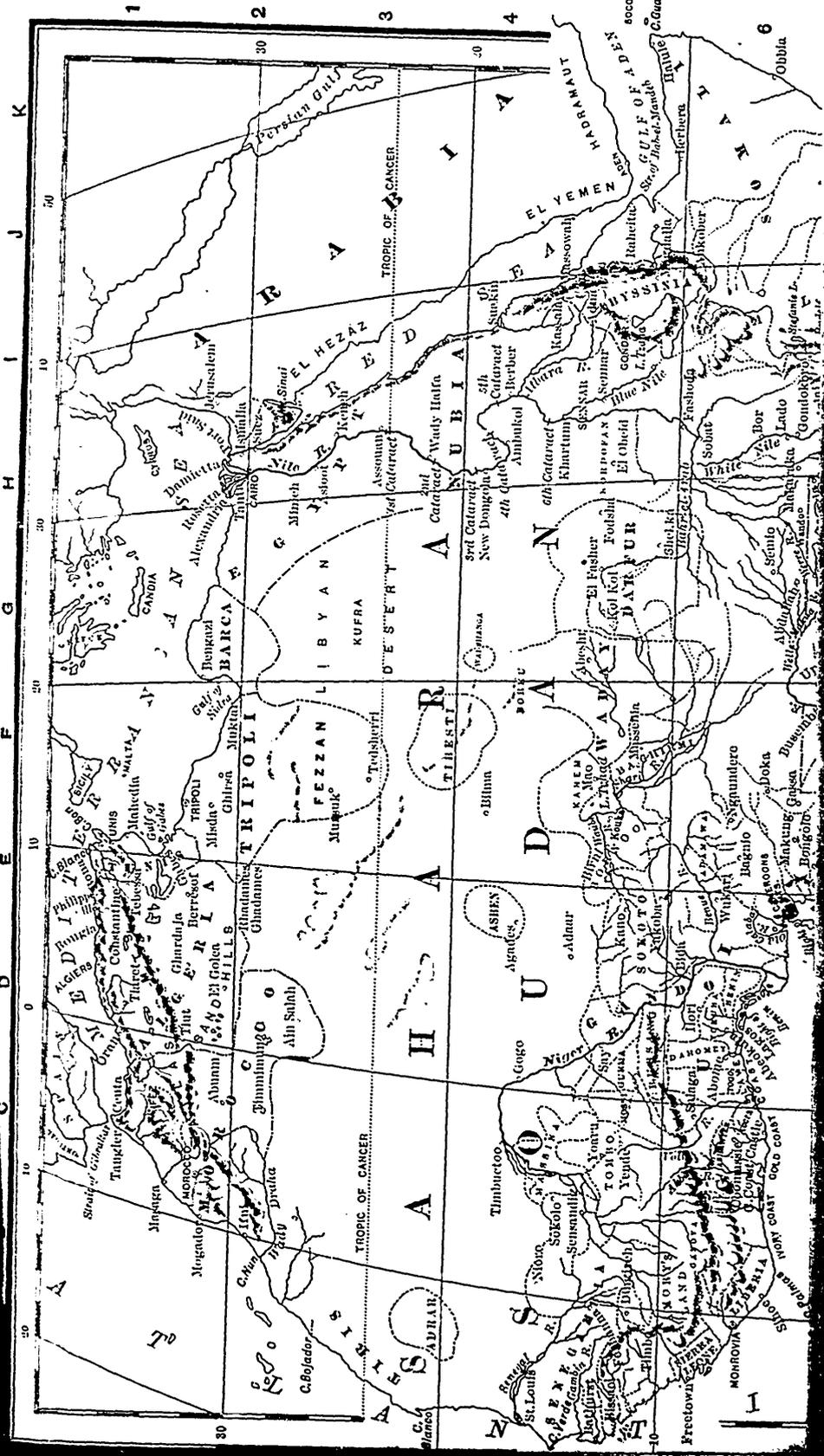
In *Kaffirland*, with a native population of 500,000, mission work has been prosecuted since 1736, when the Moravian Brethren entered that field. It has now representatives of the Free Church of Scotland, the Rhenish, Berlin, Hermannsburg, Dutch Reformed, primitive Methodist, and Roman Catholics.

Namakwaland and Demararaland were made a German dependency in 1884. They cover about 360,000 miles, and have a population of 236,000. Hottentots occupy about three quarters of the country, and constitute one fifth of the population. The Finnish (Lutheran Society), Rhenish, and English Methodists labor among them.

The report of the South African Conference sent to the British Conference at the close of 1892 shows clearly that our Methodist brethren have reason to thank God and go forward with zeal. Their field includes the districts of the Cape of Good Hope, Graham's Town, Queen's Town, Kimberly, and Natal. Missionary work is not confined exclusively to the natives, but the report says that the growth of our colonial and native church is larger than in any other previous year. The number of native church-members is 36,367, being an increase during the year of 2344. There are 14,265 native members on trial, with 76,412 in junior society classes.

Statistical Notes.

The Dark Continent contains the most prodigious mass of savage humanity, of degradation bordering on the bestial, to be found upon the face of the earth. Senegambian, Kaffir, Bushman, Hottentot, are synonymous with Fijian and New Zealander before they were transformed by the Gospel, and with cannibal of New Hebrides or New Guinea, Patagonians and Australian aborigines of to-day. But while the islanders number at the most only a few hundred thousand, Africa contains scores of



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millions, a host nearly three times as great as the population of the United States, and four times as great as that of the British Isles; and yet its 12,000,000 square miles are only one thirteenth as densely settled as India and one tenth as densely as China. It is true, there is a great difference in Africans intellectually, socially, and politically. Not a few rise to an estate approaching to civilization; the great majority are, however, exceedingly low in the scale of humanity.

Authorities differ widely as to statistics, and only estimates are possible. Those given here represent a mean between the two extremes.

<i>Population of Africa</i>	100,000,000
North.....	20,000,000
Western Equatorial.....	50,000,000
Eastern Equatorial.....	35,000,000
South.....	15,000,000

Religions:

Mohammedans.....	77,000,000
Pagans.....	75,000,000
Christians.....	7,500,000
Abyssinian Christians.....	5,000,000
Protestant.....	1,100,000
Roman Catholic.....	800,000
Coptic, etc.....	600,000

North Africa includes the region lying between the Mediterranean and 15° north latitude, and contains an area of about 4,500,000 square miles. *Equatorial Africa* stretches from this line to 15° south of the equator, and is divided into two sections on the meridian of 25° east longitude. Thus Western Equatorial Africa embraces the West Coast from Senegal to Angola, the Niger Basin, Western Soudan, and the bulk of the Congo Basin, an area of about 2,500,000 square miles. The eastern portion contains the great lakes and the region of the Upper Nile, and extends over about 2,000,000 square miles.

South Africa comprises the remainder of the continent, an area of less than 3,000,000 square miles.

There are four principal and very distinct *races*: the Semitic, the negro proper, the Bantu, and the aboriginals—*e.g.*, Bushmen, Hottentots, etc. According to Dr. R. N. Cust, the number of languages is 111.

Mohammedanism entered Africa more than twelve hundred years ago with the conquering Arabs, and the invasion has continued both from the north and east ever since. The sword, commerce, and direct missionary effort have wrought together to extend this faith from the coast through the vast desert toward the interior, until the Congo and the Zambesi have been reached, and its influence is felt as far south as Natal and the Cape.

The *Abyssinian Church* was founded in the earliest centuries, but, like all the ecclesiastical bodies of the time, soon departed from the purity of New Testament faith and practice, and under the combined influence of Islam, Judaism, and heathen surroundings, has become the most corrupt and apostate of all organizations which bear the name of Christ. The *Coptic Church*, the only surviving remnant of the old Church of Egypt, is wholly confined to the Nile Valley, where also are located a few thousand Syrians, Greeks, Armenians, etc.

About 500,000 *Roman Catholics*, mainly French, Spanish, and Italian, dwell in Algeria; some 250,000 are connected with the numerous and widely scattered missions, and the remainder belong to the various colonies founded by papal powers. About 20,000 are settled in Cape Colony. Jesuits, Capuchins, the Brothers of the Sahara, and other monastic orders, 17 in all, with 370 priests, are busy night and day changing pagans into papists.

More than one half the *Protestant Christians*, or about 700,000, are European colonists, chiefly English and Dutch, and are largely confined to South Africa. The remaining 400,000 have been rescued from paganism by the bearers of glad tidings from Germany, Britain, and America. Not less than 60 missionary societies are united in the herculean task of conquering Africa for Christ. Of these 24 are British, 16 American, 10 German, and 7 are Scandinavian, etc. About one third of the number have entered recently, consequently their harvest does not yet appear.

In *South Africa* the Gospel was first proclaimed in modern times, and here it has won its largest victories. It is gratifying to know that Cape Colony can fairly claim the right to be called Christian. Of its population of 1,500,000, the Dutch Reformed Church reckons 306,000 adherents; the Church of England, 140,000; Wesleyans, 112,000; Independents, 70,000; and Presbyterians, 37,000. The region farther in-

land also is well covered with flourishing mission stations. There is a Wesleyan Conference which has upward of 31,000 natives in its churches. Three German societies—the Berlin, Rhenish, and Hermannsburg—have each more than 20,000 native Christians; and with the Moravian and Basle societies have an aggregate of 40,773 communicants. The American Board has wrought nobly among the Zulus; for fifty years, and the Scottish Free Church is a light-house at Lovedale. The total number of societies in South Africa is 18. It was here that Schmidt and Vanderkemp, Moffat and Barnabas Shaw, and others laid deep and broad foundations. All through South Africa the soil is fertile, the climate is favorable for Europeans, stable governments have been set up, and rich mines of gold and diamonds are certain to attract settlers.

Western Equatorial Africa, by a mysterious providence, contains the densest mass of paganism—more than half the entire population of the continent—crowded within the most pestiferous and death-laden area in the world. The West Coast in particular has been indeed the "white man's graveyard." Can it be that this is to be linked with the fact that for four hundred years this was the horrible theatre of the slave trade, whereby some 40,000,000 of Africans were seized and forced into bondage? Sierra Leone has been occupied by missionaries for a full century, with the Church Society and the Wesleyans in the lead. There are now 41,000 Christians there, a portion of them organized into an independent ecclesiastical body. Seven societies are at work in Liberia with results nearly as large. The Gold Coast is cared for by the Wesleyans and two German societies, the Basle and Nord Deutch, and the Slave Coast by the Wesleyans, the Church Missionary Society, and the Southern Baptist Convention. The Niger Basin is mainly in the hands of the English Church, with the Scotch United Presbyterians at Old Calabar. The Cameroons are German, and under political pressure the English Baptists have retired and made way for a society from the Fatherland. The Gaboon is now French, and the Presbyterians have been similarly interfered with. Eight societies are leagued together to redeem the Congo Basin, but little more than pioneering and preparation can yet be recorded. It was Stanley who stirred the Christian world to enter this great field. Both below and above the Cataracts a number of steamers are doing service for the King.

