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THE PARLIAMENT OF RELIGIONS: A REVIEW.

BY THE EDITOR-IN-CHIEF.

A famous American orator used to say that he had "but little foresight, but plenty of *hindsight*," the latter being found very trustworthy.

More than a year ago the Parliament of Religions took its place in history. Then, in common with many, we felt compelled to testify against the whole scheme, convinced that, at the very basis of it, there lay a blunder; and that, without impugning the motives of its originators and abettors, its final outcome must be evil rather than good. Before dismissing the matter, we cast a backward glance for a true *review*; and, instead of intruding merely our own judgment, let others also be heard from this forum of enlightened public opinion as to this attempted amalgamation of the one and only true faith and saving Gospel with the imperfect, iniquitous, idolatrous systems of so-called "religion."

I. Perhaps the Parliament of Religions was a mistake, first of all, in its *inadequate presentation and representation of Christianity*.

Some, who were promoters of the scheme, have since confessed disappointment and even chagrin that the true faith was feebly advocated, or appeared to disadvantage, while, on the other hand, heathenism and various systems of error are jubilant over their success.

There was a natural reason for the disadvantage at which Christianity was placed. The advocates of these foreign faiths were speaking to audiences in which were few who were competent to answer them, and where no reply or rejoinder was allowable. They were skilful masters of the art of presenting the best phases of their systems, and the only way to expose sophistry, fallacy, or even falsehood, was to have had the other side shown by equally competent parties. Such a course alone was fair to the hearers. Suppose, for example, the committee had provided two men equally able to present Buddhism; one, if they pleased, its high priest, the other, one of its most intelligent, fair-minded opponents. What if Sir Monier Williams could have set forth the radical defects of Buddhism, and so offset the

fascinating but falsifying glamour of its advocacy ! or if, after one third of the human race had been claimed for its adherents, Dr. Happer had exposed the shallow claim by his masterly proof that Mohammedanism, Confucianism, and Christianity each far outnumbers Buddha's followers ! Under plea of permitting no disputation, what assaults on Christianity, what erroneous statements went unchallenged !

No wonder the veteran missionary at Swatow remonstrates when three or four thousand American "Christians" shout themselves hoarse as bold flings are made at "Christian nations," unanswered ; and American—supposedly "Christian"—women, wild with delight, scramble over chairs and benches to get near Dr. Barrows's "right reverend" Shinto, who had been throwing mud at Christianity, and were, some of them, *kissed* by him !—a thing considered indecent where the "right reverend" exercises his priestly functions !

That sophisticated Hindu "monk," Vivekananda, among other applauded statements, said at Chicago :

"You come with the Bible in one hand and with the conqueror's sword in the other. You, with your religion of yesterday, to us who were taught thousands of years ago precepts as noble and lives as holy as your Christ's. You trample on us, and treat us like the dust beneath your feet. You degrade our people with drink, you insult our women. You scorn our religion, in many points like yours, only better because more humane. And then you wonder why Christianity makes such slow progress in India. I tell you it is because you are not like your Christ, whom we could honor and reverence. Do you think if you came to our doors like Him, meek and lowly, with a message of love, living and working and suffering for others as He did, we should turn a deaf ear ? Oh, no ! We should receive Him and listen to Him as we have done to our own inspired teachers."

As the *Madras Mail* remarked, these statements are only a mere echo of the usual cheap tirade against Christianity heard in India from the lips of every university undergraduate, at every street preaching, in every lecture-room, and sometimes read in the columns of the native journals ; but whose absurdity is patent even to every right-thinking Hindu, and therefore regarded as claptrap by the better portion of the educated classes.

If it were worth while to prick the bubble of this sophomoric bombast, we could easily expose the fact that there is nothing in it. It is easy to say, "You come with the Bible in one hand and the conqueror's sword in the other." *Who!* How many who heard or who will read these words ever were in India, ever handled a sword, or had any part in India's conquest ? Hundreds of thousands of Christians do not believe in a sword, and condemn utterly British rule in India, especially as represented by the East India Company !

"Your religion of yesterday !" as though the basis of our whole Christianity were not found in the promise of a redemptive seed, made in Eden ; and as though its ethical basis were not as old as the Decalog—ancient

as the Rig Veda. How about the "insult" to "our women"! As the *Madras Mail* again well says :

" We cannot say either that there is much propriety or good taste in this taunt coming from a *Hindu religionist* of any school. The *tu quoque* argument would suggest rather a crushing reply. Who have done most for the emancipation of Indian women from the disabilities under which they have labored for centuries—these Western religionists whom it pleases Vivekananda and his friends to taunt, or Brahmins and ascetics of different schools? Who has ended sutteeism and infanticide? Through whose influence are widow remarriages made possible in India? Where did the agitation against monstrous alliances between old debauchees of sixty and little Hindu girls of six originate? Who is it that lovingly give of their substance in order to send the sweet ameliorations of woman's woe into Indian homes?"

II. This Parliament of Religions was a mistake, in the *false impressions left on hundreds who attended it.*

Two classes of people were there : one composed of representatives of the various un-Christian and anti-Christian systems ; and the other, a miscellaneous audience mostly of nominal Christians. Upon both classes alike must have been made impressions lamentably erroneous and misleading.

What more mischievous result could there be than that which was in a measure inseparable from the very *fact* of the Parliament—an apparent levelling of all faiths to a common plane? Who can doubt that such an impression was produced who reads the reports and representations made by certain delegates, on their return to their own peoples? If American Christians would see themselves as they are reflected in the mirror of this Parliament, they would best read, for example, *The Pioneer*, published in India, wherein one Mervin-Marie Snell writes :

" America is starving for spiritual nourishment. In spite of the ignorance and provincialism of its upper classes, and the savagery of its lower, there are many souls everywhere throughout its great population who are thirsting for higher things—a thirst which Hinduism and Vivekananda are going to assuage."

In the *Chicago Herald* appeared the comments of a Buddhist priest who attended the Congress and construed it into a confession and concession of the failure of Christianity, and the desire of its followers for a more satisfactory faith. He says :

" There is no better place in the world to propagate the teachings of Buddhism than in America. Christianity is merely an adornment of society in America. It is deeply believed in by very few. The great majority of Christians drink and commit various gross sins, and live very dissolute lives, although it is a very common belief and serves as a social adornment. Its lack of power proves its weakness."

One of the Buddhists of Japan, reporting to a public meeting held in Yokohama on his return, said :

" During the meetings one very wealthy man from New York became a convert to Buddhism, and was initiated into its rites. He is a man of

great influence, and his conversion may be said to mean more than the conversion of ten thousand ordinary men; and so we may say that we made ten thousand converts."

Who this very influential convert is we know not; but it is very plain how these delegates construed the presence and reception of every form of religion as not only an acknowledgment of its truthfulness, but a tribute to its worth. So as to the papacy. Cardinal Gibbons affirms that the fact of his being asked to make the opening prayer was "not only a high compliment, but a circumstance of the deepest significance, a virtual acknowledgment that the Catholic Church is the rightful and supreme exponent and teacher of Christian truth."

In the *Japan Weekly Mail* appeared Mr. Nakanishi Gyuro's reflections upon the "Influence of the World's Religious Congress." We have seen nothing that more clearly shows the mischievous influence of this Parliament. He says:

"Far-sighted men from ancient times have longed for and looked for the day when all forms of religion should be united under the name Religion, and thus bring in peace for all mankind. This longing has at last begun its realization in the World's Congress of Religions. . . . The increase of free thought has compelled religious believers to see that all religions contain more or less truth, and that the comparative study of religions should be advanced. Hence the World's Congress. The results for Buddhism and Christianity have been the discovery that at their source all religions are one. As far as Buddhism is concerned there are these cheering facts. Hitherto, as studied in the West, Buddhism has been much distorted. The works of Oldenburg, Burnouf, Max Müller, and Rhys Davies treat only of the *Hinayana*, or Southern Buddhism. But in the Chicago Conference the *Mahayana*, or Northern Buddhism, was first explained to the world. It must have broken down many prejudices. The people of the West learned that Buddhism is not necessarily pessimism, atheism, mere philosophical speculation, or an obstacle to progress. It became also clear there that Buddhism may contain all other religions; that its profound theories do not conflict with science and philosophy. Yet, while at Chicago there was no fault found with Buddhist principles, many practical defects in the working of the faith were pointed out. This may be because, in the past, religious influences in Japan, in China, and in other Buddhist countries were not favorable. The trouble rests with faithless priests, not with the religion's principles. In the great Congress there was sympathy for the Eastern religion, and even some antagonism to Christianity. Mr. Joseph Cook failed in his attempted opposition to the East. This failure arose from the fact that the audiences were largely composed of free-minded men, and that Christians made assaults upon the Eastern faiths. Indeed, Christianity gained little and lost much in the World's Congress. On the religious world generally the effects of the Congress were as follows: It manifested the power of religion to the non-religious. It opened ways of intercommunication between all religions. It showed to the world much religious worth hitherto unknown in civilized lands. It was instrumental in breaking through the obstinate isolation of sects. It pointed out the religious tendency of the nineteenth century. It took away from proud Christianity its religious sovereignty, compelling Christianity to share this sovereignty with others. It laid the foundations for a future

religious unity. It disclosed the fact that peace and progress rest with religion. It gave a great impetus to the science of comparative religion.

"The Shinshiu agents at Chicago distributed, of five different tracts and volumes respecting their faith, over thirty thousand volumes."

If such false impressions were produced on delegates from heathen and Mohammedan lands, on the other hand what disastrously false conceptions of the actual condition of the heathen world were created and fostered in the minds of auditors generally!

J. Hudson Taylor says :

"The Buddhist women may, if they live 1500 virtuous lives, be born again a little boy and then have a chance of entering one of the nine heavens. There are eighteen hells, and to them the women, according to the Asiatic teaching, are consigned."

The *Truth*, published at St. Louis, says :

"The Rev. James Johnston has convicted Professor Max Müller of the grossest dishonesty in editing 'The Sacred Books of the East.' He charges and proves that the professor has omitted large portions without the slightest intimation that these had been left out, and, therefore, making a totally false impression as to the character of these books. When challenged, the professor frankly admitted that he had left out portions for the very sufficient reasons that if he had translated them, as they exist in the originals, he would have been persecuted for publishing obscene literature. Yet these are the books lauded to the skies at the Parliament of Religions amid the clapping of white-handed American women.

"The light of the Gospel shames into decency even when it does not convert. 'Inventions,' science, 'philanthropy,' of which infidels talk so much, why are they not found to any extent worth mentioning except in Christian lands? By a riverside in China there used to be this sign: 'Don't drown girls here.' Not till the Light of the world shone there did the government for the first time forbid the murder of girls under penalty."

Habitations of cruelty are found even in the land of the Vedas. Think of the *child marriages and child widowhood in India*. The results of these customs are appalling and incredible. There were, according to the census of 1881, 20,930,626 widows, of whom 78,976 were under nine years of age, 207,388 under fourteen years, and 332,736 under nineteen years! Over twenty millions of widows—more than the entire female population of the United States above three years of age!

Ramabai herself writes as follows :

"Throughout India widowhood is regarded as the punishment for horrible crimes committed by the woman in her former existence. . . . If the widow be a mother of sons she is not usually so pitiable an object; but the widow-mother of girls is treated indifferently, and sometimes with special hatred. But upon the child-widow in an especial manner fall the abuse and hatred of the community as the greatest criminal upon whom Heaven's judgment has been pronounced. A Hindu woman thinks it worse than death to lose her beautiful hair. Among the Brahmins of the Deccan the heads of all widows must be shaved regularly every fortnight.

The widow must wear a single coarse garment, and eat only one meal a day, and never take part in the family feasts. The relations and neighbors of her husband call her bad names, and curse her as the cause of his death. She is always looked upon with suspicion, lest she may some time bring disgrace upon the family by some improper act. She is closely confined to the house— forbidden even to associate with female friends. . . . Her life, destitute of the least literary knowledge, void of all hope, empty of every pleasure and social advantage, becomes intolerable—a curse to herself and to society at large.”

Rev. W. R. Boggs, D.D., after fifteen years among the Telugas, comments on the show of heathenism at Chicago :

“ Men have set before themselves an ideal heathen religion that never existed. There ought to have been a fuller exhibition of Hinduism at Chicago. There should have been a Temple of Kali, with a statue of the goddess adorned with a necklace of skulls. There should have been an idol car such as exists in every village of Burma, covered with obscene figures. There should have been ‘ holy men,’ unwashed, filthy, almost naked, and grossly immoral. There should have been dancing girls, by caste and profession and practice, prostitutes. These are parts of Hinduism. Talk about comparative religion is nonsense. As well talk of comparative deities or comparative universes.”

III. This Parliament of Religions was a mistake, in *establishing a bad precedent*. Already it has instituted a new order, and we are likely to have a series of such parliaments, as a new feature of the world’s evolution toward a perfect state, or, as a quaint missionary insists on spelling it, *devil-opement*. At Long Beach, in August last, a parliament was held on a small scale, every day being given to the presentation of some of the world’s religions, addresses being made by very “ distinguished clergymen.”

The original parliament had scarcely adjourned when the air was full of the rumors of the new religious brotherhood, whose platform was to be broad enough for Christians, Hebrews, Agnostics, Confucians, and Pagans to stand in loving fellowship ; and the “ Christians” were to include Universalists and Unitarians, all sects and no sects, Hicksite Quakers, Swedenborgians, and disciples of Ethical Culture !

The Associated Press announced :

“ The system of organization has already been formulated, and the plan on which it will be promulgated is broad enough to include every member of the Parliament of Religions. To its fellowship all who desire to promote love, righteousness, and truth in the world will be invited. A number of liberal Chicago preachers have taken an active interest in the work of founding the new church, and it is a matter of but a short time before it will be an established institution. It will be without a creed. The constitution upon which the organization will be built will say that religion is natural, progress a necessity ; true religion a matter of life, not doctrine ; of character, not creed. To promote such a religion, to help progress and to benefit the world will be the objects of the new organization.”

Protop Chunder Mozoomder, leader of the Brahma-Somaj, proposes a permanent council, one half sitting in India and the other in Europe; and a new periodical to represent the views of all denominations of the world.

Bishop Newman calls for two Parliaments of Religion in the year 1900, to usher in the twentieth century, one of which is to be composed of representatives of all religions known to man.

“They shall not come as eulogists of founder, or creed, or ceremony, but to ascertain two things: What we have in common in faith and practice, and wherein we differ, and whether such differences can be adjusted. It would be a question worthy of such a Parliament of the World to consider whether there is a place in the Christian Pantheon for the Brahman, the Buddhist, the Parsi, the Confucianist, and the Mohammedan.”

The example thus set in America is contagious. In Japan, in 1895, in connection with the eleventh centenary of the elevation of Kyoto to the rank of a royal residence, there is to be a Parliament of Religions in which every religious community in the island empire, including all Christian denominations, is invited to participate. Services will be held all day long, and interpreters provided for those who need them. It will be “religion in a show-case.”

IV. This Parliament of Religions was a mistake in *exalting some parties into an undue, undeserved prominence*, and in actually helping to *propagate false faiths*.

Reputation and notoriety widely differ, though often confused. This gathering at the Western metropolis lifted to a false level not a few who at home enjoyed no such distinction. We are told of certain visitors from India who were “lion-*ce*” at Chicago; the term is, unfortunately, too suggestive of a much inferior beast that, according to the fable, strutted about in the disguise of a lion’s skin. A true lion never needs lionizing.

The *Christian Patriot*, of Madras, states that, save two or three, none of the representatives of India who took part are “even known by name to their countrymen; and yet they have been treated as the highest representatives of Hindu thought, and every sentence uttered, whether containing sense or not, seems to have been received with vociferous applause.”