In *Eastern Equatorial Africa* we find other missions still in the primitive stage, though one or two societies entered the coast region more than a generation ago. It was Livingstone who persuaded British societies to first establish missions in the interior. The Church Society is on the coast and in Uganda; the Universities' Mission is in Zanzibar and upon Lake Nyassa; the Free Church on the southern and western shores, and the Scottish Established Church at Blantyre; the London Society has taken possession of several points about Lake Tanganyika; to the west of this are the Paris Society and the Primitive Methodists; and to the north are the Moravians and the Berlin Society. The Garenganze field of Arnot lies to the west. Eight societies occupy this district. The dreary wastes of Sahara cover the bulk of *North Africa*, and the population is practically all Mohammedan. Berbers, Moors, and Turks are everywhere the ruling force, and a low grade of civilization exists. Up and down the Nile from Alexandria to the Cataracts the American United Presbyterians are engaged in work among the Copts. In all the Barbary States the North Africa Society, largely with medical missions and schools, is witnessing for Christ. The South Morocco Society also sustains a small force.

Societies at Work in Africa.	Ordained Missionaries.	Communicants.	Native Churches.	Schools.
<i>British:</i>				
Church M. S.	42	9,847	25,500	6,940
Wesleyan	27	18,433	81,300	9,257
Un. Presb. (Scot.) ..	19	3,410	12,100	2,750
Free Ch. (Scot.) ..	16	4,675	13,000	3,700
Church of Scot.	3	150	1,500	800
Universities' Miss. ..	23	1,701	3,183	1,000
London M. S.	124	2,815	7,485	2,270
Unit. Free Meth.	5	3,032	7,000	800
<i>American:</i>				
American Board.	23	1,500	5,000	2,701
Methodist	20	2,800	8,000	1,300
Presbyterian	12	1,325	7,500	755
Unit. Presb.	4	3,821	10,000	7,313
Episcopal	18	650	2,500	1,250
United Brethren.	18	6,000	12,000	1,000
<i>Continental:</i>				
Moravian	33	3,428	13,200	2,812
Berlin	58	11,720	23,250	4,233
Hermannsburg	50	13,000	25,000	6,000
Rhenish	32	7,300	20,320	4,025
Basel	50	5,275	11,586	4,712
Paris	18	7,900	15,000	7,500
Other Societies.	125	3,800	10,000	1,300
Total	621	113,526	316,106	80,317

IV.—EDITORIAL DEPARTMENT.

Mission Work in India.

The editor has a private letter from a very intimate personal friend, a civil-service magistrate in the Northwest Provinces of India, which is so interesting that he ventures to lay it before the readers of the REVIEW :

I dare say you would like to have a description, from an official point of view, of Indian society more or less with regard to missions. I do not think that you or any of the people at home can have any idea of the difficulties and disadvantages under which missionaries labor through the action of their fellow-countrymen in India. A missionary, as such, is outside the pale of European society in India (society being spelled with a capital S). The result is that he has, as a rule, to make up his mind to be looked down upon by the majority of Europeans he meets. This is curious and may seem unlikely, but it is a fact; and the thing of all others which I admire about missionaries is the way in which they accept that fact, and give up literally all things for the sake of the Gospel of Jesus Christ. The longing after European society must sometimes be terrible—placed as I am, I can realize that; and to have so many Europeans round about who will not associate with, and have absolutely no sympathy for, missionaries must be to the missionary a very severe trial. This is looking at it from the point of the missionary as it affects himself. Looked at from the point of his work, it is even more distressing. How can we expect the natives to respect and admire missionaries when they see them treated thus by the Europeans in office? They naturally argue that the missionary is a low-caste man who is disregarded by his fellow-countrymen, and whom therefore they are also at liberty to treat as they like; and missionaries have, I know, to undergo treatment from natives which the natives would never dare to use to any of us officials. Another thing that militates against their work is the commonly accepted but utterly false idea that every native Christian is a blackguard, a thief and a liar. This view is accepted unquestioned by ninety-nine per cent of Anglo-Indians. I have often been surprised at this, and when I hear it expressed I invariably ask how it was formed. The answer equally invariably is, "Oh, So-and-So had a native Christian bearer, a regular thief, who

stole his liquor," and so on. I have taken the trouble to go into the matter with some care, and can give it, as the result of my experience, that the native Christian convert as a rule is infinitely above his heathen brother in morality, honesty, and truthfulness, though he has not (*and cannot be expected to have*), as a rule, attained to the level of Western practice in these points. It is positively unjust to compare a poor fellow, whose ancestors for hundreds of generations have lived in immorality, dishonesty, and untruthfulness, and who has only just learned to trust Christ for his Saviour, with men whose ancestors have had religious training and opportunities for centuries; and yet this is what is often done. As a matter of fact, I believe that the dislike to native Christians is really this. They are able, as heathens never can, to compare a nominal Christian's life as it is with his life as it should be, and the (nominal) Christian, knowing this, dislikes him because of the pricks of conscience that (nominal) Christian feels in doing things he knows to be wrong in presence of the native Christian. I should not like to lay this charge in general, but it is my belief, and the reason I forward it is this: I have invariably associated with and employed native Christians, and I find that it is necessary to be extremely careful not to do anything which might "cause them to stumble." In fact, I find that I have to give up a good many things in which I see no harm for fear they might. Now, no man who is not himself a converted man could live in front of these native Christians without knowing that they see and know when he does wrong, and he must necessarily dislike them accordingly. This is the only reason I can think of for the general dislike of native Christians. There is one special reason among the class of people (who, thank God, are rapidly decreasing, and mainly consist of young and ignorant fellows) who are given to kicking "niggers." That is, that they dare not treat native Christians in the way they do heathens, because the native Christian would be man enough to resent it. This, however, would only apply to a very small portion of the Anglo-Indian community.

Another great stumbling-block in the way of missions, which I see as an outsider, is the action of Government. Government sets up to be impartial—not to favor any religion. The result of this is that it actually handicaps

Christianity terribly in its combat with heathenism. The natives argue, and very naturally too, that if our religion were the true one, Government would teach the Bible in schools and aid missions—in fact, one native asked me why it was, if England really believed in Christianity, the Government did not send out missionaries. The native, therefore, argues that English people do not believe in Christianity; and I must say that the action of many of the English in India lends itself to strengthen that view. I do not at present see how Government could now introduce Bible teaching into its schools; but it could have done so immediately after the Mutiny, when Herbert Edwards proposed it. It could, however, lend very much more aid to missions if it chose than it now does.

I must tell you one thing, in view of what our Hindu friend said at the Parliament (Bedlam?) of Religions at Chicago, *in reslaughter of cows*. There actually is a case on record of a holy Hindu jagir eating the dead bodies of human beings which floated down the Ganges (I can give you, if you wish it, full facts, with names and dates. I saw the place myself. The man was prosecuted, I believe, in 1887, and the occurrence happened on an island in the Ganges in the jurisdiction of the magistrate of Budon); and Hinduism is a religion which allows reverence to a man like that and whom you Americans allowed to stand and preach unanswered falsehood at the World's Fair! It was altogether a monstrous arrangement, and I agree with you in thinking that it was capable of incalculable harm.

However, we can all rest on one grand truth, a *fact* that we can never doubt—namely, that God reigns, that Jesus Christ died for the world and is bound to win it to Himself. What a grand thing it is to know that we are *bound* to win! No matter what mistakes may be made by His feeble followers here, He is directing all, and knows exactly the best time and the best methods. It is only a question for us now whether we are going to share the glory ourselves or let others reap it. The missionary undoubtedly has a hard time. He is like his Master, “despised and rejected of men” and “acquainted with grief.” He is despised and rejected by both white and brown, and he has to bear solitude and disappointment and the terrible fall from the ideal to the real. He gives up friends, home, country, everything for Christ; but he will have his reward. I do not suppose there is a single feeling more pleasurable on earth than to know that God has used

one to point some poor wretch lost in worship of devils—which Hinduism mainly is—to the true Saviour.

Yours in the bonds of love for Christ and His work,

J. HOPE SIMPSON.

A Corean Itinerant Mission has been lately organized, and the following is its declaration of principles. Motto, “Occupy till I come.”:

In Corea millions of human souls are in pressing need of the Gospel, and thus far the vast majority of the people have been wholly unreached by any herald of the cross. For all these centuries generation after generation has perished without the knowledge of Christ.

The present missionary methods and agencies employed are so plainly inadequate to supply this need that, unless some new or additional measures are adopted, it is a hopeless task to attempt to overtake this appalling destitution.

Without any interference with the work of other societies and missionaries now on the field, there is both an open door and ample room for some supplementary effort especially directed toward the immediate preaching of the Gospel throughout Corea. This is the great object of the Corean Itinerant Mission. It is to be interdenominational in character, evangelistic in spirit, and aggressive in method, not building on any other man's foundation, but pressing into the regions beyond and aiming to preach the Gospel to every creature.

God seems in our day to be leading His Church greatly to multiply both gifts and workers. In answer to united prayer to the Lord of the harvest that He would thrust forth laborers into His harvest, hundreds of men and women are being made ready to undertake the work of evangelization where as yet Christ is not named. Many of them cannot conform to any fixed and uniform educational standard, and will be shut out from the mission field if they are required to prepare by the usual full course of study. And yet they give evidence that by the Holy Spirit's teaching they have been qualified to sow the seed of the kingdom.

Another of the signs of the times is found in the signal blessing which God has granted to Gospel witness and work done in the name of Jesus, in simple faith, in supreme dependence upon the Holy Spirit, and in confidence that, in answer to believing prayer, all needful support will be furnished by the voluntary offerings of God's people without the necessity of direct appeal for money,

of incurring debt, or of assuming obligation for any fixed amount of salary.

These simple facts and principles serve to indicate the basis upon which the Korean Itinerant Mission is formed and is to be carried on. Its doctrinal standards are not those of any one body of disciples exclusively, but rather those great fundamental truths embraced alike by the Reformed Church in all its branches, and forming the basis of the so-called Evangelical Alliance.

As the prime purpose of this mission is to penetrate into the regions beyond the territory as yet unoccupied for Christ is to be recognized as its special field. All conflict and collision with existing missionary organizations, or with missionaries now employed, should be carefully avoided, and brotherly love should be cherished and active co-operation promoted. If only Christ be preached, by whomsoever it be, let us rejoice.

This mission gladly welcomes as its workers those who are highly educated. No contempt is cast upon learning and culture in seeking to make room for those not so highly qualified. But the supreme qualification sought in all candidates, and for lack of which no other can compensate, is the evidence that they have been truly born again and have been fitted by the training of the Holy Spirit to witness to Christ and to win souls. Every precaution will be taken, therefore, to insure at least a high type of spiritual character in accepted candidates; and it is thought best that those who have had no previous experience in mission work be fully accepted missionaries after two years of trial upon the field.

Some one missionary will be asked to act as director on the field; but in the prosecution of the work important steps are to be taken only after conference and united prayer among the missionaries have brought them into unanimous accord. Any tarrying to wait upon God until His mind is made known will be richly repaid by the confident persuasion that He is guiding in every new step. Should conflict arise through variance of opinion, the council of referees at home should be consulted.

Believing that God, rather than man, has led the way in the forming of this new mission for Corea, we commend it to the love, sympathy, and prayers of all those who hold to the inspired Word of God, who believe in the one name whereby there is salvation, who depend upon the Holy Spirit for all power in service, and who love Christ's appearing and kingdom.

Director: MALCOLM C. FENWICK,
Wonsan, Corea, Asia.

Honorable Secretary and Treasurer,
JOSEPH R. DOUGLAS, Box 342, Toronto,
Canada.

We wish this mission heartily great success. Friends who believe in such attempts to push the lines of evangelization will be glad to bestow of their goods to feed God's poor.

Professor George E. Day, D.D., of Yale University, New Haven, Conn., is making a most laudable and painstaking effort to gather a complete library of missionary literature at Yale. He has succeeded in collecting thousands of volumes, some very rare. He will be glad of help from all who are willing to aid in such a grand project.

He wishes especially a complete file of the *MISSIONARY REVIEW*, *First Series*, from 1878-87. Part of these numbers he has, but part are missing. It is not at all improbable that some of our readers may be able to supply the missing links; or, better still, some one may be willing to donate an entire set of the ten volumes, from 1878-88. This would be helping to complete one of the most carefully compiled missionary libraries in the world, and be a source of enrichment to future generations. If any one has numbers of these earlier volumes, and will supply them, the editor or Dr. Day would be glad to hear from such. Any other rare books on missions Dr. Day would gladly add to his great collection.

Rev. Matteo Prochet, D.D., President of the Waldensian Board of Evangelization, has again made a tour of the United States in behalf of the missionary work of the Vaudois Church in Italy and among Italians in other parts. He had a warm reception from the Waldensian colony in Burke County, N. C., every member of which turned out to meet him; and one hundred little children, drawn up in ranks at the boundary of the Waldensian lands, sang a hymn of welcome. The Waldensians seem very happy in their North Caro-

lina home, and will probably soon be joined by more of their countrymen.

The "Darkest England" scheme of General Booth has this year cost \$765,000, toward which sum no less than \$695,000 has been returned in labor or money by those benefited. The "Rescue Homes" have received 1670 women, 800 of whom have gone into honorable service, and 320 have become reconciled to their friends. Meals to the number of 127,000 have been supplied, 79,500 children fed, and 361 ex-convicts have been helped and employed. These facts cannot but awaken gratitude, whatever may be our opinion of the methods of the Salvation Army.

Christianity and the Church.

From one of our exchanges we clip the following, with the sentiments of which the editor thoroughly accords:

"There is a way of lauding Christianity and at the same time finding fault with the Church, that does not seem to be quite fair." In a recent sermon by a distinguished man, fault was found with the Church because "such philanthropic and evangelistic enterprises as the Young Men's Christian Association, the Woman's Christian Temperance Union, and the Salvation Army had arisen outside of church organizations. George Müller's remark that these good agencies were 'monuments to a dead Church' was quoted with approval, with the exception that the preacher substituted 'sleeping Church' for 'dead Church.' These outside agencies were regarded as laudable manifestations of Christianity, but not having arisen within church limits, not being controlled by Church authority, having in some instances to wait long before receiving ecclesiastical sanction, they were regarded as having risen in spite of, or at least independently of, the existence and activity of the Church. And then the positive position was taken that the mission of the Church requires that these and similar works should be undertaken and carried on by the Church in its organized capacity."

Against such gross misrepresentations we also desire to enter our protest. Every one of these agencies, so far as there is any good in them, owes it to the very genius of Christianity and the Christian Church. We must discriminate between the local

Church and the Church *at large*. It is manifest that many an individual congregation would unwarrantably waste money and energy in a work done within its own borders exclusively which could be done in common with others. A Young Men's Christian Association needs, for example, certain machinery that is too cumbrous for one church to manage. But why it should be regarded as outside of the Church because it is outside of any particular local organization is hard to understand. A missionary board which represents a whole denomination is certainly the organ of the local churches, and owes its support to them.

Another overture looking toward "Christian union" appears—this time from the Congregationalists of America. The finding of the Council is as follows:

In brief, we propose to the various Protestant churches of the United States a union or alliance based on:

1. *The acceptance of the Scriptures of the Old and New Testaments, inspired by the Holy Spirit, as containing all things necessary to salvation, and as being the rule and ultimate standard of Christian faith.*
2. *Discipleship of Jesus Christ, the Divine Saviour and Teacher of the world.*
3. *The Church of Christ, ordained by Him to preach His Gospel to the world.*
4. *Liberty of conscience in the interpretation of the Scriptures and in the administration of the Church.*

Such an alliance of these churches should have regular meetings of their representatives, and should have for its objects, among others:

1. Mutual acquaintance and fellowship.
2. Co-operation in foreign and domestic missions.
3. The prevention of rivalries between competing churches in the same field.
4. The ultimate organic union of the whole visible body of Christ.

Voted, That this paper be communicated to other State associations and conferences, and to the National Council, for their consideration and action.

AMORY H. BRADFORD,
WILLIAM HAYES WARD,
STEPHEN M. NEWMAN,
FRITZ W. BALDWIN,
CORNELIUS H. PATTON,
DANIEL A. WATERS,
THEODORE F. SEWARD.

Com. of the
General
Association.

We incline to think that if less were made of outward and organic unity, and more emphasis laid upon *hearty co-operation in all mission work* at home and abroad, a nearer approach would be made to our Lord's ideal of all being one than can be reached in any mere external organization. The tendency of freedom coupled with intelligence is to *individualism*, as a tree that grows ramifies. But the tree is yet one, notwithstanding its branches. And unity is found in diversity so long as the harmony of action and unity of sources of life and growth are maintained. The brethren who put barriers about the Lord's table to keep out all unimmersed believers, or about the pulpit to keep out all who are not ordained in their fashion, are no doubt conscientious, but they can hardly expect external unity unless the lamb and lion lie down together, the "lamb being inside of the lion." The only union with such bodies is by absorption into them. But practical and hearty co-operation in the work of God is practicable without surrender of conviction, or the immoral tone of mind which insists "you must be like us." Of denominationalism we are not afraid, but of intolerance and bigotry we are, and of uncharity, which makes all true co-operation impossible.

A communication in the *Northern Christian Advocate* states that the week of prayer this year was observed with more than usual interest by both Japanese and foreign Christians in Nagoya, Japan. A meeting in English was held in the afternoon of each day, and a service in Japanese in the evening. An unusual interest attended these meetings from the first, and before the week had closed the interest had so deepened that it was decided that the six churches—the Presbyterian, the Congregational, the Episcopal, the Methodist Protestant, and the two Methodist Episcopal—should continue the meetings. The second week has closed, and the interest is on the increase. Many who come

in never before saw such a sight. Buddhist priests come in, sit quietly and listen, seem confused, and then quietly withdraw. Prayers follow in rapid succession. Denominational lines disappear, and all work for the one end.

Lady Henry Somerset and Miss Willard, as representatives of the World's Women's Christian Temperance Union, will go round the world to present to all the governments of the world a polyglot petition, with over two million signatures, on the question of alcohol, opium, and legalized vice. The delegation will in all consist of one hundred members, and will probably leave England at the beginning of next November.

The first number of *Northfield Echoes*, an illustrated magazine published monthly during the summer at East Northfield, Mass., is to appear about June 1st. The initiatory number will contain articles on the "History of the Northfield Conventions," a sketch of the Boys', Girls', and Bible Training Schools, and "Picturesque Northfield," accompanied by illustrations of Northfield and the vicinity. It will also give full announcements as to the summer programme. The three subsequent issues will contain full and accurate reports of the Young Women's, Young Men's, and Christian Workers' conferences. This magazine will answer a need long felt by friends of Northfield for an attractive and interesting magazine of present and permanent value.*

D. L. P.

The present number of *Student Volunteers*, of whom the Executive Committee have accurate record, is 3200. By the addition of a cypher this was inadvertently multiplied by ten in the May number of the REVIEW, p. 355.

* The price per copy will be 30 cents; \$1 per volume (four issues). Address *Northfield Echoes*, East Northfield, Mass.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD,

Extracts and Translations from Foreign Periodicals.

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

AFRICA.

—We are happy to receive frequent numbers of *Life and Work* from Blantyre. This little magazine, coming right out of the heart of the Dark Continent, does not simply treat of missions, but is itself an incarnation of them. Handling it, we find ourselves rising distinctly in the scale of missionary dignity. Its editors are too deeply immersed in their work to find much time for preparing paragraphs that can be quoted with much effectiveness when detached from it, but they bring those who have a vaguer function an influence and illumination which will be felt in due time.

Like the good Las Casas and his Dominican brethren, they begin at once to lift up their voice against the specious hypocrisy of certain neighboring Europeans who talk of conversion, but mean subjugation and exploitation. God give them much success against these wolves in sheep's clothing! Everywhere missionaries have been the dam between their people and the devil in the form of an intruding worldliness of a higher race.