This is the first time we hear of Swami Vivekananda, who, on rising to speak, addressed those before him as “Sisters and brothers of America,” and gave himself out as belonging to “the most ancient order of monks the world has ever seen.” This impostor, who posed as a teacher and exemplar of morals, far outshining Christian ethics, is thus referred to by the *Indian Review* of Calcutta:

“Swami Vivekananda *alias* Baboo Norendra Nath Dutta, B.A. Until we had heard from Chicago, we were not aware that we had such a genius among us in Calcutta as it now seems we have. It only proves the words of Jesus, ‘A prophet is not without honor save in his own country.’ More than this, evidence of the truth of Christianity we have in our Swami. What he taught as Hinduism, and what gave power and influence to his words, was the large admixture of Christian truth which he received as a

student in one of the Christian missionary colleges of Calcutta ; and truth too which is the very opposite of the error which is the foundation stone of the Hinduism which he professed to teach—viz., the brotherhood of man, and the lordship of God over the conscience. The caste system of Hinduism antagonizes both, and persecutes, as far as the Christian government permits, any who choose to act under the influence of either. A man who chooses to cat with a brother man, or to obey his enlightened conscience in the matter of religious duty, and is baptized, will, by Hinduism, all over India, be persecuted to the death of his soul and body ; and yet this Baboo goes across seas and continents to tell the Parliament of Religions that Hindus do not persecute, and that Hindus love all men as brethren."

This Parliament of Religions thus built a *basis for a propaganda of foreign faiths*. It gave both occasion and encouragement for the propagation of false systems not only in heathen territory, but in Christian lands.

Nor was the opportunity lost. The doors of the Parliament had scarcely shut before a "high-caste Brahman" was giving lectures in various cities, comparing Christianity and Brahmanism, to the disparagement of the former and the glorification of the latter. Meanwhile the newspapers, chronically eager for a sensation, gave these lectures a notice exceeded in prominence only by sporting news ; perhaps because they ranked them with other contests, in which the main object is to defeat an antagonist at all hazards and by any means, fair or foul. The result was notoriety for men who otherwise had stayed in the obscurity they deserved. More than this, not every one who heard this Brahman was fitted to expose his sophistries and falsehoods ; and some who were, felt unwilling to give him the indirect advertisement of a public rejoinder. He could have been triumphantly refuted at every point, as is proven by the fact that in one city alone four missionaries, long residents in India, gave counter testimony which utterly contradicted and demolished his misrepresentations. But the evil was done already, and truth never overtakes swift-footed error. The lecturer had got his "fifty cents a head," and gone. This man, and not a few like him, availed themselves of an enthusiastic reception at Chicago, as a general letter of introduction and commendation to the American public, with full license to abuse missionaries and asperse the faith they preach ! One of these lecturers, already referred to as leader of the Brahmno-Somaj, who claims to represent "Indian theists," it is now proposed to place in the unique position of a missionary in his own land, contributions to be annually sent from this country for his support and the supply of publications to be used in spreading his doctrines !

Mohammedanism also undertook, shortly after the Parliament, to propagate its tenets. A Mr. Nabakoff, in New York, proposed to describe the progress of Islamism in the United States before a mixed audience of Persians and Turks, Englishmen and Americans. He did not say much about the spread of the Moslem faith, however ; he rather used the opportunity to assault the faith of Christ. He wrested Bishop Potter's word as to the

strength and superiority of Mohammedanism into an argument in its behalf, and that brought a rejoinder from the audience that there would be more converts from the false prophet to Christ but for the death penalty attached to such conversion.

V. This Parliament of Religions was a mistake, *in substituting laxity for liberality*. Charity is not tolerance of error.

We have heard of a certain man who described the change in his condition after conversion by saying, "Before that I loved the devil and hated the Lord; *now I love them both*." Is it no misconception of the love which is the royal law, if we construe it as implying indifference to fundamental distinctions? Does charity preside in a conclave where the religion of Christ sits without protest on equal terms with many whose tenets and practices can be traced only to the devil whom they worship?

It is all well enough to talk in vague encomium about the "light of Asia;" but the fact still remains that, notwithstanding, dense darkness covers the lands where it shines. Bishop Brooks, the broad churchman, greatly disappointed some of his "liberal" friends who expected him to deal very reverently with the ancient Oriental forms of faith and worship, when his "Letters of Travel" unveiled the enormity and deformity of heathenism, the debasing superstition and repulsive obscenity gilded over by religious names and worshipped in religious fanes. Even in the holy city, Benares, he stumbled at every step on a temple with a hideous idol, and ignorance muttering prayers to Vishnu or Siv.

Mrs. Isabella Bird Bishop writes :

"We are getting into a sort of milk-and-water view of heathenism; not of African heathenism alone, but of Buddhism, Hinduism, and Mohammedanism also. Missionaries come home, and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When travelling in Asia it struck me very much how little we heard, how little we knew as to how sin is enthroned and deified and worshipped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. It is astonishing to find that there is scarcely a single thing that makes for righteousness in the life of the unchristianized nations. There is no public opinion interpenetrated by Christianity which condemns sin or wrong. There is an infinite degradation of both women and men. The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression, and official corruption. There are no sanctities of home, only a fearful looking for in the future of fiery indignation from some quarter, they know not what; a dread of everlasting rebirths into forms of obnoxious reptiles or insects, or of tortures which are infinite, and which are depicted in pictures of fiendish ingenuity."

VI. The crowning mistake of this Parliament of Religions was the fatal blunder of at least implying that *salvation is not in Christ alone*. And in so far, the Parliament was and still is the foe of Christian missions, and has already done measureless harm.

The Christian faith was there held up as one—albeit the *best*—among many religions. No doubt God "has in every nation those who work

righteousness and are accepted with Him ;" but it does not follow that this is in consequence of the false faiths prevailing among those nations ; it is, rather, in spite of them. If God is no respecter of persons, He is quite as little a respecter of the so-called religions of the Moslem, heathen, and pagan world.

Such parliaments will never turn men from errors and idols to serve the living and true God and to wait for His Son from heaven ; they will, rather, entrap victims of superstition in a false security, and lull them to sleep on the brink of ruin. What would Peter, John, Paul have said had they seen disciples in their day fraternizing, as co-religionists, with the heathen peoples against whom they testified, and degrading the God and Father of our Lord Jesus Christ to the level of Brahma and Buddha, Zoroaster and Confucius, and the mystic nonsense of theosophy !

We greatly mistake if the ultimate effect of this Parliament be not to make the followers of other systems arrogant and boastful, and raise new walls of adamant between Christian missionaries and those whom they seek to convert. While American "Christians" (!) are proposing to furnish means for the propagation of the Brahma-Somaj, one of the teachers of this faith defines it as "*Unitarianism plus spirituality*," a definition which implies a thrust at Unitarianism as so deficient in the spiritual element as to need an imported article from India to supply the lack ! This is but one sample of the assumption and impertinence manifested by a sect abroad toward the very parties who at that moment extend the hand of fraternity. There is an acceptance of the proffered hand from before, and at the same moment a kick from behind !

Dr. Ashmore, of China, writing on "The Aftermath of the Parliament," says that "these Hindu pundits, Mohammedan apostles, Buddhist priests, and Shinto "right reverends," as Dr. Barrows calls them, have come back to flaunt their garlands in the faces of Christian converts and boast of the triumph they achieved at the expense of missionary teachers."

If this Parliament was a normal development, what room is there for any aggressive missions in the lands whence these delegates come ? At that gathering Christianity was seen apparently courting other forms of faith, as though needing somewhat to supplement and complement its own deficiencies. With what grace or even decency can such Christianity now turn about and push a vigorous campaign of conquest in the territory where such other faiths hold the fort !

Mrs. Besant, herself a devotee of esoteric Buddhism, boasts of the success of Hindu philosophy and theosophy : "We have for years sent hosts of missionaries with millions of money to convert the Hindus, with very little success. Now they send over a few men at slight expense, and have converted everybody" !

The *Indian Standard* calls the Parliament of Religions "a colossal mistake," and remarks that the incidental good which may come from it will be far more than offset by positive and serious injuries. And it adds :

"We are filled with mortification when we hear of the applause that greeted the empty platitudes with which skilful pleaders covered the weakness of their themes, and when we learn that the most popular speaker of the Parliament was the man whose shameless mendacity is shown up in the article elsewhere quoted from a Chicago newspaper. Saddest of all is the placid credulity with which even presumably wise men accept the statement that all religions hold in common at least the two great truths of the fatherhood of God and the brotherhood of man. Will some one please tell us where they are to be found in the religions of India except as borrowed from Christianity?"

There must be some reason for the vigorous protests which we have received in personal letters from leading missionaries of the world.

One, a veteran whose name and fame are world-wide, wrote, immediately after the first editorial article on the Parliament appeared in these pages:

"I thank you for your article on the Parliament of Religions. It expresses exactly my views. It is timely, and you have done the work well. I never had the least sympathy with that Parliament, and consider it a mischief in every point of view. I should deem any participation on my part in such a parliament as treason to Jesus Christ, and would rather be burned at the stake a thousand times than be guilty of it."

Another foreign missionary writes, thanking the editor for the plain testimony against the Parliament, and says:

"The position taken will be criticised as narrow and exclusive, thereby turning the attention of Christian people from the measureless mischief which the Parliament has already done to the cause of Christ. . . . Missionaries, I have been told frequently, are too much prejudiced against non-Christian religions, and their opinions on this subject do not count for much (so it is supposed by the promoters of the Parliament); and this is why many of them have remained silent. Besides, those who promoted the movement were not disposed to listen to any advice from the missionaries. Had they done so, the Parliament would never have taken place, or would, at least, have assumed a very different character. Now that the experiment has been tried, it is no longer possible to deny the great injury done both at home and abroad. And it might be well once more to hear from the missionaries, who, I think with few exceptions, will be found to endorse every word that you have written."

Few missionaries have deserved a higher rank, both for intelligence and charity, than Dr. William Ashmore; yet no man has written more vigorously in remonstrance against the Parliament. He regards it as having surrounded these representatives of foreign faiths with a halo of glory never investing them in their own lands. This veteran in the Chinese field deserves to be heard; and his words vindicate those who have conscientiously opposed this Parliament and any reproduction of it. He boldly says that at Chicago was figuratively repeated the offence of Baal-Peor:

"Ministers of the faith of God's elect flirted with the daughters of Moab. Israel danced with Baal. If this had been because that historic head of a pagan system had uttered some sentiment in unison with the great essentials of our faith, or had spoken some of those 'inexpressible

longings' for a deliverer, of which we read so much and hear so little, an excuse might be made; but no, it was when he railed out his accusations which reflected on Christians and their work of missions. That intensifies the shame.

"You at home will have your ill harvest out of this—briers and thorns and thistles. Worst of all, the thorns and thistles will trouble most those who had nothing to do with the affair. But it is certain, further, that there will be an ill harvest out here. These men, so lauded in Chicago, are the resolute and persistent enemies of the salvation we preach. They, and the men of this class, stand between us and the millions and millions of votaries who follow them. They organize and mobilize resistance to the truth as it is in Jesus; they baffle us by their schemes; they ridicule us in their speeches. Nor is this because they do not know; they do know what we preach, and they hate it accordingly.

"The Buddhist hates the idea that a man can be saved only by the merit of Christ; he scorns the idea of a living God. The Hindu hates and scorns the brotherhood of disciples in Christ Jesus; he hates with a bitter hatred any challenge of his lordly self-sufficiency. Now the men who come back from Chicago will have a wonderful story to tell of their reception. It will be exaggerated immensely in the repetition. They will tell what the newspapers said; they will tell how they were applauded; they will tell how the crowd almost fought to get near them to touch the hem of their garments; they will tell how their high-priests were saluted by the highest titles in vogue among Christians at home; how the spirit of Buddha was represented as hovering over the place equally with the Spirit of Christ, and how they themselves, one and all, Buddhists, Hindus, Mohammedans, agnostics alike, were hailed as envoys extraordinary and ministers plenipotentiary in the kingdom of God. All this will be told and magnified, until it will appear that a multitude of the American people are ready for Buddhism, and that American missionaries have sadly misrepresented the land they came from. To these stories hundreds of thousands of Buddhist priests in India, Ceylon, Burma, Siam, China, Japan, and Tibet will become the absorbed listeners. For years to come it will be slowly collating through the three or four hundred millions who are under the influence of Buddhism, and working mischief which the good Christian men who got up that kind of a Parliament of Religions could never have foreseen.

"And now one thing is certain. Missionaries out here must find themselves for a fresh struggle. The Chicago Parliament will render it necessary. Heathenism gets an occasional bolstering up from the West. Sir Edwin Arnold, Madame Blavatsky, Colonel Olcott, and various others have done a little. But the stimulus they have given will be as nothing compared with that which the Buddhist priesthood will derive from the work of Dr. Barrows, Mr. Bonney and their 'advisories.'

"In Japan the effect will be seen first and strongest of all. There are eighty thousand priests there—so it is said—and they are on the alert. They have been in a panic of late, but they have been rallying their forces. Now a high-priest comes back to them laden with honors received from a land that sends out missionaries; aye, and honors bestowed by Christian preachers—headlights in Zion. Let the missionaries abate their claims. The men who went abroad as representatives of the Buddhist and Shinto faiths in Japan have been hailed as 'ministers plenipotentiary of the kingdom of God.'

"We deny it. We deny it utterly. They are not 'envoys extraordi-

nary and ministers plenipotentiary of the kingdom of God' at all. Who made them such? Where and what are their credentials? We challenge their friends to the proof. None of all the great missionary body ever laid claim to, or would accept, such an arrogant designation. Not even the mighty Paul would talk that way. An 'ambassador for Christ,' he did once call himself—and only once—but an 'envoy extraordinary and a minister plenipotentiary'—never!

"If these Buddhist and Shinto priests, who were panegyricized and canonized in Chicago under Dr. Barrows' supervision, are ministers plenipotentiary of the kingdom of God, then so are the hundreds of thousands of priests, monks, bonzes, and fakirs behind them whom they represented. Ministers of the kingdom of God, forsooth! Say that to a missionary who has lived among these priests, and who knows their ways, their manners of doctrine, their idleness, their pride, their hypocrisy, their false-late habits of life! Those old questions of the Apostle Paul are not yet superseded. We quote them again. He that hath ears to hear, let him hear: 'What fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial? What part hath he that believeth with an infidel? What agreement hath the temple of God with idols?' The apostle varies the question under five different forms. He is in earnest in what he says."

In *The Independent* was published a letter from Rev. J. L. Dearing, a Baptist missionary in Japan, which shows one instatement of the evil results of the Parliament. It should be put on record:

"The Buddhist representatives from Japan in attendance at the Parliament of Religions have returned, and their reports show what effect the great convention really had upon the representatives of the various religions there assembled, and also what the second-hand effect is upon the people who listen to the reports brought back. Soon after the return of the Buddhist orators and representative men a public meeting was called under the auspices of the Buddhist Young Men's Association in Yokohama, an organization copied after the Young Men's Christian Association. Some seven hundred people were gathered in one of the largest theatres in town, and from ten o'clock in the morning till about seven at night continuous addresses were given by one after another, recounting the reception they had received and the impression the meetings had made upon them.

"The two chief speakers were Bourin Yatsubuchi and Shaku Soyen. The former is a priest of Kamakura, and a graduate of the college of which Mr. Fukuzawa is the head in Tokyo, a man well versed in modern learning and a scholar of no mean ability. He was one of the speakers at the Parliament in Chicago. Shaku Soyen, also one of the speakers at Chicago, is a great scholar, and is regarded as the most talented priest in Kiushiu. Some eight others occupied some time in giving their impressions. Among the statements that were made by the priests were the following:

"When we received the invitation to attend the Parliament of Religions our Buddhist organizations would not send us as representatives of the sect. The great majority believed that it was a shrewd move on the part of Christians to get us there and then hold us up to ridicule or try to convert us. We accordingly went as individuals. But it was a wonderful surprise which awaited us. Our ideas were all mistaken. The Parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our

religion, and to learn what the best religion is. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western peoples had lost their faith in Christianity and were ready to accept the teachings of our superior religion.'

"These remarks and more like them were received with great applause by the enthusiastic audience. They will be thoroughly believed by the masses of the people, for whose benefit meetings are to be held here and there throughout Japan to spread these interesting reports. The educated classes, as a rule, know too much to believe such statements, but the effect upon the lower classes will be to strengthen the power of Buddhism and to neutralize the influence of missionaries and native Christians.