—“ We have been fifteen years in occupying two stations, Blantyre and Domasi. No one can say we have gone too fast. We rejoice that the Free Church is doing work in Angoniland and west of the Lake. The only desideratum is that that work have Church impress and connection with the Church Catholic.

“ A font for the church has now come up from the river, and stands at the north side of the chancel arch. It is a gift from St. Leonard's Church, St. Andrews, and is very handsome. The top is of marble, octagonal, with monogram,

dove, cross, and glory on four of the faces. The base and cluster of pillars are of Caen stone.

“ The crowds of Angoni have naturally brought help to mission work as they have to work in other departments of the country's industry. The midday meetings for workers have been a source of great interest. Very few make more attentive listeners than the Angoni, and interest is not a quality one can command unless the message and spirit of the communication be such that the listener can understand and one in which he feels part.

“ The Angoni are great favorites with the planters and others. They do not steal, they are constitutionally polite, and go together like an army.”—*Life and Work* (Blantyre).

—Bishop Buchner, of the Unitas Fratrum, who has been visiting the Moravian stations in South Africa, gives, in *Periodical Accounts*, a most interesting description of that country: “ The scenery was so wonderful that I can scarcely describe it in a few words. A sublimely wild beauty characterizes the passes. The high, entirely bare mountains, chiefly of graywacke, here and there betray breaks of other formations. They are peaked, steep, and rent with ravines. Lit up by the sunlight, their colors change from the most delicate violet to the darkest blue. Single caps and abysses appear from time to time, and stand out so clearly that one cannot sate himself with looking. As soon as one chain of mountains has been crossed or passed another arises. On the heights appears a wilderness of so-called *Rhenoster*, a heather-like species of growth.

“ But what lends this landscape a wonderful charm, just by reason of the lack of forest trees, is the splendor of the wild flowers that luxuriate in the midst of these solitudes. Agaves, aloes, lilies, and countless other species,

rank on rank, afford the most beautiful prospect. It was a hardship to me to have to take in all this beauty only in haste as we swept by. Moreover, the animal world is abundantly represented. The numerous birds particularly, yellow, green, black, and red finches, entirely harmonized with the gloriously colored blossoms. At one spot about thirty vultures sat on a fallen horse, and did not allow themselves to be in the least disturbed by us. Just before we reached Genadendal there greeted us one of the most dignified of birds, a 'secretary,' which here takes the place of the stork."

—Genadendal (Gracevale) is the mother-station of the Moravians in South Africa. Last year it celebrated its centenary. Its ruinous church, the oldest Protestant church in Africa, has lately given way to a successor. Bishop Buchner says: "We halted a short distance from the station, and waited till the missionaries came to meet us on horseback or in vehicles. Then we all passed into the village in a long procession, the people standing before their houses and welcoming us. They had erected a number of arches of honor. As we passed all fell into place in the procession and followed us to the so-called *werf*, the mission quarter. Here the trombonists rendered their services, hymns were sung, and I addressed some words to the assembly, which Brother Hettasch translated. The children of the schools sang an *aria* very beautifully and correctly. The people here seem to be very musical. At the close of the proceedings I was overwhelmed by their determination, each and every one, to get a handshake. Then I was led by the missionaries to my room in the mission house. They had decorated it exquisitely in kindly remembrance of my jubilee. Inscriptions, the texts of the day when I was born, and of my fiftieth birthday, recently spent at sea, were adorned with splendid flowers; two large palm fans were there, and on a table lay many photographs. This delicate attention

appealed to me and deepened the cordial feeling aroused by the previous public reception. In the evening there was a social gathering of the missionary brethren and sisters.

"To-day (Sunday, October 16th) Brother Hettasch preached in Dutch in the morning at ten. I understood almost everything. As I sat opposite to the brown and black countenances a great feeling of great joy came over me, to be able to see in these colored people, wont to be so despised in this land, my brethren and sisters in Christ. Many faces bore a marked expression of spirituality. At the close of the sermon I greeted the congregation in a few Dutch words, whereupon the chief native assistant replied in an address of considerable length. To-morrow the deliberations with the missionaries are to commence.

"This afternoon we took a very pleasant walk in the *Kloof* (a narrow, ravine-like valley created by the precipices—some of them about five hundred feet in height—of the mountain, at the foot of which the mission station Genadendal lies). I gathered a large bunch of splendid and wonderful plants. The view was grand; and Genadendal, with its gardens and woods in the midst of this sublimity of nature, is a veritable paradise. George Schmidt's famous pear-tree, as well as the remains of his hut, carefully treasured, awaken in one reverential feelings.

"The Genadendal mountain on the east and the Donnersberg on the south, each some five thousand feet in height, frame in this scene of sublimity, luxuriant beauty, hallowed memories, and present energy of Christian life."

—"The German Protestant missions in Africa deserve to be more widely known than they often are. There are no other missions, save the British, which can at all compare with them in extent and in educational and religious results. If Evangelical Christianity is to win the day in Africa, it will owe much to their faithful labors. These missions have been mainly hitherto in

the south, with the exception of the Basle Mission, which is doing so great a work on the Gold Coast; but, with the late impulse to colonization, the German missions are gradually extending in Central Africa under experienced leaders. The German missions have 157 stations and 224 out-stations; there are 272 European mission laborers and 592 native laborers, of whom 22 are ordained. The baptized number 81,371; the communicants, 33,052; scholars, 17,553. The moneys raised by the mission churches (*Gemeinden*) are, approximately, £20,383 10s. We state the last with some reserve, as we have not all the facts."—*Church Missionary Intelligencer*.

—Of Gnadenthal it is said, in the Moravian *Missions-Blatt*: "Gnadenthal, in its days, was, in the eyes of many, the first proof for the possibility of a heathen mission, the first palpable fruit of the blessing of heathen missions, the first reminder of the duty of heathen missions. This in the course of time has changed. To-day ask even many a warm friend of missions if he knows Gnadenthal at all, what this place signifies to him, and he will answer: 'A mission station, one among many hundred others.' Should this surprise us? should it affect the friends of our Brethren's missions painfully, or even appear an affront? The word of the Baptist: 'He must increase, but I must decrease' includes a holy vital law, applicable not merely to individuals, but also to whole corporations and communities, which serve the kingdom of God. Even though, on the missionary firmament, the constellation of Gnadenthal may no longer draw so fixed an attention to itself, may now, in appearance, no longer gleam so brightly as once, because meanwhile a whole host of stars has come into view, we will therefore joyfully conclude that *He has increased*, that *His kingdom* has spread abroad and is advancing irresistibly to the ends of the earth."

—Gnadenthal has now 3000 inhabitants, all communicants or adherents of

the Moravian Church. Including its 11 daughter-stations, there are 9347. Shiloh and its 6 daughter-stations (4000 souls) have been detached.

—In Uganda, King Mwanga, whose pernicious vice of hemp-smoking was actively resisted by the Roman Catholic chiefs while he adhered to their party, and of course is equally abhorred by the Protestants now that for policy he has come over to them, has been obliged to yield the supervision of the education of his heirs to the British authorities. They are to be brought up as Christians, and, it is to be hoped, will make amends for the vices and tyrannies of Mwanga and Mtesa.

—There are at present 47 missionaries of both sexes working among the 6,000,000 of Morocco, more than half, however being new recruits yet unacquainted with the language.

—The French-Swiss missionaries at Lourenço-Marques (Southeast Africa) say, in the *Bulletin Missionnaire*: "We have had a brief visit from a numerous party of American missionaries, who are about to found a new mission to the north of Gaza, near the former residence of Goungounyane and of the late Mofila, his father. They were Mr. Bates, Miss Jones, Mr. and Mrs. Bunker, Dr. and Mrs. Thompson, Mr. and Mrs. Wilder and their two children.

"They were passing in the German packet on their way from Natal to Béva. We had them two hours with us. It does one good to be with these Americans, whose Christianity is so simple and so broad. They have put at our disposal (for all our missionaries) the sanitarium which they have just established for themselves near Maritzburg in Natal. This charming attention was wholly unexpected, and has touched us deeply."

—The heroic Coillard, in his declining days, bereaved of his admirable wife, seems appointed to undergo the reality without the name of martyrdom at the hands of an African despot as odious as Mwanga, though not quite so blood-

thirsty. Léwanika insists on forcing on the missionaries all sorts of exorbitant bargains, and "woe to him who does not buy." The refusal is sure to bring a shower of insults upon us all, above all on me, as being the eldest and nearest. "What are you good for, then? What benefits do you bring us? What have I to do," exclaims he in his fits of rage, "with a Gospel that gives me neither guns, nor powder, nor coffee, nor tea, nor sugar, nor artisans to work for me, nor any of the advantages that I looked for?" And thereupon, after having run us down in his little circle of courtiers, he proclaims a blockade against us. Threats are thrown out to strangle those who serve us or who venture to sell us so much as a dish of millet or a porringer of flour."

THE JEWS.

—"Never since that glorious day of Pentecost, nearly nineteen hundred years ago, in the far-off holy city of Jerusalem, when three thousand Jews acknowledged Christ and were baptized in one day, have the opportunities of preaching the Gospel of glad tidings to our Jewish brethren been so bright and promising as in the present year of our Lord. The almost universal sympathy that has been evoked in our English-speaking lands for the sufferers of the Russian persecutions has awakened a responsive echo of love in the hearts of God's ancient people for English-speaking Christians, rendering our position an exceptionally favorable one when we approach them and relate the sweet story of the life of Jesus and His surpassing love for humanity. God forbid that we should be so blind to the signs of the times as to let these grand opportunities pass neglected by!"—
MARK LEVY, in *Jewish Herald*.

—A Jewish missionary in North England says: "We had offered a tract to a young Jewess in the presence of her parents. She hesitated, unable to make up her mind whether to accept or reject it. 'Take it,' said her father; 'you may learn from it much that is useful.

Moses was a great man, but was sent for the Jews only; but Christ was far greater, and He was sent for all nations. He has the highest seat in paradise.'" —*Jewish Intelligencer*.

—The orthodox Bishop of Wilna, the centre of Russian Judaism, has, as mentioned some time ago by us, opened a mission to the Jews. He only permits the common truths of the Gospel to be preached to them, and is glad to accept aid from Protestants. The meetings are conducted in a free way, like Paul's discourses in the synagogues or in the school of Tyrannus, the fullest opportunity being allowed for objections, which are often quite eager and tumultuous. The regular addresses are in Russian, but the discussions in Jargon.