"Said an earnest, intelligent young Japanese Christian man: 'How could American Christians make so great a mistake as to hold such a meeting and injure Christianity as the influence of those meetings will do in Japan?'"

"With charity toward all and malice toward none," we now dismiss the Parliament of Religions from these pages, praying God that such a gathering may never again give occasion to the enemies of the Lord to blaspheme:

BABISM—ITS DOCTRINES AND RELATION TO MISSION WORK.

BY REV. J. H. SHEDD, D.D., OROOMIAH, PERSIA.

In the Parliament of Religions Mormonism was not represented. In the opinion of some it should have been, for it purports to be a message from God and it has many myriads of followers. The same is true of Babism, the new religion of Persia. It is a product of the present century; it claims to be a new revelation; it has its own literature and martyrs and enthusiastic propagandists and many myriads of believers. If one is to judge between the coarse deceptions of Joe Smith and the gentle character of the founder of Babism, the palm must be given to the latter. The latest expounder of this faith is Edward Granville Browne, of Cambridge University. He is in sympathy with Persian life and modes of thought, and has a most amiable feeling toward the Babis. He spent a year in Persia, living mostly among them, and visited Beha in Acre, and has given us a full explanation of their books and spirit. See his "Year among the Persians" and "Traveller's Narrative to Illustrate the Episode of the Bab;" also the Journal of the Royal Asiatic Society for 1889 and 1892. A good review of these works is given in the *New York Independent*, May 17th, 1894.

It is not my purpose to reproduce the history here, except in outline sufficient to give the reader a basis for understanding the doctrines and bearings of this new faith.

The two personages upon whom the faith is founded are Mirza Ali

Mohammed, born 1820, died 1850, the Bab ; and Mirza Hussein Ali, born 1817, died 1892, called Beha.

The series of causes leading to this movement must be sought in the Persian form of Islam. Persia is the land of the twelve Imams, Ali and eleven of his descendants. They are supposed to possess a peculiar Divine ingredient in their creation, the *nur* or light from the Divine essence. The yearly passion play keeps alive the love of Imam Hussein. The twelfth Imam, called the Mahdi, or guide, is believed to have disappeared and to live in concealment, one day to come forth with a splendor and power that shall dazzle and subdue the world. The longing expectation of the Persians is the reappearance of the Mahdi. The shrines of several of the Imams are at Kerbela, near Bagdad, and there is the central school of the Sheah sect. Every age new expounders of the Imamat arise with new theories, and often with the wildest vagaries. Sheikh Akhmed was one who taught early in the present century. He was a genius in speculation, and gave name to the sect called *Sheikhis*. His doctrine was that if we could but discover the key we should find all knowledge locked up in the Koran. To discover the inner meaning of the Koran he applied cabalistic methods to the Arabic letters. He exalted Ali to a place of worship and as God's agent in the creation of the heavens and the earth. He was sure that the Imams visited him in his dreams and gave him special communications of their will, and he hinted that the Mahdi would soon return. When he died in 1826 his pupil, Hadji Seyyed Kazim, received his mantle, and raised a more intense expectation of the speedy appearance of the Mahdi. Among those who attended his lectures and drank deepest of his teaching was Mirza Ali Mohammed, the Bab. In the Sheikhi teaching Mr. Browne notes three points : " Extreme veneration for the Imams, who are regarded as incarnate attributes of God ; the belief in spiritual communication with them and instruction from them ; and the denial of a material resurrection in the sense held by Mohammedan theologians." Here was in part the germ from which the Bab developed his system. Another germ was the ever-recurring pantheistic longings of the Persian poets, especially in the *Mesnevi*. The fatalism of the Koran is but a form of pantheism, for God is the sole agent in both the good and the evil in the world. The mysticism of Persian poets charms the meditative mind to accept and enjoy the conception it presents of God, as essentially and ineffably pure, holy, and beautiful, and to long for absorption as waves on the surface of being into the ocean that is God.

The following is an outline of the careers of the Bab and of Beha :

October 9th, 1820, born at Shiraz, Ali Mohammed. In his boyhood he was amiable and given to thought.

1837 was sent to Bushire to conduct his father's mercantile business. Sooa after made a pilgrimage to Mecca and thence to the shrines near Bagdad. Here he became the disciple of Hadji Seyyed Kazim.

1843 died Hadji Seyyed Kazim. The question arose who among his

pupils should be his successor. Some followed Karim Khan, of Kirman, who still is the head of the Sheikhis and bitter enemy of the Babis. Ali Mohammed returned to Shiraz and made another pilgrimage to Arabia. He wrote a treatise on pilgrimages.

May 23d, 1844, at Shiraz, he announced himself as the successor of his teacher, and as, moreover, the *Bab* or gate to the true knowledge of God. About this time he compiled two works in Arabic expounding his doctrine; won his first disciples from among his fellow-pupils of Seyyed Kazim, and sent them to propagandize his doctrines.

September, 1845. By this time the Mohammedan clergy were alarmed at the spread of the new sect and secured his arrest.

1846. A plague broke out in Shiraz, and in the confusion the Bab escaped to Ispahan and was well received by the governor there.

1847. This governor died, and his successor arrested the Bab and sent him to Teheran. Near Teheran a number of believers came out to meet him. Among them was Mirza Hussein Ali, then aged thirty, afterwards called Beha.

The king, Mohammed Shah, fearing to keep the Bab among his disciples, sent him to the remote castle of Maku, near Mount Ararat, where he remained in prison till near the time of his death.

October 5th, 1848. Mohammed Shah died and was succeeded by the present king, Nasuru Deen Shah. Formidable insurrections of Babis arose in Mazanderan, at Yezd, Niriz, and Zengan. Thousands of the Babis died fighting with reckless daring, especially in Zengan, where they defied the power of the Shah for several months. Meanwhile, the Bab in his imprisonment composed his voluminous works.

1850. The government at Teheran determined to strike terror into the ranks of the Babis by putting to death their head. He was removed for a time to Chara, a castle near Salmas and Oroomiah, thence was taken *viâ* Oroomiah to Tabreez.

July 15th, 1850. The Bab was executed in Tabreez. He and one of his disciples were suspended by ropes, and a file of Christian soldiers of Oroomiah fired a volley. When the smoke cleared away the dead body of the disciple was there, but the Bab was gone. The bullets had cut the rope and freed him. If he had cast himself on the people and appealed to his escape as miraculous, the sympathy was so great that probably he would have been saved by the people; but he fled into a guard house, was soon discovered, and at the second volley he died.

Mirza Yahya, under the title of *Subh i Ezel* (morning of eternity), became the Bab's successor. He is younger half-brother of Beha, and still lives in exile in Cyprus.

1852. Three Babis attempt to assassinate the Shah. This results in more severe persecution. The leading believers are put to death or widely scattered. The poetess and heroine, Kurratu l'Ain, is among the martyrs. Mirza Hussein Ali narrowly escapes the same fate.

1852-62. The chiefs reside in Bagdad. Subh i Ezel is the recognized head, but his brother (Beha) takes the most prominent part in the organization and conduct of affairs. He wrote the "Ikan," an apology of the new faith, which is regarded as very able and convincing.

1863. The Turkish Government at the request of the Persians removed the Babis from Bagdad to Constantinople and thence to Adrianople.

1865. Mirza Hussein Ali announced himself to be the one predicted by the Bab. He takes the title *Beha Ullah* (glory or brightness of God). He calls upon his brother, Subh i Ezel, to accept his claim, and a very bitter feud breaks out between the two factions called Ezelis and Behais. Two of the former and one of the latter were killed.

1867. The Turks decided to separate the two factions. The Ezelis were removed to Cyprus, the Behais to Acre, in Syria.

1867-92. Beha resides at Acre in a palace surrounded by orange gardens and provided with every luxury by his followers and visited by them. His epistles and messengers visit every part of Persia and Asia Minor.

May 16th, 1892. Beha passes away and is succeeded by one of his sons.

THE BOOKS AND DOCTRINES OF THE BABIS.

The genesis of the Bab's teaching we have already discovered in what he learned of the Sheikhi doctors mentioned above, and from the mystic poets. The gross corruptions and cruelty of the Sheah or Persian established religion furnished the occasion and prepared the soil for the attempted reform.

The writings of the Bab are said to number more than a hundred treatises, including many thousand stanzas of poetry.

The books that specially claim attention are :

1. "Ziyaret Name," written before he claimed to be the Bab. It gives instruction as to the mode of worship at the shrines. Besides this it is the expression of an ardent enthusiast who pours out his longings for the Imam Mahdi. "Where are the days of your empire that I may struggle for you? Where are the days of your glory that I may obtain the blessing of seeing your face? Where are the days of your kingdom that I may take revenge for you on your enemies? Where are the days of your manifestation that I may be free from all except thee (absorbed in thee)?" etc. The young man soon believes that he has the special favor and fellowship of the Imams.

2. A commentary or treatise on the Sura of the Koran called Joseph, written in Shiraz. In this Ali Mohammed declares himself to be inspired, to be the Bab. He does not renounce Islam, but claims that a true knowledge of Islam must come through the Bab. He says that God has placed within his grasp the kingdoms of heaven and earth. He presents himself as a prophet, and appeals to the book he is writing as proof of prophetic

inspiration, that he is able to write hour after hour, composing the most exalted verses by the thousand and on the most exalted themes, the Divine being and attributes. He also directs his followers to rules of life very different from Moslem practice. Divorce and smoking are forbidden. The food of Jews and Christians is counted pure, etc.

3. "The Beyan" or "Exposition," written in Maku. It is the ultimate doctrine of the Bab. His title now is *Nukhta U'la*, first point, or *Nukhta i Beyan*, point of revelation or exposition. A positive system of doctrine and precept is set forth. The doctrine of God is explained at length. The essence of God has existed from all eternity in unapproachable glory and purity. No one has known it as it should be known. No one has praised it as it should be praised. From it has preceded creation, which has no beginning and shall have no end that we can express. Eternal in duration the creation is subordinate in causation, is the emanation of the Divine essence. As the Divine essence is beyond our knowledge, the primal will has incarnated itself from time to time to suit the understanding of mankind. These incarnations are the prophets, an unknown number in the past, as there will be in the future. That primal will spoke through other prophets in the past and speaks now through the *Nukhta*—i.e., the Bab, and will speak again through "him whom God shall manifest." The primal will is like the sun, which rises and sets, but is in reality the same sun, not a different sun to-day from the sun of yesterday. So each prophet is a new day or manifestation, the same essence, the undivided unit of being. The evidence of a prophet is not miracles so much as the efficiency of his words. "When God wishes to create anything He says 'Be,' and it is. The word of a prophet has the same quality: what he says comes to pass. Mohammed said, 'Make a pilgrimage to Mecca,' and each year brings thousands flocking thither. He said, 'Fast in Ramazan,' and millions obey him year by year. The word of the *Nukhta* is as powerful to change and construction as the word of Mohammed."

The doctrine that no revelation is final is strongly enforced. One great mistake of Christians and Moslems, it is alleged, has been this, that there is no more to follow. Each prophet is fitted to reveal the primal will for a time, to be followed by another with a fuller utterance. In the childhood of the race all truth was taught by parables and figures. Good is shown to be pleasant and evil, bitter in their results by comparisons. Good men after death are to enter beautiful gardens with all possible delights. The wicked are to enter the torments of consuming fire. But the world has now reached a stage when the true meaning of paradise and hell can be disclosed. Paradise is the joy of belief in the manifestation of God and attaining the perfection of one's being. The perfection of a thing is its paradise. Hell is unbelief and the state of imperfection which it imposes.

The doctrine as to the future life is obscure and transcendental. The worship of God is to be freed from all hope of reward. Perfection will

follow, but how this perfection is reached, whether by stages of transmigration or by absorption in the primal good or in some other way, is not made plain. It is certain that the Bab and his followers had no fear of death. They went to martyrdom singing and exulting, but it is hard to see what it was sustained them in such trials. It was allegiance to the Bab, but just what hopes did he offer them that gave them exultation in death? It was not the hope of the Christian martyr nor the paradise of Islam, but rather a pantheistic disregard of life.

In the Beyan the prophecy is prevalent of another to follow the Bab, called "Him whom God shall manifest." The ordinances and precepts of the new faith all have reference to this coming personage, and prayers are offered that he may not suffer as the Bab suffered. There is a humility and self-renunciation displayed which reminds one of John the Baptist as the forerunner of Christ.

The whole round of religious duties is changed to suit a new calendar. A cabalistic power is given to the Arabic letters somewhat after the teaching of Sheikh Akhmed. The chapters of the Beyan are in groups of 19, and this is made the sacred number. Alif stands for one. The Arabic name for one is *Vahid*. The numerical values of the letters in *Vahid* make the sum 19, and several other formulas are worked out to the same result. The number 1 denotes the uncreated and unknowable essence of God, and this 1 added to the sum of the letters of *Hayz* (the living) gives the sacred number 19. Multiply 19 by 19 and 361 is the result, which again equals the Arabic formula for *all things* plus the initial one. The Bab is the *point*, the initial one, and 18 of his followers are made apostles to complete the sacred number. The year has 19 months of 19 days each, with four days thrown in, just before the vernal equinox, as feast days. Chronology and religion are readjusted on this plan.

There is the strongest assurance given of the ultimate triumph of the new faith. The empires of the future are to be Babi. Church and State are combined, and there is no place for unbelievers, but they are not placed under the hard condition imposed by Islam upon subject races. The central provinces, of the Utopia that floated before the Bab's mind, are in Persia, and each province is given a peculiar place and name. It is a scheme that might satisfy the aspirations of socialism. There is a community of brotherly love; dignity combined with courtesy; leisure with labor; the cultivation of all useful arts and the prohibition of all that is useless; elevation of woman; general elementary education; provision for the poor; strict prohibition of mendicancy and tramps; children to be treated with gentleness, animals with kindness; no persecution for conscience' sake. Such are the leading features of the Beyan.

4. Another work is ascribed to the Bab called the "Seven Proofs," afterward enlarged by Beha and called "Ikan," or Assurance. It is the only book of the Babis which they have printed. The copies are brought from India not for public sale, but kept in the hands of leading men to be

given to inquirers as may be safe for a proscribed religion. Mr. Browne has given the line of argument as follows. After stating the doctrines of God as to His essence, of His creation, and of the prophets or manifestations of the primal will, a passage is quoted from the Koran in which Mohammed says : " As to the prophets, I (am they)"—that is, Mohammed was the same in essence as the preceding incarnations of the primal will.

" In each manifestation word was given of the following one. The Jews were told to expect a Messiah, but when He came as Jesus they rejected Him, because they had imagined His coming in a different way. So the followers of Christ were told to expect His return ; yet when He returned as Mohammed they failed to recognize Him, and are to this day expecting His coming. So the Mohammedans are expecting the coming of Imam Mahdi, yet when he *has* come they refuse to recognize him, because the manner of his coming does not correspond with their own vain imaginings of how he ought to come."

Then he says to the Moslems : " You blame the Jews because they did not accept Christ as the promised Messiah. You also condemn the Christians because they did not recognize Mohammed as the promised comforter or paraclete, although Christ had clearly said, ' One shall come after Me whose name is Akhmed.' * The prodigies expected at the return of the promised one are explained figuratively. By the sun, for example, is meant the primal will manifesting itself in the prophet of the age ; by the moon and stars are meant his companions and the teachers of his religion. The end of the world is the end of the manifestation, when the cycle is completed, and *the sun shall be darkened and the stars shall fall from heaven*—that is, the last manifestation is abrogated, the last sacred book is closed, the priests or mullahs who expounded this book fall from their high place, because the new revelation is given. This is the meaning of the verse in the Koran, ' When the sun shall be folded up and the stars shall fall,' and of similar passages.

" Now the Moslems blame the Jews and Christians, yet act in precisely the same way themselves, urging as a reason for not accepting the new manifestation that the expected signs of the Imam's coming have not appeared."

Then follows an argument to prove that the claims of the Bab are as strong as those of Mohammed as to style of composition and power and excellence of doctrine. The line of reasoning is very strong and convincing in the view of the Babism, and its cogency is felt by the Moslems. Few of the latter are ready to meet a Babi missionary in fair discussion. The same line of argument adopted is used in dealing with Jews, Christians, or Zoroastrians. The new faith is broad enough to include Zoroaster among the prophets, for his words were words of power to his followers.