—"The Rev. C. Adler, of Amsterdam, visited Zutphen, Zwolle, and Groningen, in December, 1892, where he preached and lectured to crowded congregations of Jews and Christians. 'In the last-named town,' he says, 'the church was filled to overflowing, and the Jews not only formed the majority of the congregation, but also listened with rapt attention.'" —*Jewish Missionary Intelligencer*.

English Notes.

BY JAMES DOUGLAS.

A New Jewish Mission.—That separation for service seems to be a feature of the times receives a fresh illustration in the new movement in behalf of Israel which has just been inaugurated by the Rev. David Baron in London. Mr. Baron is esteemed by his friends generally, "an Israelite indeed in whom is no guile." Formerly associated with the Mildmay Mission, he elects to stand on independent ground, and, in conjunction with his friend, the Rev. C. A. Schönberger, brother-in-law of the late Dr. Saphir, and Mr. Henry Barnett, his companion in missionary journey abroad, to initiate a new work, one of the objects of which is to reach the wealthier and more educated Jews of

the city and West End who lie outside the scope of the East End missions. At the same time the needs of the whole Jewish field will be kept in view; the provinces will be visited, as opportunity occurs, in quest of the lost sheep of the House of Israel; and missionary journeys abroad undertaken. In consideration of the greatness of the field in the East End, a hall has been opened in Whitechapel, where Mr. Henry Barnett bears Gospel testimony. The entire enterprise is launched in faith, and proceeds on undenominational lines. From time to time a statement shall be issued, scrupulously faithful as before the God of truth, everything in the nature of vague and exaggerated reports being avoided. The honorable treasurer of the council is Mr. A. Boake, Southwood Lawn, Highgate, London, N. W., while Mr. Baron's address is 23 Grove Road, Highgate Road, London, N. W.

Tunis.—The Tunis Medical Mission are much rejoiced by the conversion of Sidi A—, a Mohammedan of mark. He has taken a firm stand, and is apparently daily growing in grace. Recently addressing a friend whom he had brought to the mission, and whose conversion he earnestly sought, he said: "I was a more rigid Moslem than yourself; and when I heard these words for the first time I put them from me, but they haunted me, and I determined to see if they were true, and I am convinced—doubly convinced, they are. Nothing can turn me from them now."

Afghan Medical Mission.—The Church Missionary Society still keeps at the doors of Afghanistan. For forty years the agents of this society have maintained their stand there and are in the same mind still. Dr. T. L. Pennell, of the Church Missionary Society, who conducts a medical mission at Bunu, North India, is sanguine that the time is near for the opening of the long fast-closed door. Meanwhile, the frontier stations are of great value, especially the medical mission at Bunu, which, being regularly visited by merchants and Hill

men of the border tribes, is practically a work among the Afghans. The importance of the place is further enhanced by the fact that under the new treaty, just concluded with the Ameer, the Warjris are placed under British protectorate. Altogether Bunu seems likely to prove the Gospel door to Afghanistan; and there is hope of reaching the Hill tribes, who, indeed, are wishing for Dr. Pennell to dwell in their midst.

The McAll Missions in France.—J. F. W. Deacon, Esq., of Tonbridge, has recently contributed to the pages of *The Christian* some remarkable cases of conversion in connection with these missions. In Calais a notorious character, who used to call himself "the greatest anarchist in the world," has been converted. So dangerous was he that the police took away his children from him. Now, recognizing the change brought in the home, they have restored the children to the father. Another anarchist, who was under strict police surveillance, and had formerly suffered expulsion from the country for three years, is now "in his right mind," a most devoted Christian and a member of a Baptist church. He is now exempted from police surveillance, and has given his testimony before his old comrades in the notorious Salle Favie, undismayed by their hootings and insults. At the Salle Rivoli blessing has come to a whole family that were deeply sunk in the mire. The conversion, too, of an old man—a determined free-thinker—is also recorded, who died in peace. There are 34 halls in connection with this mission in and around Paris, and nearly one hundred more in the provinces.

Outlook in Japan.—Bishop Evington, of Kinshin, Japan, now on a visit to England, takes a hopeful view of the prospects there. At a recent Exeter Hall meeting he said: "In the nineteen years I have spent in Japan I have seen practically the evolution of the whole work of the Christians in that land. True, Archdeacon Warren and several others were there before me; but when

I arrived they were only preparing for active work, and I heard the arch-deacon's first sermon in Japanese in Osaka. Then the whole land was without the Gospel; now it is steadily spreading in all parts. God has wrought marvellous things in these fair lands of the East." According to this bishop, the grand need is native workers; and the main difficulty concerns the patriotic spirit, which renders even Christians somewhat jealous of outside interference. Still God seems to have a great future in store for the Church in Japan.

Outlook on the Niger.—There is every reason to believe that the recent sad losses on the Niger will prove the means of fresh invigoration, an illustration of the great truth that "except a corn of wheat fall into the ground and die it abideth above; but if it die it bringeth forth much fruit." "Six months ago," as Bishop Tugwell, of Western Equatorial Africa, has just observed, "the Yoruba mission was hardly known; now the needs of that mission are on the lips of thousands, through the life and devotion of Bishop Hill." It is hoped that the many fresh helpers needed will be forthcoming. Of the 16 men who went out four years ago, only 4 remain—Messrs. Dobinson, Watney, Melville Jones, and Wilson—while the important post of Principal of the Lagos Training Institution is also vacant.

The Opium Traffic in China.—The Rev. Yung-King Yen, M.A., who is a presbyter of the American Protestant Episcopal Church Mission in China, is now in England, and has raised his powerful testimony on the subject of the opium curse. Speaking as he did from intimate knowledge, and in the spirit of love, with no trace of acrimony, his address in Exeter Hall was most impressive. A great change has taken place in the public opinion of this country during the last thirty years on this question, and the time is ripe for the voicing of it in legislature; but financial considerations and temporizing legislators

block the path and defer the loudly-called-for deed of reparation.

South Travancore.—In this district of South India the London Missionary Society has a large Christian community, which numbers, including children, 10,580. Of these, 1310 are church-members, who are supposed to be converted men and women. In addition to the number baptized (5248) there are 3342 adherents who have left demon worship and placed themselves under Christian instruction. Among this entire community 60 churches have been established, 18 of which have been formed into three pastorates, which have been self-supporting for many years. The other churches are worked in circles, an evangelist and four or five catechists being appointed to each. Of late years, scope for zealous work has much increased. The chief defect is the lack of the diffusive spirit which aims at fresh acquisitions and an ever-enlarging sphere of usefulness. The self-supporting pastorates manage to hold their own, but fail to make much relative headway.

Work Among the Talebs of North Africa.—Miss Colville and Miss Granger, who have been at work in Constantine for seven years, are receiving some gleams of encouragement. M., a Taleb, is much interested in the Bible, specially in the Book of Acts, where Paul, as he expresses it, "changed masters." Another Taleb, a wealthy and well-educated Arab, shows a sincere desire to know more about the Christian's religion, saying again and again, "I do want to believe, if you will only show me how." Sanguine hopes are entertained of this case. H., another Taleb, is believed to be holding secretly the faith of Jesus Christ; his private testimony being, "I do believe that Jesus Christ is the Son of God, and that He has saved me; but I dare not confess it, for my people would kill me." Steady work is maintained among the children and women by these women, and several cases of blessing received are recorded.

Blessing at Agra.—The Rev. J. G. Potter, Baptist missionary, has been much cheered by a gracious reaping time at Agra. Several converts have been baptized, and there are other candidates for baptism. "We rejoice," he says, "in the privilege of being sowers, still more when the Lord of the harvest gives us also the joy of reaping."

THE KINGDOM.

—Dr. George Smith writes thus in the introduction to his "The Conversion of India." "We stand to-day at a point in the history of the human family almost as many years after the incarnation of Jesus Christ as His first and greatest forerunner lived before that central event. The nineteen Abrahamic centuries were the period of decentralization, of scattering, of despair, but of silent preparation. The nineteen Christian centuries have been the time of unification, of elevation, of hope. Then the warring races and jarring civilizations, preying upon each other, groped about the Old World, around the Persian Gulf and the Mediterranean Sea, knowing little of their home or of physical law. Now, and especially in the last century, men have been taught by Christ the unity of their destiny in Him, and their consequent responsibility to each other."

—The statement is that while at home the Presbyterian churches received each on an average 8 persons to membership on confession during 1893. The average in the Synod of China was 12; in the Synod of India, 14, and in the missions on the Corisco coast, Africa, 23. In the missions of the Presbyterian Church, South, 522 were added last year, or at the average rate of over 10 to each ordained missionary.

—Some "don't's" for the missionary meeting: Don't sing "Greenland's icy mountains" every time. Don't talk about a "penny collection" or a "collection" of any sort; call it "offering." Don't speak of "begging money."

Don't make it appear that the only reason your church has for doing missionary work is that it would be a shame to have the other churches do more. Don't fail to teach that our ancestors were heathen, saved by foreign missionaries. Don't always mention the heathen as "dying" and "suffering," until the children come to associate a missionary meeting with long faces and funeral tones.—*Morning Guide.*

—The ninth edition of "Die Bevolkerung der Erde" contains a list of 270 cities containing a population of more than 100,000. Of these the principal are:

London.....	4,415,958
Paris.....	2,712,598
New York—Brooklyn.	2,352,150
Berlin.....	1,733,543
Canton.....	1,600,000
Vienna.....	1,364,548
Wuchang-Han-Yang-Hau-Kau.....	1,200,000
Tokyo.....	1,155,290
Philadelphia.....	1,105,277
Chicago.....	1,099,850
Liangtan.	1,000,000
Si-ngan-fu.....	1,000,000

There are 23 cities numbering between 500,000 and 1,000,000.—*Bulletin of the American Geographical Society.*

—The Mohammedan paradise is a fairyland. To enter it the believer must cross 7 bridges, at each of which he must answer questions relating to his past life. Having crossed the bridges, he is at the entrance. There are 13 doors. The first act is to take a bath, which gives to the body great brilliancy. This abode of delight is built of bricks of gold and of silver, held together by a mortar of musk. Four oceans soothe the senses—one of water, one of milk, one of honey, one of wine. Waves of perfume envelop them, so powerful as to be noticeable 500 days' march away. Lastly come the castles of the houris—7 castles with 70 rooms, containing 70 state beds and 70 tables ready set, and in this castle 1,090,700,000 houris. This to each of the elect. He himself has 70 robes of green brocade embroidered with rubies and

topazes. Great prophet! let us all be Turks!—*Halifax Critic.*

—A missionary in Swatow deems it strange that young men from our theological seminaries can be content to share a village of 3000 people with half a dozen pastors of other denominations, when they might go to China and take the oversight of a field containing 200 or 300 villages.