* These words are based on the promise of Christ as to the Comforter, the Paraclete. For this word the Moslems would substitute *Periklitor*, which corresponds in meaning with Akhmed or Mohammed. (Praised, lauded.)

After the death of the Bab in 1850 there are no extant writings of importance, till 1865 the announcement of Beha was made claiming to be the one whom God shall manifest. He had expanded the "Seven Proofs" into the "Ikan" before this, but there is no positive proof of it. After this he became a very voluminous writer of epistles to his followers in Persia. He became in their eyes, and claimed to be, the incarnation of the Deity, the Lord of the attributes or centre of the revelation of the Divine essence, perfect in humanity, the One whom God shall manifest, Christ and the Paraclete returned, God the Father in short, the fulness of God manifest in the flesh. He also identified himself with previous prophets, especially with the Bab, that he himself suffered in Tabreez, and his spirit returned to the supreme associate.

Besides these epistles to his followers he addressed to kings and rulers various documents. His appeal to the Shah of Persia in behalf of toleration for his followers is a well-reasoned and cogent plea. He sent letters to the Grand Vizier of the Sultan, to the Pope, to Napoleon III., to the Emperor of Russia, and to Queen Victoria. For some reason he was displeased with the Emperor of Germany, and ventured to predict that dire calamities will fall upon the capital beyond the Rhine.

The only systematic work is called "The Most Holy Tablet." This prescribes more fully the rules for the new religion, but adds no new doctrine to the system of the Bab. The times of prayer and of fasts and feasts are given, places of worship are to have no images or pictures, the dead are to be buried with much ceremonial pomp, pilgrimages are few, very elaborate rules for inheritance are laid down, slavery forbidden, the civilization of the West enjoined in many particulars, the kings of the earth are exhorted. The claim is made that the treatise is not one of scientific production, it is beyond the power of science, the revelation of God Himself, and, hence, above all criticism.

For one whose pretensions are so superlative, the performance is very meagre. There is no transcendent excellence apparent to mark the advance of revelation. Possibly if the Son of God had not appeared in Jesus Christ, and become the Alpha and Omega of human hopes and salvation, such a system might become another "Light of Asia;" but since Christ has come, the same yesterday, to-day, and forever, there can be no comparison between Babism and Christianity.

It remains to inquire what is *the relation of Babism to the missionary work.*

When the Bab passed through Oroomiah in 1850 on his way to his execution, the missionaries watched the excitement with great interest. The crowds of people were ready to receive him as the long-expected Imam, even the water in which he bathed was regarded as holy water. Since then the missionaries have ever had a strong desire to utilize the movement, but have found the Babis so satisfied or mystified with their own fanciful views, and so urgent in their argument for a fuller revelation

to suit the present age, that they felt no need of Christ. Our colporteurs have kept in touch with the different sects in all parts of the country and reported the Babis. The congenial field for Babism is not among the rough Turkish race of the north and west of Persia, but among the gentler Persian race of the south and east. The missionaries come from Ispahan and beyond. Two of them have been at Oroomiah for several weeks previous to this date. They have great assurance, and are ready to discuss with Jews, Christians, and Moslems, always with great caution lest they be betrayed to their enemies. Their arguments are from the Pentateuch, and especially from Daniel and Revelation for Jews and Christians, and from the Koran for Moslems. The Jews are not always proof against the infection. Some are said to believe, others are turned away from the true teachings of the Scriptures. In other places, especially in the darker regions where our colporteurs seldom penetrate, the Jews are much affected. Last year two of the colporteurs wrote from such places: "We must hasten to enlighten these Jews, or they will all fall in the snare." Babism offers the Jew a system non-persecuting, suiting his unitarian view of God, and nearer his hopes of an earthly Messiah and kingdom than Christianity. The Christian faith alone has the resources to meet the sophistries of the Babis. The argument of the Moslem is the sword, not reasoning from the Koran and traditions. I have heard of no case of a Christian's conversion to Babism or of a Babis conversion to Christianity. Is it because the chasm between the two faiths is impassible, or because the affinities have not yet been fully established? What shall be the attitude we take? Shall we consider the new creed, now accepted by many thousands of Persians, as for us or against us in the conflict with Islam?

On the favorable side we may mention:

1. It is a most radical reform that revolutionizes the established religion of Persia, and thus breaks down the barriers of intolerance and comes into sympathy with Christianity.

2. In practical duties, compared with Islam, it has a very liberal aspect. It is a protest against the hard legalism and Pharisaism of the mullahs. It exposes their intolerance and corruptions and scandalous vices, and teaches sincerity and gentleness, and thus is breaking down the civil and social system of the prevailing faith, and in so far is an ally of Christianity.

3. The adherents of the Bab claim a friendship and kinship with Christians on these common grounds. The following extract from Mr. Browne's record expresses this feeling in stronger terms, perhaps, than usual. "Yes," said the Babi, "we are much nearer to you in sympathy than the Mohammedans. To them you are unclean and accursed; if they associate with you it is only by overcoming their religious prejudices. But we are taught to regard all good men as clean and pure whatever their religion. With you Christians especially we have sympathy. Has it not struck you how similar were the life and death of our founder (whom we indeed believe to have been Christ Himself returned to earth) and the Founder of

your faith? Both were wise even in their childhood, beyond the comprehension of those around them; both were pure and blameless in their lives; both at last were done to death by a fanatical priesthood and a government alarmed at the love and devotion which they inspired in their disciples." This is very fairly spoken, but one is at a loss to know how far such language comes from the hope of winning converts. Mr. Browne is one much in love with Oriental mysticism, and one whom the Babists hoped to win over to their belief.

Beyond the points just mentioned I cannot see that Christians and Babists can have much in common.

THE UNFAVORABLE RELATIONS TO MISSION WORK.

1. The movement arose entirely outside of Christian influences. It is an outgrowth of Persian Mohammedanism, of the sect of the Sheikhis without a single doctrine derived from the New Testament. The face of Babism is not toward Christianity, but toward the pantheism of the East. It turns away from the God of Islam, who is an absolute monarch far removed from man and his needs. The Bab brings God near, but not through Christ by way of reconciliation, not by regarding God as a loving Father, who through the Son and Spirit is bringing us into fellowship with Himself. The Bab brings God near by pantheism. The universal spirit is manifested in all men. By self-renunciation and abstraction a man may escape the illusion of plurality and attain to the unity and blessedness of true being and say, "I am God." Christ said this, and so the Bab and Beha and so may others yet to come. This misty pantheism is harder for the missionary to deal with than the fatalistic unitarian conception of God presented by Islam.

2. The doctrine of manifestations renders the Babist insensible to Christian influence. They accept Christ most fully, and no one can go beyond them in praise of His Divine nature; but His mission has ended. The inconsistency of applying the same prediction to the Holy Spirit, to Mohammed, and to Beha is overcome by saying that the signs apply equally to all successive manifestations. The argument from the unapproachable personality of Christ is met by the statement that Beha is also a man of perfection, and that Christ showed indications of His weakness in His outcry in Gethsemane and on the cross. The cross of Christ is made of none effect. The phenomenon of the Bab and Beha eclipses the Sun of Righteousness.

This doctrine, taken with the fact that a new faith has a charm which for the time satisfies the religious need, renders the Babist difficult to reach. Through the darkness of pantheism they cannot see the need of a Saviour. The Moslems often feel a need and confess that their system has proved a failure, but the Babists are in the zeal and assurance of a new religion. They study the New Testament not as disciples to learn, but as partisans

to discover what will fortify their theory. All previous Scriptures are valuable to them only in so far as they testify to the new faith.

3. Their basis of morals is quite as far from our faith, perhaps farther removed than the doctrine of Islam. It has been truly said of Islam : "Mohammedan law is based on the theory that right and wrong depend on legal enactment. Moral acts have no inherent moral character. An act is right because God has commanded it, and wrong because He has forbidden it. God may abrogate or change His laws so that what was wrong may become right. So it is impossible to discuss the moral character of the prophet, because it is sufficient answer to any criticism to say that God commanded or expressly permitted those acts which in other men would be wrong. Thus God's moral nature is not known. There is no comprehension that God is a moral being doing what is right because it is right, that He could not be just and justify the sinner without an atonement made by the incarnation, sufferings, and death of Christ. Sin is not regarded as itself corruption, nor is there any need of regeneration and sanctification by the Holy Spirit before the soul can know the joy of the beatific vision." This statement applies with increased emphasis to the Babis. There is no clear distinction between good and evil, no perception of sin, they wander in the fog.

4. The Babist freedom runs to license, and hence as a reform leaves men worse rather than better. Mr. Browne found himself in the meshes of the opium habit in Kirman by yielding too freely to the influence of his Babi friends. The poetess *Kurratu Ain* praises opium, though Beha afterward forbid it. There is undoubtedly a generous fellowship in the Babi community, but there is no moral principle. Their missionaries have a doubtful reputation morally. There are no high and strong characters developed to lead the world in true reform, no high motives to virtue are developed. The seeds of its own destruction are in the system, and the best arguments against this as other errors will soon be its fruit's.

THE EVANGELIZATION OF THE JEW.

BY J. E. MATHIESON, ESQ., LONDON, ENGLAND.

By this we do not mean the conversion of the whole nation, as predicted by St. Paul (Rom. 11 : 26, 27), "So all Israel shall be saved ; even as it is written, there shall come out of Zion the Deliverer ; *He shall turn away ungodliness* from Jacob ; and this is My covenant unto them *when I shall take away their sins.*" When a people's sins are all taken away they are turned from ungodliness ; then, and then only, can we speak of their conversion nationally—an experience as yet unrecorded, whether among Jews or Gentiles. But in the Jewish era and in this Gospel age alike there has been and there is "a remnant, according to the election of grace"

(Rom. 11 : 5) ; in Elijah's day only seven thousand out of the whole of the ten-tribed kingdom ; for as St. Paul, in Rom. 9 : 27, tells us, quoting from Isa. 10 : 22, " If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved." An interesting study will be found in collating all the passages which refer to the Jewish remnant.

And here will it be out of place to emphasize the elective character of this dispensation, whether as affecting Jews or Gentiles? The above-quoted texts seem conclusive as regards the Jew, while Acts 15 : 14-18 gives us similar teaching as to what we are to expect in this present age and in the age to come—in this age, a gathering out of a minority to the name of Christ ; in the age to come, universal blessing : " Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets ; as it is written, After these things I will return, and I will build again the tabernacle of David, which is fallen ; and I will set it up : that the residue of men may seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who maketh these things known from the beginning of the world." Until David's earthly kingdom and throne are again set up in the person of Jesus Christ as King in Jerusalem we need not expect a period of universal blessing for this world, of complete ingathering to the name of Jesus Christ. The same order is observed in Ps. 2 : 6, 8 ; it is not until God shall have fulfilled His promise : " Yet have I set My king upon My holy hill of Zion," that He will fulfil the supplementary promise, " Ask of Me, and I will give the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Revelation and history are at one in their seals set to this development of God's purpose ; salvation secured " in this age to some Jews, some Gentiles ; in the age to come, to all the Jews, all the Gentiles." And since God has " made these things known from the beginning of the world," we can only account for the ignorance of His great plan for Jew and Gentile by the woful neglect of the " prophetic word" by the majority of our teachers, notwithstanding the warning of St. Peter (2 Pet. 1 : 19), " Whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts."

But our suggested topic confines us for the present to " the lost sheep of the house of Israel," and how best to reach them with the message of salvation. I have no commission to enumerate the Gospel triumphs won over Jewish hearts, whether at Pentecost, when the whole saved company appear to have been Jews, nor during the personal experience of the apostles, whose mission was somewhat exclusively limited to their countrymen and largely confined to their own land ; and it is ever to be remembered that even St. Paul invariably sought out the Jews in all places whither he went, even though " apostle of the Gentiles." I have no materials at command that would enable me to recount the story of Jewish conversions

in all the intervening, even in the darkest ages. But considering the comparatively small numbers of the scattered nation during long ages of oppression, it appears more than probable that as large a percentage of conversions was secured, when effort was scripturally put forth, among Jews as among other peoples. If we could tabulate—and no man and no church is able to tabulate the numbers of the saved in our own day; but if we might judge by the very large number of ministers of the Gospel of Jewish birth and upbringing who occupy pastoral charges to-day in this and other Protestant lands—we might fairly conclude that the Jewish mission is as productive of true conversion as are any other missions in Christendom or heathendom.

But with all the gracious proofs of blessed success in the Jewish mission to-day, these do not satisfy the longings of those who count the Jews “beloved for their fathers’ sake,” and who deem it a high privilege and a first claim to seek to offer them the Gospel which we have received instrumentally through their Scriptures, and substitutionally through their kinsman, our adorable Saviour Jesus Christ. Any suggestions which can claim the Word of God as their guiding principle, even from one who has no experience in this most difficult of missions, may be helpful to those who have the arduous work in hand or in prospect.

It is to be borne in mind that the Jews are—in contrast to the Church of God—an earthly people with a great earthly history; that their history has for ages been suspended; that they possess meanwhile a vast possession of “great and precious promises” of earthly restoration and blessing, including the promised personal reign of Jesus Christ as their King on “the throne of His father David” (Luke 1:31, 32; Zeph. 3:14, 15), and full possession of the land promised to Abraham. The Church, gathered out from among Jews and Gentiles, is a heavenly people—even now “in heavenly places” (Eph. 1:3; 2:6)—without the promise of even a rood of land in the coming earthly dominion of Christ; He is never called their King, though they yield to Him the allegiance and homage of their hearts; He is their Head, and they are one with Him; they are to “judge the world” (1 Cor. 6:2); to “judge angels” (1 Cor. 6:3); to “reign with Christ” (2 Tim. 2:12; Rev. 1:6; 20:4, 6); and this holds good of converted Jews equally with converted Gentiles. A believing Jew in conversion relinquishes his share, I take it, in mere earthly blessing promised to the nation, because he is raised to the higher sphere and placed, as it were, upon the throne with His Redeemer, and needs not to crave the inferior though undoubtedly grand position of his Jewish brethren in the millennial age, when Christ shall rule not only over a reunited and restored kingdom of the chosen race, but shall also be “King over all the earth” (Zech. 14:9). Notwithstanding this abandonment of mere Jewish privilege and promise, it appears to me that the missionary to the Jews should give due prominence to every consideration likely to weigh with Jewish hearts in endeavoring to lead the individual Jew to Christ, and that while proclaiming clearly and fully

the Gospel of the grace of God, there should also be preached to him the *Gospel of the kingdom*. It may be that in past days neglect of this last-named "good news" may have hindered the acceptance of God's offer of mercy, which is for "the Jew first, and also for the Gentile." Silence concerning the glorious future of their people, in frequent reference to the unfulfilled promises of restoration and the future advent of their reigning Messiah, an ignoring of the dispensational differences between the Jew and the Greek, and a disallowing of the vast advantages accruing to Israel through the special favor of God—these and other things may have greatly barred the way to the entrance of the truth concerning the rejected, crucified, risen and ascended Saviour. How readily we Gentile believers, in our pride of place and privilege, forget what the apostle of the Gentiles takes occasion to emphasize: "What advantage, then, hath the Jew?" Much every way. First of all, that they were entrusted with the oracles of God: "Whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed forever. Amen" (Rom. 3:1, 2; 9:4, 5). Yes, we need to keep before the Jew the Gospel of the kingdom as well as the Gospel of the grace of God if we are to convince him that we fully comprehend all that belongs to his greatly favored and fearfully chastised people; and the assurance that we admit all that His prophets have spoken, not only of "the sufferings of Christ," but also of "the glory that should follow" (1 Pet. 1:2), will the better dispose him to give heed to the message of salvation. For in the conversion of a Jew there is certainly something different from, or at least something beyond, that which takes place when a Gentile is converted; in both there is the acceptance of the finished work of Jesus Christ, and the yielding of the heart to Him; but the Jew realizes, as we Gentiles cannot do, that this Saviour of the world, this Redeemer of mankind, has a special relationship to himself. Is there not with the Jew an added thrill of joy and a keener throbb of sympathy in remembering that the once crucified and now glorified Lord is of near earthly kinship, and that at His coming again He will once more gather into one nation in the beloved land the whole of the unrepentant, because unbelieving, people; and that then (not till then) God, according to His promise, "will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication; and they shall look unto Me whom they have pierced" (Zech. 12:10)? St. Paul claimed to be "of the stock of Israel, of the tribe of Benjamin, and Hebrew of the Hebrews" (Phil. 3:5); but on occasion he could claim his privileges as a citizen in the Gentile empire under whose rule he was born (Acts 22:25-28); so, conversely, when a modern Jew accepts the heavenly citizenship (Phil. 3:20) he is not, he cannot be, forgetful of his illustrious pedigree and the still more illustrious future of his nation. We seem to possess, indeed, a two-edged sword in pressing upon the Jews the claims of Jesus of Naza-

reth ; not only may we offer Him to their acceptance as " the Saviour of all men, specially of them that believe" (1 Tim. 4 : 10), but we can press upon them " all that the prophets have spoken : ought not the Christ to suffer and to enter into His glory ?" (Luke 24 : 25, 26.)