—The curious fact is noted by Sir Samuel Baker that a negro has never been known to tame an elephant or any wild animal.

—It is not exactly carrying the war into Africa, but is an eminently proper thing to do when the Methodist preachers of Chicago respectfully petition the Pope to use to the utmost his all-powerful influence to put a stop to the persecution of Protestants in certain States of South America. Archbishop Ireland and Mgr. Satolli are asked to forward the same with their endorsement. And if any one of the three fails to perform his part in the matter, let the world mark the fact and recall the same when fine words are spoken by Catholic lips about our glorious American freedom of conscience.

—In a recent article, happily entitled "The Problem of the Unemployed in our Churches," Rev. F. E. Clark dwells, among other things, upon the unused powers of good citizenship, of fellowship, and of beneficence, and then expresses the hope that Christian Endeavor may do somewhat to utilize the mighty forces which now run to waste.

—Dr. A. S. Hobart, in *The Examiner*, waxes almost jubilant over the thought that perhaps in a day not distant some man of wealth may be inspired from above to do for Christian missions what Johns Hopkins and Peabody did for education. But, blessed as such a consecration of millions might be, even better results would ensue if millions should be persuaded to lay upon the altar such comparatively small sums as are within the compass of their ability.

—What can be the matter with the Clarendon Street Baptist Church, of Boston, of which Dr. A. J. Gordon is pastor, and which gave last year to foreign missions \$20,000, while its own expenses were between \$9000 and \$10,000, and this includes \$1300 to its poor? And what with another body of believers if this item tells the truth? "The Seventh-Day Adventists have a church at Battle Creek, Mich., composed of 1450 working people. Their average income is \$262. Yet their contributions to benevolent causes last year amounted to \$33,000. And recently, on the Day of Missions, no sermon was preached nor was there any pleading of any kind, yet the offering amounted to \$21,000!"

—The pastor of the Pilgrim Church at the Santee Agency, Rev. Artemas Elnamani, when he was informed of the needs of the American Missionary Association, spoke up in the utmost of sympathy, and said: "Why, I must go right out and speak to our people and the teachers, and have something done." And something was done. The last three year-books report for this church an average of \$319 for benevolences.

And when the freedmen were asked to help the same society, which was doing so much for them, one congregation walked in rain and mud from 5 to 16 miles in order to attend the special service. A widow with 7 children came without shoes and poorly clad, but she gave 15 cents—all she had!

—When the news reached England of the sudden death of Bishop Hill, the mother of another missionary who gave his life for Africa wrote to the Church Missionary Society: "You must know, even I know, what Africa means. It is literally the life laid down. At this moment I have two other sons in mission work in Africa, and I would not have them else-where. Those words of Francis Xavier express most happily what seems to justify the loss of precious lives. You may remember he says, 'While I can do anything to prove

the contrary, it shall never be said that the love of Christ is less constraining than the love of gold.' ”

—“Ye lacked opportunity.” So said Paul when, under the guidance of the Holy Spirit, he wrote his gracious letter to the Philippians. God counts up what we would do if we had the opportunity as well as what we do. “It was in thine heart,” He said to the disappointed David, who might not build the Temple. He knows all the beautiful temples within that never take shape without. He is satisfied with the heart. How much good would the widow with two mites have done had she possessed a fortune! He knows.”

WOMAN'S WORK.

—Dr. Pauline Root writes this in *Life and Light* with regard to the calling of young women as medical missionaries: “Cheerfully they enter the crowded zenanas; they sit down beside the young wife in her too early motherhood, showing her, not by any strained effort, but by the love of Christ which constrains them, that they love them and sympathize with them, and that they are strong to help. They go to dying women and gather them, poor, forlorn, dirty, forsaken, into their arms, and as they comfort them they point them to the only Physician who can help them. Beside the leper they tell of a land where there will be no more sickness and no outcasts; tenderly dressing the sore, aching body of the little child dying with small-pox, they win the love of the patient, sad-eyed mother. They carry healing to the outcast, despised widow, and they hesitate not to lay soothing hands on those so diseased that they are thrust out of their homes; for to whom else can these sin-burdened souls turn? The young woman doctor is the confidant and adviser, the friend and comforter of all classes—European, Eurasian, Hindu, Mohammedan, Chinese, and whomsoever she works for; and in them she finds some heart, some trace of “the angel in the marble.”

—Mrs. E. S. Williams inquires in *The Pacific*: “Wouldn't it be delightful if, somewhere within easy reach, we could be sure of finding help and information when planning a meeting, preparing a paper or a talk, or seeking instruction for our own individual aid and comfort, and where this work, now so often an uncertain, blind, indefinite, tiresome search, could be turned into a pleasure?” And then she goes on to suggest how easily, at what slight cost, the women of every community could have an excellent missionary library.

—The Woman's Foreign Missionary Society, of Westminster Church, Minneapolis, has contributed \$1000 during the past year, helping to support missionary workers in Africa, China, and Persia.

—Soon after the organization of the Methodist Woman's Foreign Missionary Society was formed Miss Isabella Thoburn's name was presented as a candidate for work. Her brother was already in the field, and so strong were her convictions of duty that she had resolved, if not sent by this body, to go as the representative of a sister society. Not 20 ladies were present at the meeting, and they had less than \$300 in the treasury—no more than enough for an outfit. At last Mrs. E. F. Porter, with thrilling earnestness, spoke of the needs of the heathen and of the peculiar fitness of the one who had offered to go. “Shall we lose her,” she asked, “because we have not the needed money in our hands? No, rather let us walk the streets of Boston in our calico robes, and save the expense of more costly apparel. Mrs. President, I move the appointment of Miss Thoburn as our missionary to India.” Every heart responded ‘Amen!’ and with united voice they said: “We will send her!”

—One woman made a gift of \$50,000 toward the erection of the Episcopal Church Missions House; one woman furnished the board room, another the library, another the offices; the joint offerings of women in many branches

of the auxiliary will furnish the auxiliary rooms and the chapel; from one branch comes a cassock and surplice and stoles, while individual gifts of women in different branches are providing the altar vessels and linen, the cross and vases, the service book and markers, the book rest, the credence and prayer desk, and the organ.

—The American Friends have a woman's organization which sustains upward of 70 representatives in the field, of whom over half have gone from this country, and are found in China, Japan, India, Mexico, Alaska, etc.

—The Woman's Board of the Methodist Episcopal Church, South, opened work in Mexico in 1881, and now has 13 missionaries, 5 boarding-schools and 4 day-schools, with 1217 pupils and 11 native helpers. Work is done at Laredo on the border, at Sutillo, San Luis Potosi, Cuahuahua and Durango. The property owned in this Mexican work is valued at \$105,000.

—In the United Presbyterian Church the "Junior Missionary Society" is a general title for all the different organizations of young people and children, such as Young Women's Missionary societies, King's Daughters, King's Sons, Boys' Brigades, Mission Bands, and all others of similar purpose, who are auxiliary to the Women's Missionary Society. Its object, as set forth in the constitution, is to arouse and develop an interest in the cause of missions among the children and young people of the church, of our own and other lands, to form the habit of systematic giving, and aid in the work of the Women's Missionary Society.

OUR YOUNG PEOPLE.

—General O. O. Howard, describing his life at West Point, tells how he braved the ridicule of the cadets by going to religious services and doing work in the Sunday-school. He said it cost him more to take his stand and run the gauntlet of their scoffs and sneers than it did later to face the cannon and

musketry of the battlefield. "But I gripped my Bible, shut my teeth, and went, for mother's sake."—*Zion's Herald*.

—There are 636 Student Volunteers now in the foreign field, and they are distributed as follows: North, South, and East Central Africa, 45; West Central Africa, 33; Arabia, 5; Armenia, 5; Austria, 5; Brazil, 32; Bulgaria, 8; Burmah, 24; Central America, 3; Ceylon, 4; China, 135; Corea, 38; India, 129; Japan, 88; Laos, 11; Malaysia, 3; Mexico, 17; Micronesia, 12; Palestine, 3; Russia, 33; Siam, 15; Syria, 13; Turkey, 19; United States of Colombia, 7.

—L. D. Wishard, of the Intercollegiate Y. M. C. A., thinks that the great need of the time in non-Christian lands is "an army of native allies to reinforce the missionaries, and the colleges of Asia furnish the material for this force in the 500,000 students who have been deatheathenized, but not Christianized. Higher education only rolls away the stone of heathenism, and, unless Christianity is ready to take possession, leaves the students a prey to materialism, alcoholism, opiumism, and all the other evils of infidelity. The time is now ripe, however, for projecting the college life of America into that of Asia."

—The seventh International Conference of the Railroad Department of the Y. M. C. A. was recently held in New York. Railroad officials and employes from all parts of the country as far west as Denver were present, more than 250 delegates representing 98 railroad associations, with a membership of 23,000, including 113 railroad secretaries and assistants. Railroad officials of all the trunk lines of the country attended the meetings, among whom were Cornelius Vanderbilt and Chauncey M. Depew.

—A recent issue of *Woman's Work for Women* tells of the origin and workings of a native branch of the Y. W. C. A. at Ambala, India, which sustains a Bible woman, who teaches in the neighboring

villages, and also by its good works stirred up an English branch to send out a second Bible woman.

—On the first Sunday evening in April, under the impulse from the St. Louis Christian Endeavor Union, 50 missionary meetings were held in as many churches in that city. Over 100 short addresses were made, and for 35 of the services the Union provided the speakers.

—The Presbyterian Endeavorers support 20 home missionaries: 4 in Alaska, 5 among the Indians, 4 among the Mormons, and 2 among the Mexicans. During January of this year these societies sent three times as much to the Home Mission Board as they did during January of last year. In February their gifts were four times as large as in the preceding February. The Sabbath-schools made a threefold increase in January, and did nearly as well in February.

—In Madagascar there are a number of Societies of Christian Endeavor. Two or three months ago a native minister, Andrianaivoravelona, went out into the country one Sunday to speak at a meeting of these societies. He took as his text the words, "Come thou with us, and we will do thee good," and urged those present to bring others to Christ. They agreed to do this, and eagerly set to work, and as the result of their effort 223 people have been baptized, and 38 have already become full members of the Church.

AMERICA.

United States.—Probably never before has so much good news of such a kind come from Utah as during the last few months. Revivals are really quite common which are genuine, thorough, and continue for weeks together. And in the main this is but the joyous harvest which follows from fifteen or twenty years of seed-sowing in the schools. Those who were children when first brought into contact with the

Gospel are now adults, and the truth has power over their hearts and consciences.

—Seventy years ago the American Sunday-School Union was organized. At the sixth anniversary, the famous "Mississippi Valley Resolution," with great enthusiasm, was unanimously adopted. In many respects it is the most important resolution ever adopted in America. It read as follows: "The Union, in reliance upon Divine aid, will, within two years, establish a Sunday-school in every place where it is practicable throughout the valley of the Mississippi." This action aroused the nation. The society has organized, on an average, four new Sunday-schools every day in the year for seventy years, the total number being 92,500. It has brought 4,480,000 scholars and teachers into the Sunday-school, which is an average of 63,285 each year. It has created and circulated nearly \$9,000,000 worth of religious literature. During 1893 were established 778 Sunday-schools in destitute communities in the Northwest, with 3853 teachers and 21,425 scholars.

—"The strongest church in the United States is probably at Old Chief's Village, Red Lake," says the *Minnesota Missionary*, "where the Rev. Mr. Willis, assisted by the Rev. Mark Hart (a native clergyman), is laboring. There almost the entire adult population are communicants. Before 1878 there was not one, nor, with the exception of the Old Chief and his brother, one who had ever seen a Christian church. All in the place were utter heathen, and they came over in a body. Has there been a similar instance in our country?"

—The *Spirit of Missions* for April, from which the last item is taken, is especially characterized by articles overflowing with the genuine spirit of missions, containing matters of fact and Christian sentiment of great value to Episcopalians not only, but to all who love the kingdom of our Lord.

—The seventy-fifth Annual Report of the Missionary Society of the Methodist

Episcopal Church for 1893 has just been issued, and shows an increase in the foreign missions of 10,749 members and 17,748 probationers. The conversions were 10,690, with no reports from Africa, North China, Northwest India, Bulgaria, and Korea. The Sabbath-school scholars have increased by 20,564.

—Our brethren of the Presbyterian Church, South, are to be congratulated upon having in their missionary force in Africa one of such gifts and graces as are possessed by Rev. W. H. Shepherd, a colored man, for some months in this country, where he spoke often over a wide area both South and North, always with the greatest acceptance to all, and recently returned to the Upper Congo. Could some hundreds or thousands of his spiritual and intellectual stamp be found among the freedmen, the problem of African missions would soon be solved.

Canada.—In his last annual letter Bishop Bompas, late of Athabasca and Mackenzie River, but now of the still remoter diocese of Selkirk, threatens to report the Church Missionary Society to the Society for the Prevention of Cruelty to Children on a charge of “starving and neglecting their own offspring, the Northwest America Mission, and leaving it out in the cold !”

—Well may Rev. Dr. Langtry, of Toronto, speak in *Harper's Weekly*, with loving reverence of various leaders of the Anglican Church in Canada, among them “Bishop Horden, living for forty years on the ice-bound shores of Hudson's Bay,” and “Bishop Bompas, who nineteen years ago passed into the regions to the north of the Arctic Circle, and has never once been outside of it since ; with no companions but Indians and Eskimo, living as they live, often almost starving for lack of food of any kind.” And he concludes, “If the Anglican Church is true to her opportunities and worthy of the heritage of heroism which her past history supplies, a glorious future is in store for her.”

—One of the largest home mission fields in the world is that under the care of the Canadian Presbyterian Church. Western Canada has an area as great as that of Europe without Russia, while the habitable part of it is as large as Central Europe. The Canadian Pacific Railway opened up this vast region, and immigrants are now pouring in at the rate of 30,000 a year. About one third of the settlers are Presbyterians. During the past nine years this church has planted 712 preaching stations, built 212 churches, and gathered into them 15,000 communicants. Now the work is growing too great for her own resources, and an appeal has been sent to the Presbyterians across the ocean for help.

South America.—Rev. James Millar, formerly of British Guiana, states that that country has a population of about 300,000, of whom 38 per cent are coolies imported from East India ; about 52 per cent are “blacks, Africans, and colored people ;” the remaining 10 per cent being made up of Portuguese, Chinese, Europeans other than Portuguese, and native Indians. The black people speak English, and are as professedly Christian as any white community. The heathen element is made up of the coolies from Calcutta and other parts of the Indian Empire, about 110,000 in number, and employed on almost every sugar estate in the colony ; and the aborigines estimated at 10,000. The churches that are at work in the colony are, in order of numbers, Church of England, Church of Scotland, Methodist, Congregational, and Roman Catholic.

—The Episcopal Church reports for its mission in Brazil 4 presbyters, 4 catechists, 4 candidates for orders, 90 communicants, 205 in the Sunday-schools, 65 in the parochial schools, and contributions amounting to 2224 milreis.

—Brazil is to have a sort of Robert College through the late John I. Mackenzie, of New York, who gave \$50,000 for the erection of a building at San Paulo, to be known as Mackenzie College, in which “God and His Word

should be forever honored," to be under the control of the Protestant college at that place. The Protestant college was chartered by the Board of Regents of the University of the State of New York in 1890, and is now in the third year of its regular college work. It is not under the Presbyterian Board of Foreign Missions, though intimately connected with its work.

EUROPE.

Great Britain.—According to recent statistics, at least a little cheering light begins to beam forth in places hitherto very dark. It appears that during the decade 1881-90 the migration from the country to the cities of England has fallen off at a rate really wonderful; to London, for example, from 302,121 during the ten years preceding, to 158,023. And further, that throughout the United Kingdom, and with all the growth of population, the number of arrests and convictions for various indictable offences is much less than twenty or thirty years ago.

—Another famed African explorer, Commander Cameron, follows Sir Samuel Baker to the unseen world. Between 1872 and 1876, while in charge of the Royal Geographical Society's East Coast Livingstone expedition, he crossed the continent from ocean to ocean, making a journey of nearly 5000 miles through the terrible unknown.

—Christian missions are likely to find in Lord Rosebery a valuable sympathizer and helper. He has recently given \$5000 to Glasgow to improve the condition of the poor, is a firm friend of General Booth's endeavors, and no doubt in every possible way will help on the fulfilment of his own prediction that "the politics of the future will be the politics of the poor."

—The Baptist Missionary Society publishes these encouraging figures setting forth the steady growth of its income: 1792, £13; 1812, £4857; 1832, £13,208; 1852, £19,117; 1872, £31,835; 1892, £72,729. The communicants in the mission fields now aggregate 61,652, and repre-

sent almost 250,000 redeemed from idolatry.

—The Church Missionary Society is able to write concerning the annual letters from the missionaries: "We do not remember any year in which they have been so full of tokens of the working of God the Holy Spirit in our missions."

—Since the death of Mr. Horniman, a merchant famous throughout the world for his tea, it has transpired that, having an intense interest in foreign missions, he conceived the idea of founding a "Missionary Home," in which candidates for the foreign field with no means of their own should be boarded and lodged free of charge. With this idea in view, he made over a sum of £20,000 to certain trustees belonging to the Society of Friends, of which sum £3000 was to be spent in providing and furnishing a building, and £17,000 was to form an endowment. A house in the north of London has been taken and furnished, a good library has been provided, and one room with single desk tables is set apart as a study.

—The United Presbyterians of Scotland stand among the happy few whose missionary receipts do not show a falling off. The figures are £84,138, as against £82,856 for 1892.

The Continent.—The American Seamen's Friend Society publishes an article by Rev. J. N. Lenker upon Danish missions for seamen. On a Bethel ship in Copenhagen Harbor services have been held since 1870, amounting to 130 in 1891 in Danish, 55 in English, 11 in Swedish, 10 in German, and 4 in Finnish, together with 172 visits made to the hospitals. The central society has 5 principal stations in foreign parts—London, Hull, Grimsby, Newcastle, Hartlepool, New York, and Sydney, Australia.

—The inveterate intolerance of "Pope and Pagan" dies hard, especially of the former. Rev. W. H. Gulick writes from Spain that, though after strenuous en-

deavor and long waiting, *permission* was received from the powers that be to open and dedicate the Protestant Church in Madrid ; since then, and without any reason given, the chief of police, acting under orders, has closed the main door.

—The Papal Society for the Propagation of the Faith, whose constituency is the Papal Church in all lands, in making report for 1892, gives the total of missionary collections as only \$1,329,543. Of this sum only about \$45,000 came from the pockets of Catholics in the United States. Missions in Africa received \$273,917 ; in Oceanica, \$126,448 ; in North and South America, \$90,631 ; in Asia, \$66,940, etc.

ASIA.

Islam.—Speaking of the value of hospitals in the Turkish Empire, a missionary writes, in *Life and Light* : “ The patients are from all parts of the country around, and of every nationality—Turk, Armenian, Kurd, Jew, Arab, and Greek ; some are from the better classes, but as a rule they are working people and often very poor. Many come from distant villages in the north or east, and from large cities also ; the poor people will sell everything they have, sometimes, in order to make the journey and be treated. One excellent thing in the hospital is this : that men of different nationalities and religions are received on exactly the same footing ; all are treated alike, and, rich or poor, all have to obey the same regulations. Turks become accustomed to eating and sleeping with Christians and Jews, and all learn to help one another and to sympathize with one another in a very friendly way. There is no democracy like that of trouble and suffering.”

—S. M. Zwemer, of the Arabian Mission, whose seat is at Bahrein, on the lower Euphrates, writes in January of a twelve days' tour to Hassa and Kateef, lying to the west, and of the outlook at Muscat, which to a considerable extent is under British influence. Thus far

the missionaries have not been seriously molested, and the sales of Bibles have been surprisingly large.

India.—When the census of 1881 was taken the Brahmins numbered 13,730,000. This exalted caste is divided, according to Sherring, into no less than 1886 classes or tribes.

—In addition to British India proper, there are native States to the number of 693 great and small. Under certain restrictions all these are ruled by Hindu or Mohammedan princes.