Again, may I diverge from my special topic in order to suggest whether, in missions to the thousand millions of heathen and Mohammedan peoples of our age, a proclamation of the Gospel of the kingdom might not effectively be linked with the Gospel of the grace of God ? What good news, what heart rest, what joyful hope to the toiling millions in the vast heathen empires of Asia, in blood-stained Africa, yea, also in lands nearer home, that the emperors, kings, and kinglets of this sin-stricken and devil-oppressed earth are to give place—and we believe soon—to the one Lord, the Prince of Peace, the King of Righteousness (Ps. 72, *et passim*) ! Would not a loud, united cry re-echo throughout the world. " Come, Lord Jesus, come quickly !"

In missioning the Jews, appeals to Holy Scripture must necessarily, in the first instance, be limited to the Old Testament records, wherein may be found sufficient authority for pleading the Trinity of God, the Divine sonship of the promised Messiah, the prefigurement of His atoning and substitutionary work ere He comes to reign. It has well been remarked that a mere comma, dividing a sentence of prophetic Scripture, may represent long centuries of postponement ; thus our Saviour Himself, in the synagogue at Nazareth (Luke 4 : 18, 19), " rightly *dividing* the Word of truth," claimed to be then and there enacting in grace the first part of the prophecy in Isa. 61 : 1, 2, leaving to its future fulfilment, at His coming again for judgment, the second part of that prophecy ; and the comma in that particular prophecy represents at least eighteen hundred and sixty years, for He has not yet come for judgment. And in like manner we can point out to our Jewish brethren the frequent close proximity of the predicted " sufferings of Christ and the glory that should follow" on the prophetic page ; and appeal to them on the ground of their belief in a future gloriously reigning King, to the necessary first fulfilment of predictions relating to His incarnation, sufferings, and death in the past ; for example, in Isa. 9 we have Christ's first and second comings distinctly set forth in close conjunction in verses 6 and 7 ; in Isa. 11, the first coming in verse 1, the second coming in verses 4-12 ; in the familiar Isa. 53, the coming to suffer in verses 2-10 ; the coming for joyful reign in verses 11 and 12. It is, we believe, strictly accurate to say that, while a multitude of passages refer solely to the coming glory of Christ, no passage refers to the first coming to suffer which is not immediately accompanied by promise concerning the glory that is yet to be revealed. What a striking parallel there is between the religious people of our Lord's time and the worldly Church of the present day ! The former rejected Him when He came in lowliness, deferring His reign ; to the latter the Master might well say, as St. Paul did to the Corinthian Church (1 Cor. 4 : 8), " Already ye are

filled, already ye are become rich, ye have reigned without us ;" and to the majority in the professing Church His coming would be a terror and a surprise.

In regard to the best method for prosecuting the mission to Israel, I know of none that can be an improvement upon our Lord's, who " called unto Him the twelve, and began to send them forth by two and two" (Mark 6 : 7), an example which seems to have been followed by the apostles and their companions as recorded in the Acts. The itinerant mission is our model if we seek to be guided by Him who is " the power of God and the wisdom of God." Mission stations, with costly buildings and a staff of local missionaries, are hindering as much as they are furthering the spread of the Gospel, whether among Jews or Gentiles ; resources and energies are expended upon a few centres, while the vast regions beyond remain unevangelized. A mission station is apt to become quite stationary, or, in plain English, to come to a standstill. It is not denied that stationary missions have produced some blessed results : we can, for instance, recall with thankfulness that the Free Church of Scotland's mission in Buda-Pesth in the last generation gave us Adolph Saphir, and at Breslau, in the present generation, gave us Hermann Warsawiak ; but we long to see scores of such Jewish witnesses called forth. Rabbi Lichtenstein and Joseph Rabinowitz were led to Christ through the written Word illuminated to them by the Holy Ghost without missionary intervention. Adolph Saphir,* himself the fruit of the Jewish mission on the Continent, and therefore unlikely to be prejudiced against it, remarked once to the writer : " The Jewish mission in Europe is neither to the Jew nor yet to the Gentile, but to the gentility." I think it cannot be denied that the work of my dear friend, Rev. John Wilkinson, in pursuing the itinerant mission, with liberal free distribution of the New Testament in Hebrew, is working on the best possible lines ; while his voice is powerfully raised in recalling the Church of Christ to her duty toward God's everlasting nation. Oh that a multitude of other grateful Christian hearts might be imbued with the spirit of the Evangelical prophet. " For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until her righteousness go forth as brightness, and her salvation as a lamp that burneth" (Isa. 62 : 1) !

* On hearing of the conversion of Saphir's father and the other members of that family, the late Dr. Andrew Bonar, so noted for his quaint use of Holy Scripture, said this beginning of Messias in the Buda-Pesth mission beautifully fulfilled the prophecy in Isa. 51 : 2 : " Behold, I will lay the foundations with sapphires."

THE MINISTRY OF WOMEN.

BY DR. A. J. GORDON.

The occasion for writing the following article is this : At a recent summer convention a young lady missionary had been appointed to give an account of her work at one of the public sessions. The scruples of certain of the delegates against a woman's addressing a mixed assembly were found to be so strong, however, that the lady was withdrawn from the programme, and further public participation in the conference confined to its male constituency.

The conscientious regard thus displayed for Paul's alleged injunction of silence in the church on the part of women, deserves our highest respect. But with a considerable knowledge of the nature and extent of woman's work on the missionary field, the writer has long believed that it is exceedingly important that that work, as now carried on, should either be justified from Scripture, or, if that were impossible, that it be so modified as to bring it into harmony with the exact requirements of the Word of God. For while it is true that many Christians believe that women are enjoined from publicly preaching the Gospel, either at home or abroad, it is certainly true that scores of missionary women are at present doing this very thing. They are telling out the good news of salvation to heathen men and women publicly and from house to house, to little groups gathered by the wayside, or to larger groups assembled in the *zayats*. It is not affirmed that a majority of women missionaries are engaged in this kind of work, but that scores are doing it, and doing it with the approval of the boards under which they are serving. If any one should raise the technical objection that because of its informal and colloquial character this is not preaching, we are ready to affirm that it comes much nearer the preaching enjoined in the great commission than does the reading of a theological disquisition from the pulpit on Sunday morning, or the discussion of some ethical or sociological question before a popular audience on Sunday evening.

But the purpose of this article is not to condemn the ministry of missionary women described above, or to suggest its modification, but rather to justify and vindicate both its propriety and authority by a critical examination of Scripture on the question at issue.

In order to a right understanding of this subject, it is necessary for us to be reminded that we are living in the dispensation of the Spirit—a dispensation which differs most radically from that of the law which preceded it. As the day of Pentecost ushered in this new economy, so the prophecy of Joel, which Peter rehearsed on that day, outlined its great characteristic features. Let us briefly consider this prophecy :

- 17 And it shall be in the last days, saith God,
 I will pour forth of my Spirit upon all flesh :
 And your sons and your daughters shall prophesy,
 And your young men shall see visions,
 And your old men shall dream dreams :
- 18 Yea and on my servants and on my handmaidens in those days
 Will I pour forth of my Spirit : and they shall prophesy.
- 19 And I will shew wonders in the heaven above,
 And signs on the earth beneath ;

- Blood, and fire, and vapor of smoke :
 20 The sun shall be turned into darkness,
 And the moon into blood,
 Before the day of the Lord come,
 That great and notable day :
 21 And it shall be, that whosoever shall call on the name of the Lord shall be
 saved. (Acts 2 : 17-24, R. V.)

It will be observed that four classes are here named as being brought into equal privileges under the outpoured Spirit :

1. *Jew and Gentile* : " All flesh " seems to be equivalent to " every one who " or " whosoever," named in the twenty-first verse. Paul expounds this phrase to mean both Jew and Gentile (Rom. 10 : 13) : " For there is no difference between the *Jew and the Greek*. . . . For whosoever shall call upon the name of the Lord shall be saved."

2. *Male and female* : " And your sons and your daughters shall prophesy."

3. *Old and young* : " Your young men shall see visions, and your old men shall dream dreams."

4. *Bondmen and bondmaidens* (*vide* R. V. margin) : " And on my *servants* and on my *handmaidens* in those days will I pour forth of My Spirit, and they shall prophesy."

Now, evidently these several classes are not mentioned without a definite intention and significance ; for Paul, in referring back to the great baptism through which the Church of the New Covenant was ushered in, says : " For in one Spirit were we all baptized into one body, whether *Jews or Greeks, whether bond or free*" (1 Cor. 12 : 13, R. V.). Here he enumerates two classes named in Joel's prophecy ; and in another passage he mentions three : " For as many of you as were baptized into Christ did put on Christ ; there can be neither *Jew nor Greek* ; there can be neither *bond nor free* ; there can be no *male and female* ; for ye are all one man in Christ Jesus" (Gal. 3 : 28, R. V.).

We often hear this phrase, " neither male nor female," quoted as though it were a rhetorical figure ; but we insist that the inference is just, that if the Gentile came into vastly higher privileges under grace than under the law, so did the woman ; for both are spoken of in the same category.

Here, then, we take our starting-point for the discussion. This prophecy of Joel, realized at Pentecost, is the *Magna Charta* of the Christian Church. It gives to woman a status in the Spirit hitherto unknown. And, as in civil legislation, no law can be enacted which conflicts with the constitution, so in Scripture we shall expect to find no text which denies to woman her divinely appointed rights in the New Dispensation.

" *Your sons and your daughters shall prophesy.*" Here is woman's equal warrant with man's for telling out the Gospel of the grace of God. So it seems, at least, for this word " prophesy " in the New Testament signifies not merely to foretell future events, but to communicate re-

ligious truth in general under a Divine inspiration" (*vide* Hackett on "Acts," p. 49), and the spirit of prophecy was henceforth to rest, not upon the favored few, but upon the many, without regard to race, or age, or sex. All that we can gather from the New Testament use of this word leads us to believe that it embraces that faithful witnessing for Christ, that fervent telling out of the Gospel under the impulse of the Holy Spirit, which was found in the early Church, and is found just as truly among the faithful to-day.

Some, indeed, foreseeing whither such an admission might lead, have insisted on limiting the word "prophecy" to its highest meaning—that of inspired prediction or miraculous revelation—and have then affirmed that the age of miracles having ceased, therefore Joel's prophecy cannot be cited as authority for women's public witnessing for Christ to-day.

This method of reasoning has been repeatedly resorted to in similar exigencies of interpretation, but it has not proved satisfactory. When William Carey put his finger on the words, "Go ye into all the world and preach the Gospel to every creature," and asked if this command were not still binding on the Church, he was answered by his brethren: "No! The great commission was accompanied by the miraculous gift of tongues; this miracle has ceased in the Church, and therefore we cannot hope to succeed in such an enterprise unless God shall send another Pentecost." But Carey maintained that the power of the Spirit could be still depended on, as in the beginning, for carrying out the great commission; and a century of missions has vindicated the correctness of his judgment. When, within a few years, some thoughtful Christians have asked whether the promise, "The prayer of faith shall save the sick," is not still in force, the theologians have replied: "No; this refers to miraculous healing; and the age of miracles ended with the apostles." And now it is said that "prophecy" also belongs in the same catalogue of miraculous gifts which passed away with the apostles. It is certainly incumbent upon those who advocate this view to bring forward some evidence of its correctness from Scripture, which, after repeated challenges, they have failed to do, and must fail to do. Our greatest objection to the theory is, that it fails to make due recognition of the Holy Spirit's perpetual presence in the Church—a presence which implies the equal perpetuity of His gifts and endowments.

If, now, we turn to the history of the primitive Church, we find the practice corresponding to the prophecy. In the instance of Philip's household, we read: "Now this man had four daughters which did prophesy" (Acts 21:9); and in connection with the Church in Corinth we read: "Every woman praying and prophesying with her head unveiled" (1 Cor. 11:5); which passage we shall consider further on, only rejoicing as we pass that "praying" has not yet, like its yoke-fellow, "prophesying," been remanded exclusively to the apostolic age.

Having touched thus briefly on the positive side of this question, we

now proceed to consider the alleged prohibition of women's participation in the public meetings of the Church, found in the writings of Paul.

We shall examine, first, the crucial text contained in 1 Tim. 2 : 8-11 :

8 I desire therefore that men pray in every place, lifting up holy hands with-
9 out wrath and doubting. In like manner that women adorn themselves
in modest apparel with shamefastness and sobriety ; not with braided hair
10 and gold or pearls or costly raiment ; but (which becometh women professing
11 godliness) through good works. Let a woman learn in quietness with all sub-
jection. But I permit not a woman to teach, nor to have dominion over a
man, but to be in quietness, etc. (R. V.)

This passage has generally been regarded as perhaps the strongest and most decisive, for the silence of women in the Church. It would be very startling, therefore, were it shown that it really contains an exhortation to the orderly and decorous participation of women in public prayer. Yet such is the conclusion of some of the best exegetes.

By general consent the force of *Θούλωμαι*, "I will," is carried over from the eighth verse into the ninth : "*I will that women*" (*vide* Alford). And what is it that the apostle will have women do ? The words, "*in like manner*," furnish a very suggestive hint toward one answer, and a very suggestive hindrance to another and common answer. Is it meant that he would have the men pray in every place, and the women, "*in like manner*," to be silent ? But where would be the similarity of conduct in the two instances ? Or does the intended likeness lie between the men's "*lifting up holy hands*," and the women's adorning themselves in modest apparel ? So unlikely is either one of these conclusions from the apostle's language, that, as Alford concedes, "Chrysostom and most commentators supply *προσεύχασθαι*, 'to pray,' in order to complete the sense." If they are right in so construing the passage—and we believe the *ὡσαύτως*, "*in like manner*," compels them to this course—then the meaning is unquestionable. "I will, therefore, that men pray everywhere, lifting up holy hands, etc. In like manner I will that women pray in modest apparel, etc."

In one of the most incisive and clearly reasoned pieces of exegesis with which we are acquainted, Wiesinger, the eminent commentator, thus interprets the passage, and, as it seems to us, clearly justifies his conclusions. We have not space to transfer his argument to these pages, but we may, in a few words, give a summary of it, mostly in his own language. He says :

"1. In the words '*in every place*' it is chiefly to be observed that it is public prayer and not secret prayer that is spoken of.

"2. The *προσεύχασθαι*, 'to pray,' is to be supplied in verse 9, and to be connected with '*in modest apparel* ;' so that this special injunction as to the conduct of women in prayer corresponds to that given to the men in the words '*lifting up holy hands*.' This verse, then, from the beginning, refers to prayer ; and what is said of the women in verses 9 and 10 is to be understood as referring primarily to public prayer.

"3. The transition in verse 11 from *γυναῖκας* to *γυνή* shows that the apostle now passes on to something new—viz., the relation of the married woman to her husband. She is to be in quietness rather than drawing attention to herself by public appearance; to learn rather than to teach; to be in subjection rather than in authority."

In a word, our commentator finds no evidence from this passage that women were forbidden to pray in the public assemblies of the Church; though reasoning back from the twelfth verse to those before, he considers that they may have been enjoined from public teaching. The latter question we shall consider further on.

The interpretation just given has strong presumption in its favor, from the likeness of the passage to another which we now consider :

4 Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman praying or prophesying with her head unveiled dishonoreth her head. (1 Cor. 11 : 4, 5.)

By common consent the reference is here to public worship; and the decorous manner of taking part therein is pointed out first for the man and then for the woman. "Every woman praying or prophesying." Bengel's terse comment: "*Therefore women were not excluded from these duties,*" is natural and reasonable. It is quite incredible, on the contrary, that the apostle should give himself the trouble to prune a custom which he desired to uproot, or that he should spend his breath in condemning a forbidden *method* of doing a forbidden thing. This passage is strikingly like the one just considered, in that the proper order of doing having been prescribed, first for the man, and then for the woman, it is impossible to conclude that the thing to be done is then enjoined only upon the one party, and forbidden to the other. If the "in like manner" has proved such a barrier to commentators against finding an injunction for the silence of women in 1 Tim. 3 : 9, the unlike manner pointed out in this passage is not less difficult to be surmounted by those who held that women are forbidden to participate in public worship. As the first passage has been shown to give sanction to woman's praying in public, this one points not less strongly to her habit of both praying and prophesying in public.

We turn now to the only remaining passage which has been urged as decisive for the silence of women—viz., 1 Cor. 14 : 34, 35 :

34 Let the women keep silence in the churches : for it is not permitted unto 35 them to speak ; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home : for it is shameful for a woman to speak in the church.

Here, again, the conduct of women in the church should be studied in relation to that of men if we would rightly understand the apostle's teaching. Let us observe, then, that the injunction to silence is three times served in this chapter by the use of the same Greek word, *σιγάτω*, twice on men and once on women, and that in every case the silence commanded is conditional, not absolute.

"*Let him keep silence in the church*" (verse 28), it is said to one speaking with tongues, but on the condition that "there be no interpreter." "*Let the first keep silence*" (verse 30), it is said of the prophets, "speaking by two or three;" but it is on condition that "a revelation be made to another sitting by."

"*Let the women keep silence in the church,*" it is said again, but it is evidently on condition of their interrupting the service with questions, since it is added, "for it is not permitted them to speak, . . . and if they would learn anything, let them ask their husbands at home." This last clause takes the injunction clearly out of all reference to praying or prophesying, and shows—what the whole chapter indicates—that the apostle is here dealing with the various forms of disorder and confusion in the church; not that he is repressing the decorous exercise of spiritual gifts, either by men or by women. If he were forbidding women to pray or to prophesy in public, as some argue, what could be more irrelevant or meaningless than his direction concerning the case: "If they will learn anything, let them ask their husbands at home"?

In fine, we may reasonably insist that this text, as well as the others discussed above, be considered in the light of the entire New Testament teaching—the teaching of prophecy, the teaching of practice, and the teaching of contemporary history—if we would find the true meaning.

Dr. Jacob, in his admirable work, "The Ecclesiastical Polity of the New Testament," considering the question after this broad method, thus candidly and, as it seems to us, justly, sums up the whole question: "A due consideration of this ministry of gifts in the earliest days of Christianity—those times of high and sanctified spiritual freedom—both shows and justifies the custom of the public ministration of women at that time in the Church. The very ground and title of this ministry being the acknowledged possession of some gift, and such gifts being bestowed on women as well as men, the former as well as the latter were allowed to use them in Christian assemblies. *This seems to me quite evident from Paul's words in 1 Cor. 11 : 5, where he strongly condemns the practice of women praying or prophesying with the head unveiled, without expressing the least objection to this public ministration on their part, but only finding fault with what was considered an unseemly attire for women thus publicly engaged.* The injunction contained in the same epistle (1 Cor. 14 : 34), 'Let your women keep silence,' etc., refers, as the context shows, not to prophesying or praying in the congregation, but to making remarks and asking questions about the words of others."

On the whole, we may conclude, without over-confidence, that there is no Scripture which prohibits women from praying or prophesying in the public assemblies of the Church; that, on the contrary, they seem to be exhorted to the first exercise by the word of the apostle (1 Tim. 2 : 9); while for prophesying they have the threefold warrant of inspired prediction (Acts 2 : 17), of primitive practice (Acts 21 : 9), and of apostolic provision (1 Cor. 11 : 4).*

* The following note, which we transcribe from Meyer's Commentary, seems to be a fair and well-balanced résumé of the case: "This passage (1 Tim. 2 : 9-11) does not distinctly forbid *προφητείας* (to pray) to women; it only distinctly forbids *διδασκαλίας* (to teach) on their part. There is the same

As to the question of teaching, a difficulty arises which it is not easy to solve. If the apostle, in his words to Timothy, absolutely forbids a woman to teach and expound spiritual truth, then the remarkable instance of a woman doing this very thing at once occurs to the mind (Acts 18 : 26)—an instance of private teaching possibly, but endorsed and made conspicuously public by its insertion in the New Testament.

In view of this example, some have held that the statement in 1 Tim. 2 : 9, with the entire paragraph to which it belongs, refers to the married woman's domestic relations, and not to her public relations ; to her subjection to the teaching of her husband as against her dogmatic lording it over him. This is the view of Canon Garratt, in his excellent observations on the "Ministry of Women." Admit, however, that the prohibition is against public teaching ; what may it mean ? To teach and to govern are the special functions of the presbyter. The teacher and the pastor, named in the gifts to the Church (Eph. 4 : 11), Alford considers to be the same ; and the pastor is generally regarded as identical with the bishop. Now there is no instance in the New Testament of a woman being set over a church as bishop and teacher. The lack of such example would lead us to refrain from ordaining a woman as pastor of a Christian congregation. But if the Lord has fixed this limitation, we believe it to be grounded, not on her less favored position in the privileges of grace, but in the impediments to such service existing in nature itself.

It may be said against the conclusion which we have reached concerning the position of women, that the plain reading of the New Testament makes a different impression on the mind. That may be so on two grounds : first, on that of traditional bias ; and second, on that of unfair translation. Concerning the latter point, it would seem as though the translators of our common version wrought, at every point where this question occurs, under the shadow of Paul's imperative, "Let your women keep silence in the churches."

Let us take two illustrations from names found in that constellation of Christian women mentioned in Rom. 16 :

"I commend unto you Phœbe our sister, which is a servant of the church which is at Cenchreæ." So, according to the King James version, writes Paul. But the same word *διάκονος*, here translated "servant," is rendered "minister" when applied to Paul and Apollos (1 Cor. 3 : 5), and "deacon" when used of other male officers of the Church (1 Tim. 3 : 10, 12, 13). Why discriminate against Phœbe simply because she is a woman ? The word "servant" is correct for the general unofficial use of the term, as in Matt. 22 : 11 ; but if Phœbe were really a functionary of the Church, as we have a right to conclude, let her have the honor to which

apparent contradiction between 1 Cor. 14 : 34, 35 and 1 Cor. 11 : 5, 13. While in the former passage *λαλεῖν* (to speak) is forbidden to women, in the latter *προσευχᾶσαι* (to pray) and even *προφητεῖν* (to prophesy) are presupposed as things done by women, and the apostle does not forbid it. The solution is that Paul wishes everything in the Church to be done decently and in order, while, on the other hand, he holds by the principle, "Quench not the Spirit."

she is entitled. If "Phœbe, a minister of the Church at Cenchreæ," sounds too bold, let the word be transliterated, and read, "Phœbe, a deacon"—a *deacon*, too, without the insipid termination "ess," of which there is no more need than that we should say "teacheress" or "doctress." This emendation "deaconess" has timidly crept into the margin of the Revised Version, thus adding prejudice to slight by the association which this name has with High Church sisterhoods and orders. It is wonderful how much there is in a name! "I hæbe, a *servant*," might suggest to an ordinary reader nothing more than the modern church drudge, who prepares sandwiches and coffee for an ecclesiastical *sociable*. To Canon Garratt, with his genial and enlightened view of woman's position in apostolic times, "Phœbe, a deacon," suggests a useful co-laborer of Paul, "travelling about on missionary and other labors of love."

Again, we read in the same chapter of Romans, "*Greet Priscilla and Aquila, my helpers in Christ Jesus.*" Notice the order here; the woman's name put first, as elsewhere (Acts 18:18; 2 Tim. 4:19). But when we turn to that very suggestive passage in Acts 18:26 we find the order reversed, and the man's name put first: "Whom, when Aquila and Priscilla had heard, they took him and expounded unto him the way of the Lord more perfectly." Yet this is conceded to be wrong, according to the best manuscripts. Evidently to some transcriber or critic the startling question presented itself: "Did not Paul say, 'I suffer not a woman to teach, nor to usurp authority over the man'?" but here a woman is actually taking the lead as theological teacher to Apollos, an eminent minister of the Gospel, and so far setting up her authority as to tell him that he is not thoroughly qualified for his work! This will never do; if the woman cannot be silent, she must at least be thrust into the background." And so the order is changed, and the man's name has stood first for generations of readers. The Revised Version has rectified the error, and the woman's name now leads.

But how natural is this story, and how perfectly accordant with subsequent Christian history! We can readily imagine that, after listening to this Alexandrian orator, Priscilla would say to her husband: "Yes, he is eloquent and mighty in the Scriptures; but do you not see that he lacks the secret of power?" And so they took him and instructed him concerning the baptism of the Holy Ghost, with the result that he who before had been mighty in the Scriptures, now "mightily convinced the Jews." How often has this scene been reproduced; as, *e.g.*, in the instance of Catherine of Siena instructing the corrupt clergy of her day in the things of the Spirit till they exclaimed in wonder, "Never man spake like this woman;" of Madame Guyon, who by her teaching made new men of scores of accomplished but unspiritual preachers of her time; of the humble woman of whom the evangelist Moody tells, who, on hearing some of his early sermons, admonished him of his need of the secret of power, and brought him under unspeakable obligation by teaching him of the same. It is evi-

dent that the Holy Spirit made this woman Priscilla a teacher of teachers, and that her theological chair has had many worthy incumbents through the subsequent Christian ages.

To follow still further the list of women workers mentioned in Rom. 16, we read: "Salute Tryphæna and Tryphosa, who labor in the Lord. Salute Persis the beloved, which labored much in the Lord" (verse 12). What was the work *in the Lord* which these so worthily wrought? Put with this quotation another: "Help those women which labored with me in the Gospel" (Phil. 4:3). Did they "labor in the Gospel" with the one restriction that they should not preach the Gospel? Did they "labor in the Lord" under sacred bonds to give no public witness for the Lord? "Ah! but there is that word of Paul to Timothy, 'Let the women learn in silence,'" says the plaintiff. No! It is not there. Here again we complain of an invidious translation. Rightly the Revised Version gives it: "Let a woman learn in quietness" (*ἡσυχία*), an admonition not at all inconsistent with decorous praying and witnessing in the Christian assembly. When *men* are admonished, the King James translators give the right rendering to the same word: "That with *quietness* they work and eat their own bread" (1 Thess. 3:12), an injunction which no reader would construe to mean that they should refrain from speaking during their labor and their eating.

As a woman is named among the deacons in this chapter, so it is more than probable that one is mentioned among the apostles. "Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles" (v. 7). Is Junia a feminine name? So it has been commonly held. But the *ἐν τοῖς ἀποστόλοις*, with which it stands connected, has led some to conclude that it is Junias, the name of a man. This is not impossible. Yet Chrysostom, who, as a Greek Father, ought to be taken as a high authority, makes his frank and unequivocal comment on the passage: "*How great is the admiration of this woman, that she should be counted worthy of the name of an apostle!*"

These are illustrations which might be considerably enlarged, of the shadow which Paul's supposed law of silence for women has cast upon the work of the early translators—a shadow which was even thrown back into the Old Testament, so that we read in the Common Version: "The Lord gave the word; great was the company of those that published it" (Ps. 68:11); while the Revised correctly gives it: "The Lord giveth the word; *the women that publish the tidings are a great host.*"

Whether we are right or wrong in our general conclusions, there are some very interesting lessons suggested by this subject:

Especially, the value of experience as an interpreter of Scripture. The final exegesis is not always to be found in the lexicon and grammar. The Spirit is in the Word; and the Spirit is also in the Church, the body of regenerate and sanctified believers. To follow the voice of the Church apart from that of the written Word has never proved safe: but, on the other hand,

it may be that we need to be admonished not to ignore the teaching of the deepest spiritual life of the Church in forming our conclusions concerning the meaning of Scripture. It cannot be denied that in every great spiritual awakening in the history of Protestantism the impulse for Christian women to pray and witness for Christ in the public assembly has been found irrepressible. It was so in the beginnings of the Society of Friends. It was so in the great evangelical revival associated with the names of Wesley and Whitfield. It has been so in that powerful *renaissance* of primitive Methodism known as the Salvation Army. It has been increasingly so in this era of modern missions and modern evangelism in which we are living. Observing this fact, and observing also the great blessing which has attended the ministry of consecrated women in heralding the Gospel, many thoughtful men have been led to examine the Word of God anew, to learn if it be really so that the Scriptures silence the testimony which the Spirit so signally blesses. To many it has been both a relief and a surprise to discover how little authority there is in the Word for repressing the witness of women in the public assembly, or for forbidding her to herald the Gospel to the unsaved. If this be so, it may be well for the plaintiffs in this case to beware lest, in silencing the voice of consecrated women, they may be resisting the Holy Ghost. The conjunction of these two admonitions of the apostle is significant: "Quench not the Spirit. Despise not prophesying" (1 Thess. 5 : 19).

The famous Edward Irving speaks thus pointedly on this subject: "Who am I that I should despise the gift of God, because it is in a woman, whom the Holy Ghost despiseth not? . . . That women have with men an equal distribution of spiritual gifts is not only manifest from the fact (Acts 2 ; 18 : 26 ; 21 : 9 ; 1 Cor. 11 : 3, etc.), but from the very words of the prophecy of Joel itself, which may well rebuke those vain and thoughtless people who make light of the Lord's work, because it appeareth among women. *I wish men would themselves be subject to the Word of God, before they lord it so over women's equal rights in the great outpouring of the Spirit*" (Works, v. 555).

As is demanded, we have preferred to forego all appeals to reason and sentiment in settling the question, and to rest it solely on a literal interpretation of Scripture. Yet we cannot refrain from questioning whether the spiritual intuition of the Church has not been far in advance of its exegesis in dealing with this subject. We will not refer to the usage prevailing in many of our most spiritual and evangelical churches, but will cite some conspicuous public instances.

Annie Taylor's missionary tour into Thibet has been the subject of world-wide comment. And now she is returning to that vast and perilous field with a considerable company of missionary recruits, both men and women, herself the leader of the expedition. In this enterprise of carrying the Gospel into the regions beyond, and preaching Christ to all classes, she is as full a missionary as was Paul, or Columba, or Boniface. Yet in

all the comments of the religious press we have never once heard the question raised as to whether, in thus acting, she were not stepping out of woman's sphere as defined in Scripture.

When before the Exeter Hall Missionary Conference in 1888, Secretary Murdock described the work of Mrs. Ingalls, of Burmah, declaring that, though not assuming ecclesiastical functions, yet by force of character on the one hand, and by the exigencies of the field on the other, she had come to be a virtual bishop over nearly a score of churches, training the native ministry in theology and homiletics, guiding the churches in the selection of pastors, and superintending the discipline of the congregations, the story evoked only applause, without a murmur of dissent from the distinguished body of missionary leaders who heard it.

When at that same conference, the representative of the Karen Mission having failed, it was asked whether there were any missionary present who could speak for that remarkable work, the reply was, "Only one, and she is a woman." She was unhesitatingly accepted as the speaker; and though at first demurring, she finally consented, and had the honor of addressing perhaps the most august array of missionary leaders which has convened in this century. The clear and distinct tones in which Mrs. Armstrong told her story did not suggest "silence;" but the modesty and reserve of her bearing completely answered to the Scripture requirement of "quietness." And though she had among her auditors missionary secretaries, Episcopal bishops, Oxford professors, and Edinburgh theologians, not the slightest indication of objection to her service was anywhere visible.