—The *Canadian Baptist* has a letter from L. D. Morse, of Bimlipatam, entitled “ Sights and Sounds in India,” and describing the thronging of thousands of Hindus at certain sacred seasons to the Bay of Bengal, in that vicinity, to plunge into the brine, that their many sins may be washed away. A Brahmin with a brass bowl is a necessary part of the proceeding, and after water has been poured by him on the head of the “ penitent,” with the jugglery of magic words to exorcise the demon of transgression and guilt, it is needful to deposit in his hands certain coins, the larger the more effectual the washing.

—The American Baptists believe in adding instruction to evangelization, and so have founded various institutions for higher education in the foreign field. Thus Insein, Burmah, has its theological seminary, and Rangoon its college. There is another college at Ongole, India, where we may be certain the Gospel will not be kept in the background, and a theological seminary at Ramapatam. In the institution first named Karens and Burmans are taught together, while four natives have positions in the faculty.

—A letter from Rev. E. S. Oakley, of the Mission to Lepers at Almora, tells of the baptism of 16 of these unfortunates, 12 of whom were men, and 1 at the age of eighty-three. In former years he had been a devoted Hindu, and had made pilgrimages to many sacred places.

—The Lutheran *Missionary Journal* (General Synod) publishes a parochial report from Nelaturn Samuel, a catechist, whose salary is 10 rupees monthly (\$36 per annum), and whose field covers 14 villages, with 8 prayer houses, 656 Christians, 183 communicants, 150 candidates for baptism, 173 boys and girls in school, etc. Besides this, for eight months he has wrought in another field about as large. One of his sons is a sub-catechist, while a second is a teacher.

—According to these figures, the Methodist Episcopal missions in India, represented by 5 conferences, and the growth of less than forty years, cannot be deemed a "failure":

Foreign male missionaries.....	95
Wives of missionaries.....	82
Missionaries, W. F. M. S.....	55
Native ordained preachers.....	150
Native unordained preachers...	567
Members.....	18,931
Probationers.....	36,345
Adults baptized in 1893.....	12,133
Children baptized in 1893.....	6,950
Day scholars.....	27,960
Sunday-school scholars.....	63,011

—Rev. E. G. Phillips, American Baptist, writes from Garo Hills, Assam: "We have just spent a Sabbath with a village which I first visited eighteen years ago—and what a contrast! Then the people were wholly given to demon worship and drunkenness, while the village itself was full of the filth of heathenism. But now what a miracle of a change has been wrought! Yesterday 117 assembled in Sunday-school, and together earnestly studied the Bible for an hour. At midday 357 old and young assembled to listen to the preaching of the Gospel, and never did I address a more intently interested company. The church, numbering about 320, support their own pastor, and, with the help of what may justly be called their share of school funds placed in our hands by Government, 5 village school-teachers. The church is alive for religious work; and this year more than

90 converts, mostly from neighboring villages, have been received by baptism.

China.—Why are not the Celestials wiser than we when they place the surname first and the personal name after it? Precedence is thus given to what has gone before, to the trunk of the tree—the individual is treated as an attachment to the family, the latest branch of the tree.

—"Some of the government officials in China are becoming 'westernized.' An illustration is given by a missionary in the following extract from his report: 'Both the civil and military magistrates regularly read the *Fukien Christian Advocate*.' At a recent literary examination the subject for thesis was, 'History of Christianity in China; Will it be an Impediment to Her in the Future?' Two Christians sent in theses which so pleased the magistrate that he required their publication in the paper."

—Dr. DuBose writes: "The Southern Methodists have 12 men, the Southern Baptist Convention 13 men, and the Southern Presbyterians 23 men in the field in China, and others under appointment."

—The *Christian Intelligencer* supplies its readers with a very acceptable photograph and historical statement of "the oldest Protestant church building in China, erected at Amoy, 1848." It was the fruit of the toil of Rev. W. J. Pohlman, who secured in America the \$3000 required. The material is brick. Mr. Pohlman perished at sea in a terrible gale. The dedicatory service was also his funeral.

Japan.—"One of the pleasures of being a Christian," said a Japanese, "is the freedom of Christian fellowship and the full confidence in the brethren. We Japanese are naturally suspicious, and cautious of how we speak out our real thoughts. But now when I meet a man with a Bible in his hand, we are acquainted at once, and are soon talking like old friends and exchanging the most secret experiences of our hearts."

—The Chief Justice of the Supreme Court of Japan is a Christian, and engages actively in Christian work in Tokyo, where he lives. He is president of the Tokyo Y. M. C. A., and attends all the meetings. At a meeting of the Kumiai churches last spring he entertained all the delegates at a social in his own home.

—Stated preaching services are held in connection with the mission of the German Reformed Church in 35 cities, towns, and villages in Japan, in 24 of which this is the only Protestant denomination at work. With 6 in the city of Sendai, the whole number of preaching places is 41, and 7 new places were opened last year.

AFRICA.

—Islam can scarcely match Christianity as a substitute for gross paganism. For a missionary writes: "Just now every heathen man and woman is carrying either a stick of a certain kind of wood, or a necklace of black hair or thread, for fear of illness, which is rife in the country. It appears that a certain Mohammedan teacher to the north has lost two devils, and does not know where to find them. They patrol the country, greeting people, and if you have not the orthodox stick or necklace, on return to the village you will change your sex. No instance has occurred yet, however, that I can hear of."

—Letters from Uganda up to September 7th have been received, and report "all quiet, and work going on well." From the time Bishop Tucker left, 110 had been baptized, of whom all but 1 were adults. This gives a total baptized since Christmas, 1892, of 316. There were 335 names (81 of them women) on the list of those under instruction for baptism. In a postscript Mr. Leakey says: "The king seems to be coming out as a great reader and seeker after the truth."

—On November 19th, 37 adults were baptized at Meugo, in Uganda, and some 40 others were waiting for their final instruction and examination before bap-

tism. A pleading letter from Zakaria Kizito, chief of Bulemezi, had been received, urging that Mr. Gordon on his arrival should go and reside at his place, where he had erected a church to which some 300 people gathered daily for instruction.

—There were 15 baptisms at Blantyre during December; of these 13 were adults.

—Writing on December 18th from Nyassaland, Dr. Hine says: "You will be glad to hear that we have managed to finish our house before the rains. It has thundered fearfully for some days, but as yet no rain has fallen. And now for the cost of house-building at Unangu. I find the cost of this house has been about 536 fathoms of cloth, or 1144 spoonfuls of beads, or 215 bars of soap (that is to say, about 72 yards!), or 1172 mugs of salt; or, in lawful English money, £26 16s." Such is the currency of interior Africa.

—Not everybody knows that Frere Town, hard by Mombasa Harbor, East Africa, was named for Sir Bartle Frere, the hater of slavery, and because he suggested that the English Church Society establish here a station, where slaves rescued from the Arabs should be cared for. And the contrast is amazing between the unutterable degradation and woe witnessed during the first years from 1874 onward, and the lives now sober, pure, and even devotedly Christian.

—The *Missionary Echo* of the Methodist Free Church reports that the Rev. T. M. Carthew received into the membership of the mission at Jomvu, near Mombasa, by baptism, 84 adults and 38 children—the first-fruits of the Gospel there—on October 4th, 1893, thus gathering up the results of his six years' work. At the neighboring station of Ribe the candidates for baptism number over 250.

—The Propagation Society has undertaken work on a comprehensive scale in Mashonaland, having an "almost unbroken chain of places visited among

the chiefs for 260 miles to the north through Fort Salisbury; and to the south of Umtali for 70 miles, and round Umtali one is being rapidly made. Indeed, round Umtali and to the south-west there is scarcely a chief who has not a definite understanding with us, and receives us; and our most eastern mission hut is right on the Portuguese border. As to the good which the missions are doing, it is the day of small things, when we go deeper than friendly intercourse. We have not one convert, and one boy only who is fit to be a catechumen; nor can I say that the effect of Christianity among them seems to be great. Certainly at Maconi's town I have seen 70 walk some distance to the service, and at Umtali I have had 39 Mashona and camp-servants in church; but when you realize that when twins are born we have not yet anywhere stopped their putting them into a pot and pouring hot ashes over them, or throwing them into a river, you will not expect too much."

ISLANDS OF THE SEA.

—On the large island of Malekula hard hearts are now beginning to break. Six years ago, when 2 missionaries from Victoria arrived among these 12,000 savages, no woman could be persuaded to enter a school-house. The men prohibited them from doing such a thing, as quite beyond a woman's province; they were downtrodden to the last degree, and their masters meant to keep them down. The tide has now begun to turn, and at the meetings for church and school as many women and girls may be seen sitting on one side of the frame building as there are men and boys on the other. In the case of the few who have taken a decided stand for Christ, the wild eye has become subdued, and the countenance is changed. One man is now helping his missionary as an evangelist.

—Some years ago an English captain of the Royal Engineers stationed at Singapore became so interested in missionary work among the Malays that he

resigned his commission, went home, spent some time in practical work in London, then returned to the Straits to work as a missionary, and has recently been ordained a minister of the Methodist Episcopal Church.

—The Presbyterians carry great responsibilities in Australasia, for their numbers are large, being almost 500,000 in 1891. Of these 166,911 are in Victoria, 141,477 in New Zealand, 109,383 in New South Wales, 45,639 in Queensland, 18,206 in South Australia, 9756 in Tasmania, etc.

—The Malagasy people are very fond of money. They love it, and long to possess as much of it as possible. But the love of Christ proves stronger than the love of money sometimes; and Mr. Hockett tells us in a letter from Fianarantsoa, in the south of Madagascar, that during a week of special meetings the native Christians of that town raised \$627, or £125, for mission work. This sum means for them about what five times the amount does for British or American Christians.

—The *British Weekly* gives the following as showing the missionary activity of the Madagascar Christians: (1) The Congregational Union, which represents the churches, 800 or 900 in number, in the central province of Imerina, and is the Malagasy missionary society for sending native evangelists to the distant heathen tribes of this great island; (2) a society for supplying preachers to the dark and ignorant villages of the central province, and for preaching in markets, etc.; (3) an association of medical students, and those who have taken their diplomas, for providing native medical missionaries for needy districts of the country; (4) an orphanage, having homes in the capital for boys and girls; (5) a woman's temperance society, in connection with the American women's temperance organization; (6) an auxiliary Bible society, for supplying the Scriptures gratuitously, and at cheap rates, where desirable; (7) the most recently formed, a tract society, for printing and circulating tracts.