We vividly remember, in the early days of woman's work in the foreign field, how that brilliant missionary to China, Miss Adele Fielde, was recalled by her board because of the repeated complaints of the senior missionaries that in her work she was transcending her sphere as a woman. "It is reported that you have taken upon you to preach," was the charge read by the chairman; "is it so?" She replied by describing the vastness and destitution of her field—village after village, hamlet after hamlet, yet unreached by the Gospel—and then how, with a native woman, she had gone into the surrounding country, gathered groups of men, women, and children—whoever would come—and told out the story of the cross to them. "If this is preaching, I plead guilty to the charge," she said. "And have you ever been ordained to preach?" asked her examiner. "No," she replied, with great dignity and emphasis—"no; but I believe I have been *forordained*." O woman! you have answered discreetly; and if any shall ask for your forordination credentials, put your finger on the words of the prophet: "Your sons and your daughters shall prophesy," and the whole Church will vote to send you back unhampered to your work, as happily the Board did in this instance.

How slow are we to understand what is written! Simon Peter, who on the Day of Pentecost had rehearsed the great prophecy of the new dispensation, and announced that its fulfilment had begun, was yet so holden

of tradition that it took a special vision of the sheet descending from heaven to convince him that in the body of Christ "there can be neither Jew nor Gentile." And it has required another vision of a multitude of missionary women, let down by the Holy Spirit among the heathen, and publishing the Gospel to every tribe and kindred and people, to convince us that in that same body "there can be no male nor female." It is evident, however, that this extraordinary spectacle of ministering women has brought doubts to some conservative men as to "whereunto this thing may grow." Yet as believers in the sure word of prophecy, all has happened exactly according to the foreordained pattern, from the opening chapter of the new dispensation, when in the upper room "these all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren," to the closing chapter, now fulfilling, when "the women that publish the tidings are a great host."

The new economy is not as the old: and the defendants in this case need not appeal to the examples of Miriam, and Deborah, and Huldah, and Anna the prophetess. These were exceptional instances under the old dispensation; but she that is least in the kingdom of heaven is greater than they. And let the theologians who have recently written so dogmatically upon this subject consider whether it may not be possible that in this matter they are still under the law and not under grace; and whether, in sight of the promised land of world-wide evangelization, they may not hear the voice of God saying: "*Moses, my servant, is dead; now, therefore, arise and go over this Jordan.*"

EDUCATION AND MISSIONS.*

BY REV. WILLIAM MILLER, MADRAS, INDIA.

On missionary education, as on all other subjects, men have a right to their own methods of arguing. Most of your readers will see that to represent those who are engaged in Christian education as holding that "the heathen must go through some propædætic dispensation of civilization to prepare them for the Gospel" is merely to travesty the principles on which Indian missions have for a long time past given to educational work a certain small proportion of their energies. The case is different when Dr. Gordon makes statements which are opposed to facts. I select two examples with which I am personally concerned.

Mr. Phillips, of Madras, is quoted as saying that there is organized opposition to Christianity, resulting "from the efforts of the Hindu graduates of our universities." This is treated as if it were equivalent to another

* Suggested by an article on "Education and Missions," by Dr. Gordon, republished from the Review in the *Indian Ecological Review*.—W. M.

statement by Mr. Powell, of Narasaramapettah, to the effect that "the strongest organized opposition we have to encounter comes from Brahmans who are being, or who have been, educated in our Christian high schools and colleges." These two statements are widely different. The great bulk of university graduates have *not* been educated in Christian colleges. The supposed facts which are asserted by Mr. Powell and relied on by Dr. Gordon are the following two: "While preaching at Madras, one evening in November, 1889, I was interrupted by a band of students from the Christian college of that city, who flung quotations from Bradlaugh and other infidels into my face, to the effect that Christianity is a fraud, and Christians deceivers. After striving in vain to persuade them to desist, I was obliged to call in the police to prevent their breaking up the meeting." Again: "Not long ago six graduates of the Christian college at Madras, on receiving their degrees and taking leave of the principal, made public exhibition of their contempt of Christianity by tearing up their New Testaments and trampling them under their feet."

With regard to these statements, I remark (1) that, to the best of my belief, they are untrue even in a literal sense; and (2) that even if they had been literally true, the way in which they are stated would still leave an absolutely false impression.

Permit me a few words under these two heads:

1. I am the principal of the college in question, yet this is the first time that I have heard of either of the two occurrences said to have taken place a good many years ago. No doubt students or schoolboys may have made disturbance at a meeting without its coming to my notice; and I should be going beyond what I have authority for if I were positively to affirm that nothing like the first of the two things mentioned has ever taken place. I have no doubt that Mr. Powell's meeting was disturbed. I have no doubt that the disturbers told him that they belonged to the Christian college, and I have no doubt that he was ready to believe them when they said so. It does not, however, necessarily follow that the disturbers actually were students of this college. Those who made a disturbance of the kind would be not very unlikely to add, as they would suppose, to the annoyance of the speaker, by declaring that they belonged to the Christian college. However, I do not say that no boys connected with the college could possibly have been concerned in such a matter as Mr. Powell describes. It would be wonderful if some among a thousand schoolboys did not break out sometimes into mischief; and I do not say that all even of the students of the college proper are everything that they ought to be. Only I think it strange that if the disturbance were so typical as is insinuated, I should not be hearing of such occurrences continual, instead of this being the first time that I have heard of even one. I think it strange, too, if the occurrence were so scandalous as is implied, that Mr. Powell should not have brought it to my notice when it happened. Nothing ever happened in my presence, or within my knowledge, which gives even a shadow of a founda-

tion for Mr. Powell's second statement. The story seems to be unadulterated fiction. I do not suppose that Mr. Powell invented it. Doubtless he has heard it and readily believed it; but so far as my knowledge goes, the statement which I have quoted is, even in the direct and literal sense, a falsehood.

2. But it is still more important to point out that even if these two statements were as accurate in a literal sense as I believe them to be inaccurate, they are, nevertheless, so used in the article before me as to leave an absolutely false impression. The impression which it is intended to leave is that vulgar hatred and contempt for Christianity and a desire to join in organized opposition to it is characteristic of the students of this college. Every one who has ever come in contact with the young men of Madras knows how false this impression would be and how different the spirit that prevails in the college is. It is true that our Hindu students do not implicitly accept all we teach them. Some of them object, and are ready to argue in support of their objections. Some of them cling to old Hindu views, and defend such views heartily. Some take up the position of sceptics or agnostics, and point out, with greater or less earnestness, the difficulties in the way of accepting Christianity. Too many of them also, in the mean time, "care for none of these things," though many also are seeking along various lines for truth and spiritual strength. Absurdly misleading as are the particular allegations which have been made, any one that likes is welcome to the admission that reluctance to accept Christian thought, and still more to accept the practical results of Christian thought, shows itself in many of the students, and that avowed opposition to it is by no means unknown among them. To some of us it seems that a fermentation of mind like this is part of the Divine way of guiding India. But to say that the general feeling of the students is such as would induce them, "when taking leave of the principal, to make public exhibitions of their contempt of Christianity by tearing up their New Testaments and trampling them under their feet," is a baseless and disgraceful calumny. Even if it could be shown, as it cannot be shown, that anything of the kind has ever happened—even if six, yes, or sixty, of our eighteen hundred students and scholars had misbehaved in the way described—it would prove absolutely nothing against the value of the work which the college does. It is a plain, literal, undeniable fact that in the inner circle of our Master's followers, among those whom He chose to teach others—not merely among those who received instruction from Him—there was one who betrayed Him, and who, after the betrayal, went and hanged himself. We should, nevertheless, know what to think of any man who should tell the sad story in such a way as to leave the impression that the effect of our Lord's influence was to produce suicides and traitors.

Thus, while I believe that both the allegations I have referred to are untrue even in the literal sense, I am certain that if they were true in the letter they would still be absolutely false in spirit.

PROSPECTS OF CIVILIZATION IN THE UPPER NILE VALLEY.

BY REV. JAMES JOHNSTON, DARWEN, LANCASHIRE, ENGLAND.

The opening up of the central regions of Africa in the great watershed of the Nile Valley for the benefit of trade and the advance of civilization is a fascinating phase of the African question of the time. It is unlikely that the present disastrous state of affairs there can be indefinitely allowed, though in certain quarters a let-alone policy is advocated regarding the destinies of the Soudan. Good the day when the Soudanese portion of the Dark Continent is made subject to the enlightened control of some European nation, and the immediate banishment of that terrible scourge, Khalifa Abdullah, from whose tyranny his professed followers would gladly be emancipated. Since the Mahdi's insurrection in 1883-84 a dark pall has hung over the Soudan. That unfortunate event coincided with the Egyptian Government abandoning the Soudan territories, and the withdrawal of its influence from the Nile basin. No civilizing power has succeeded it, and the Soudan has continued in the hands of Abdullah, the Mahdi's infuriate successor.

For these regions the demand of the hour is the shattering of a barbarous usurpation, the reopening of areas excluded from cultivation and shut to commerce, the inauguration of centres of authority, protection of native races desirous of friendly intercourse, and training in the rudiments of Christian obligation. Such are the outstanding needs which claim the attention of the servants of humanity in all lands. By the establishment of safe voyaging on the upper White Nile south of Khartoum, in contact with the far equatorial provinces, a channel of communication would be secured with the "Soudan," which has a land surface nearly equal to that of India, embracing a million and a half square miles, peopled by races eleven millions in number, of wide diversities in character, physiognomy, tribal differences and speech, who, more or less, are familiar with the Hausa language. Especially in Kordofan, Darfur, and the States adjoining Lake Chad have the natives "those civilized wants which create and foster trade."

To bring the Nile Valley waterway into touch with the ocean highway, it is proposed to make Berber a grand depot for the interior, and to establish between that town lying on the Nile a railway connection some 260 miles long, terminating at Suakim, on the Red Sea coast. Ten days are now required to cross the desert from Berber to Suakim, whereas by rail it might be traversed in as many hours. This projected outlet for commerce has splendid advantages over the one from Berber to distant Egypt—a circuitous route known as the "Korosko Abu Hamed" transit. Goods on this route are first carried from Alexandria 360 miles by rail to Assiout, then 312 miles by boat to Assouan, again by rail round the first cataract, and afterward by boat to Korosko, a distance of 112 miles; thence loaded

on camels and sent by road to Berber, some 410 miles, making a total journey of 1200 miles, including four transshipments. Against this the Berber-Suakim route was infinitely shorter, and had the boon of a number of wells, to which others might soon be added. The land between these two points, permanently occupied by Arab carriers and containing much picturesque scenery, gradually rose from the coast until, at a distance of 80 miles, it reached an elevation of 2800 feet, after which there was a gentle slope to the Nile at Berber. Colonel Watson, a former friend and coadjutor of Gordon's on the White Nile, estimates the cost of the railway construction at £4000 per mile, or an outlay in all of £1,000,000 sterling. The sheiks and their tribesmen have begged for this improved means of communication, which would form the direct solitary entrance into the heart of trading Africa, and develop commerce with the Nile Valley by leaps and bounds. This would inevitably be followed by launching steamers on the Nile at the end of the railway, and thus easily allow the Nyanza lakes to be reached in the same number of days as it now requires months.

Southward of Berber a wonderful panorama of the equatorial Nile districts is unfolded. Access to this is offered by a remarkable course of waterways in contrast to the Nile north of Berber as far as the frontier of Egypt, which is unsuited for navigation by the recurrence of rapids and cataracts. The latter were, of course, acknowledged to be of golden value to Egypt, inasmuch as they held back the Nile waters from flowing too rapidly into Egypt, and making possible the capacious Barrage reservoir in Lower Egypt. And, by the way, this may be the precursor of water storage operations planned for the upper portions of the Nile Valley, by which may be gained an accretion of fertile land of the amount of £30,000,000 sterling, and an increased fiscal revenue of some £4,000,000 or £5,000,000 annually—a piece of engineering possibly involving the submerging of the Philæ Temple, “the pearl of Egypt.”

To the south of Berber the stretch of water passage is unbroken. Already from Khartoum southward of Berber, the entire course of the White Nile for 900 miles to Lado has been surveyed, the objective of that reach of navigation implying that trading vessels would eventually tap upward of 3000 miles of navigable waters, including the Nile feeders of the Blue Nile winding through the magnificent uplands of Abyssinia, of which the late Sir Samuel Baker gave such charming pictures in “The Nile Tributaries of Abyssinia,” a book of perennial interest. It has been well said that Abyssinia “has only a back door to the Red Sea—a mountain wall of almost impracticable height—and that the front door for her varied products and those of all the vast interior region of the Nile Soudan is the Nile basin, whose one practicable outlet is at Suakim,” while on either bank of the White Nile all the way up to Lado, and west of these along many river courses, hundreds of miles in length, of the rich Dahr-el-Ghazal countries to the Congo watershed, huge expanses of soil yield incalculable quantities of tropical growth. Above Lado, of which Emin Pasha and

Dr. Schweinfurth furnished vivid descriptions, there is like wealth and fertility until the uplands of Unyoro and Uganda are met with in the vicinity of the Albert Nyanza and Victoria Nyanza, making the Nile River one of unsurpassable advantage in promoting commercial expansion. In the direction of the Upper Nile Valley, abutting on the Bahr-el-Ghazal eastward, France is advancing to further her dream of creating a vast African empire, with the Nile as its eastern boundary. Two expeditions are pushing their columns as far to the east as possible, and have made Baghirmi and Wadai French spheres of influence. On the other hand, the British are moving northward from Uganda and have broken the power of the notorious slaver Kabba Rega, of Unyoro, and planted the flag of British protection at Wadelai, on the Upper Nile, 40 miles north of the Albert Nyanza, once a fortified station of Emin Pasha's, and at one time his principal residence.

Not a few of the tribes in the Nile Soudan are the finest of African races, especially the Soudanese, Ethiopians, Bedouins, Nubæ, and Berberines. In hearty terms Ohrwalder speaks of the Dar Nubas of Kordofan, who have retained their independence within striking distance of the dervish hordes of Abdullah at Omdurman. Would that this were the lot of others! Since the downfall of Khartoum several of the best Arab tribes have been decimated, while periodical attacks are made on quiet cultivators and traders, accompanied by deeds of terrible outrage. It is stated that seven tenths of the population of the whole Soudan are slaves, numbers of whom are in the hands of the savage Baggaras raiders, everywhere dreaded and hated. Moving swiftly from place to place, and living on little, these cause insecurity and terror among the peaceful Soudanese. Ere long probably the brutal Baggaras, the so-called rulers of the country, will be scattered, as they are neither well armed, organized, nor numerous comparatively, the majority being only slightly attached to the Khalifa personally. Unless the races in the East Central Soudan are to be cut off from the face of civilization, the hour is ripening for the leading nations of Europe and the people of America to consider whether they have not a measure of responsibility for the sake of practically defenceless millions whose social, moral, and spiritual emancipation lies in abeyance.

The day of missions amid the lands of the Nile belongs to the future. In the remote interior the only civilizing light was extinguished by the fall of the Roman Catholic Austrian mission at El Obeid in 1883, after a brief existence. The American mission of the United Presbyterians remains the one messenger of peace travelling firmly southward. Established 40 years ago, it has reached Assouan, near the first cataract, 400 miles up the Nile. Of its splendid missionary and educational services, Dr. Van Dyke, a recent observer, speaks in eloquent appreciation. In southern Abyssinia and Gallaland the English Methodist Free Church has stations, and the Swedish Mission in the north of Abyssinia, the labors of Drs. Stern and J. M. Flad among the Falashas being most fruitful. Northward, again, the North Africa Mission, the Church Missionary Society, and the hopeful Central Soudan Mission are severally opening the wells and fountains of living waters for the Arabs, native Egyptians, and negroes, in countries and States having a Nileward outlook across the depths of the burning Soudan.

II.—INTERNATIONAL DEPARTMENT.

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

The Literature of Missionary Lectureships.

"THE NEW ACTS OF THE APOSTLES."*

[J. T. G.]

The introduction of lectureships into educational institutions has proven to be the establishment of a new literary force. They emphasize the subject under consideration, secure its permanent consideration, and introduce and endorse the lecturer. It is well that the friends of missions should have in several instances founded such lectureships for the presentation of the modern missionary movement with its allied topics. There lie on our table at this moment a number of most valuable volumes, the product of such foundations or of similar provision.

The first lectureship on missions in America was provided for by the Hon. Nathan F. Graves, an elder in the Reformed Church, Syracuse, N. Y., in 1858. The first course under this provision was of composite authorship, being delivered by missionaries of several countries and Dr. Ellinwood; the second was by Rev. Dr. John Hall; the third, by Dr. Arthur T. Pierson, published as "The Divine Enterprise of Missions;" the fourth, by Rev. Dr. A. J. Gordon, now obtainable in the volume "The Holy Spirit in Missions;" the fifth course was by Dr. George Smith, of Edinburgh, expanded into the valuable volume "The Conversion of India from the Time of Pantenus to the Present Time." These were all delivered in the Theological Seminary of the Reformed Church, New Brunswick, N. J.

* "The New Acts of the Apostles; or, the Marvels of Modern Missions," by Arthur T. Pierson. Introduction by Rev. Dr. Andrew Thomson, Edinburgh. With Map of Prevailing Religions, richly colored, and in pocket. New York: The Baker & Taylor Company, 1891.

"Foreign Missions," by Augustus C. Thompson, also author of "Moravian Missions," treats the modern mission in relation to the pastorate in prayer and in conference. This volume consists of ten lectures delivered in the Hartford Theological Seminary, under the provision for "not less than ten nor more than fifteen" lectures annually, under the provision for a "foreign missionary lectureship" of that institution. It discusses the Minister's Sphere, the Missionary Obligation, Ministerial Prayer and Missions, Missionary Concerts, Prayer for Missions Answered, and nearly fifty pages on Missionary Conference.

"Oriental Religions and Christianity," by Dr. F. F. Ellinwood, is another of these goodly volumes, grown out of a similar missionary lectureship, this being the course of lectures delivered on the Ely Foundation before the students of Union Theological Seminary, New York, 1891. Dr. Ellinwood discusses the Need of Understanding the False Religions, the Methods of the Early Christian Church in dealing with Heathenism, the Successive Developments of Hinduism, contrasts the Bhagavad Gita and the New Testament, Buddhism and Christianity, Muhammadanism, Primitive Monotheism, Tributes of Heathen Systems to Christian Doctrine, Ethical Tendencies of Ancient Philosophies, and the Divine Supremacy of the Christian Faith.

"Foreign Missions after a Century," by Rev. James S. Dennis, D.D., is yet another valuable contribution to the missionary discussion, the result of a provision of a newly established Students' Lectureship on Missions in Princeton Seminary, being the first course delivered under this direction. Dr. Dennis treats the Present-day Message, Meaning, Conflicts, Problems, Controversies with Opposing Religions, and a Summary of the Present-day Success.

"Sketches of Mexico in Prehistoric, Primitive, Colonial, and Modern Times," by Rev. John W. Butler, D.D., is the outcome of the second course of lectures, delivered at Syracuse University on the Missionary Lectureship Foundation provided by Hon. Nathan F. Graves, who previously established the New Brunswick Lectureship.

"The New Acts of the Apostles; or, the Marvels of Modern Missions," by Rev. Arthur T. Pierson, D.D., is the latest publication resulting from a missionary lectureship. These lectures were delivered upon the Foundation of the Duff Missionary Lectureship in Scotland, February and March, 1893. This lectureship was founded by William Pirie Duff, son of the late Dr. Alexander Duff, in conformity with the request of Dr. Duff himself to his son as his heir. The course is a quadrennial one, the incumbency of the chair devolving on one person for four years. The design is to secure the delivery of at least six lectures on some subject "within the range of foreign missions and cognate subjects," as a suitable memorial of Dr. Duff. The incumbent is allowed the entire first year for preparation, but in the second year he must deliver the course of lectures in Edinburgh and Glasgow on successive Sunday evenings, and redeliver them elsewhere as the trustees of the fund may direct.

Rev. Thomas Smith, D.D., Professor of Evangelistic Theology, who had been associated with Dr. Duff in mission work in Bengal and in Edinburgh for forty years, delivered seven lectures in 1880 on "Medieval Missions." The second incumbent was Rev. William Fleming Stevenson, D.D., Convener of the Foreign Mission Committee of the Irish Presbyterian Church, who chose as his theme "The Dawn of the Modern Mission," but owing to enfeebled health, never delivered but four of the proposed course.

The third distinguished lecturer chosen was Sir Monier Monier-Williams, who delivered eighteen lectures on

Buddhism, subsequently expanded into a volume of 563 octavo pages.

The fourth lecturer was the Editor-in-Chief of this REVIEW, the contents of whose lectures are before us in "The New Acts of the Apostles," a volume of 450 pages, accompanied by a map on linen showing in rich coloring the present prevailing religions of the world in their proportionate geographical extension. This map has entirely new features, and represents great cost.

Dr. Pierson treats the age of missionary activity commencing with William Carey as an illustration of the continuity of the "Acts of the Apostles," noting comparisons and contrasts in the following particulars: The new Pentecosts; the new opening doors; the sending forth of the agents; voices and visions; converts and martyrs; signs and wonders; hopes and incentives. He takes exception to the teaching that at Pentecost the Holy Spirit was poured out "once for all," and that hence one should not pray for the "outpouring of the Spirit." He points out the exegetical difficulties of that interpretation. The careful distinction of the Gospel writers in the use of the word "fulfilled" is accentuated. Peter does not say Joel's prophecy was "fulfilled," but that "this is that which was spoken"; only the sample, the first object-lesson of what Joel foretold; it was not, *fulfilled*, though it was initiated.

A sharp distinction is observed in the use of prepositions. "In" and "within" represent permanent work which the Holy Spirit does in changing the nature and character, while "on" and "upon" express that endowment or endowment which is not permanent, but is for the period of such service. Historically speaking, Pentecost was not the last but the first outpouring, repeated in kind in Samaria under Philip, and at Cesarea under Peter. The variation of the expression of these "outpourings" may be great through the ages, but they are similar in kind and result. God's providence may bestow the "gift of tongues," just as definitely

and more permanently than occurred at Jerusalem, through the increased facilities for the acquisition of a polyglot equipment for service. Grammars and lexicons may be the symbol of this endowment as "cloven tongues," at the beginning. The increased facilities for acquiring languages, our author says, "belong to the Theology of Inventions." The *New Times and Seasons*, *New Open Doors*, and the *New Era* conclude the discussion of "New Links of Mission History," which constitutes Part I. of this volume. Part II. is the "New Apostolic Succession." As in the apostolic days, so now, the Holy Ghost calls and "separates" His servants for His special work. "We cannot raise up workmen. We do not know God's chosen men and women." The study of missionary biography reveals a true apostolic succession. The new pioneers presented are: Raimundus Lullius, of whom a masterly pen-picture is given; Francis Xavier; John Eliot; Baron Justinian; Ernst von Welz, pioneer to Dutch Guiana; Ziegenbalg.

Hans Egede, of Greenland, Zinzendorf the Moravian, William Carey, Robert Morrison, Judson, Captain Gardner, John Williams, Louis Harms, and Alexander Duff—each of these is sketched graphically and with power. Of Carey he says:

"From shoe-shop at Hackleton to pulpit and chair at Serampore, he was the same tireless plodder. Up to 1833 he had issued more than two hundred thousand Bibles, wholly or in part, and in forty dialects, beside other printed matter, including valuable grammars and dictionaries of Bengali, Mahratta, Sanskrit, etc. For twenty-nine years he was Oriental Professor at Fort William College in Calcutta. His force lay in character. What he wrought as a missionary pioneer must find its main explanation in what he was, as a man of men, a man of God. Not what one seems, but what one is, fixes the limit of power; the level beyond which the stream never rises is the character which is its source and its spring."

"The New Lessons" are the old ones repeated. The new apostles have not more been recognized in their generation than were those of eighteen centuries since. "Carey bore the sneers of unhallowed wit; Stoddard was charged with throwing away his fine culture amid Persian wilds, as Livingstone was with wasting great powers amid African forests. . . ." To many all this is sheer waste; but "history reverses many of our verdicts, and the judgment-seat of Christ will reverse many more." We pass over Part III., "New Views and Voices." With Part IV. our author sets a pace which keeps the reader aware of responsive rhythmic heart-throbs to the close of the volume. The new converts and martyrs, the miracle of individual conversion, and the transformation of communities, are all stirring. By the time "Rapidity of Results" comes to be discussed, the chariot axle is aflame with the heat kindled by the revolution of its wheels.

We cannot pursue the outline to the end, as we had purposed. Dr. Pierson's friends will, we think, reckon this the ablest of his works on missions. We have written thus at length concerning it, to emphasize afresh the value of the missionary lectureship as the means of securing valuable accessions to the literature of missions. We shall come to anticipate year by year these mature discussions.

This "New Acts of the Apostles" communicates so much of its own fire and fervor to the reader, that if one wished to criticise it he might better do it before he begins to read the book, else even Priam would let fall his dart. The fulness of missionary statements of fact will render this a resource for all missionary workers.

Dr. Pierson has always the power to call with clarion note. Take a single illustration:

"During the last hundred years, since Carey led the way, a series of providential interpositions and gracious manifestations that deserve to rank with

miracles have set upon mission work the sanction and seal of God. Colossal obstacles have been removed, long-locked gates been burst, and grand triumphs won. Why do we hesitate? Let the hosts of the Lord rally to the onset. The great Leader of the host even now sounds His imperial clarion along the whole line of battle. Let us obey the signal, boldly pierce the very centre of the enemy's forces, turn their staggering wings, and in the confidence of faith move forward, a united army, in one overwhelming charge."

Our author holds the view that "the kingdom must first be preached in all the world for a witness unto all nations; and then shall the end come." Other interpretations are possible, and this theory elaborated would not command the assent of multitudes of Christians. These need take no exception, however, to the merely incidental reference to the subject in this volume. The author is no idle dreamer, and he is right when he says: "The present crisis of missions should compel us to forget all lesser interests and issues, and hasten to bear the good news unto earth's very ends. Laborers should be multiplied, gifts increased, and with a new energy born in us of the Holy Spirit, this great enterprise of the ages should be undertaken."

He concludes thus: "'The New Acts of the Apostles' is, like the old, an unfinished book. Other chapters wait to be written. What shall they record! God grant that the unwritten history of the years before us may embrace far greater marvels than have ever been witnessed! New Pentecosts with floods of blessings, until, as Malachi says, there be 'none left to pour out!' New apostles, until God's chosen heralds leave no regions beyond unpenetrated, and no creature un-reached! New visions and voices, until every Divine lesson is learned, and the whole Church is in living accord with the Master! New converts and martyrs, until the Saviour's soul has found its full satisfaction for its trav-

ail! New signs and wonders, until even unbelievers confess the work to be of God! New hopes and incentives, if, indeed, any be needful to inspire to ever-increasing fidelity, or possible to enhance the grandeur of existing motives!

"But all this depends on the manifested presence of the Redeemer, in the power of the Holy Spirit, whose holy ministries made luminous with glory the Acts of the Apostles."

The First Woman Recognized as a Medical Graduate by the Turkish Government, and her Work.

The remarkable, even epochal occurrence of the recognition by the Turkish authorities of Miss Mary Pierson Eddy, M.D., as a physician, justifies, we think, our public use of the following somewhat personal communication from her. [J. T. G.]

"I received, last February, your letter asking me for information regarding my stay in Constantinople, and the receipt of the first permit to practise medicine ever granted to a woman in the Turkish Empire. I have delayed compliance with your request until every step was fully completed. It was only last mail that Minister Terrell and Consul-General Short sent me the last diploma, and presented their congratulations upon my complete success.

"My arrival in Constantinople from New York was on August 4th, 1893. August 6th I presented to the Hon. A. W. Terrell, United States Minister to the Sublime Porte, a letter of introduction from the Secretary of State. From that date up to the present time Minister Terrell and his first dragoman, Mr. A. A. Garguilo, have been unwearied in their labors on my behalf. Deterred by no obstacles, hopeful amid seeming insuperable difficulties, they achieved the impossible, and the newspapers of Germany, Austria, France,

and England recorded the result of their patient perseverance.

"I need not recount in detail the steps that were taken; a simple enumeration must suffice.

"1. My six diplomas in pharmacy, medicine, surgery, ophthalmology, etc., were presented to the Sultan.

"2. The repeal of the Turkish law forbidding women to practise medicine in the empire was authorized by the Imperial Council of State.

"3. A new vizierial decree was promulgated, allowing all duly qualified women to enjoy the same rights upon the same terms hitherto allowed to men only.

"4. Two weeks later, my diplomas having been returned to me by the Grand Vizier, I presented them before the Imperial Council of Medicine, and the usual petition to be allowed a 'colloquium' examination was countersigned "Granted" by the director, and I then met the Council and answered the customary questions as to nationality, age, etc.

"5. Examination passed in seven branches of medicine and surgery.

"6. The regular permit was issued by the Imperial Council of Medicine after I had taken the required oath to serve the subjects of the empire without regard to rank, sex, or creed to the best of my ability, subject to the laws of the empire in which I resided, and loyalty to His Imperial Majesty Abdul Hamid II. This permit allows me perfect freedom to practise 'throughout the whole extent of the Turkish Empire.'

"7. The diploma received by me from the Women's Medical College of the New York Infirmary was retained at the Imperial School of Medicine from November 13th, 1893, till July 13th, 1894. Then Minister Terrell had a special interview with the Sultan, who completed his former kindness by ordering that my diploma should at once be returned with the customary *vîsê*. The Grand Chamberlain, Munir Pacha, attended to the matter. Mr. Dimitriades,

the first dragoman of the United States Consulate General, who aided me in preparation of petition, attendance, and examination at Imperial School of Medicine, brought the diploma to the Consulate General. Consul-General Luther Short transmitted it to the Legation *just exactly one year after my arrival* in Constantinople. This diploma from a woman's college bears now the following official recognition and *vîsê*:

"Vu par le Conseil des affaires médicales civiles de l'Empire Ottoman,
le 13 Juillet, 1310-1894.

Constantinople, Pour le Conseil
École Imperiale de Médecine

Il Zoeros.'

(Seal of Faculty and Council.)

"Congratulations have poured in upon me from every quarter of the globe. It is impossible to write to each in response a personal letter, so I send out every two or three months a circular letter written on Edison's mimeograph. The first told of the discouragements of the situation at Constantinople three months after my arrival there; the second, of the results achieved up to the date of my leaving Constantinople for Syria; the third, of my arrival and welcome in Syria, the six months granted me by the Presbyterian Mission for a survey of the field, and my two preliminary tours to Zahleh, Baalbek, Damascus, Safed, Tiberias, Nazareth, Haifa, Acre, Tyre, and Sidon. The last letter dealt with the first organized work among the villages, and since then I have been doing missionary medical work at Jezzeen. Here the bell of the church was taken down and thrown over the waterfall below the town; the teacher was repeatedly stoned when he appeared in the streets. No one would bring them water nor give them the usual salutations. They were able to buy meat, but found one by one that the scholars left the school, and only two families stood firm as their friends. I was repeatedly urged not to expose myself to the intense hatred of the inhabitants, and told that

successful clinics and missionary work were impossible. Even the morning I started every one seemed to regret my final decision. For the first time I carried no revolver, and had only a lad as my escort. The Syrian preacher and his family gave me a most hearty welcome. I took the abandoned school-house and church as my basis of labors. I began very quietly to work, my assistant and I quickly walking through the streets every morning from the preacher's house to the Dispensary unattended. I had two lads also to give out numbers and help in dispensing. Every afternoon I rode with the preacher to one of the neighboring villages, and every evening but one we had a praise-service at our house. The numbers increased so rapidly that I finally had to work from 7.30 A.M. till 6 P.M., exclusive of lunch time. I had the pleasure of welcoming among my patients the wife of the man who took down and broke our bell, as well as others who were our bitterest enemies. What a priceless privilege to thus return good for evil, and heap coals of fire on their heads! I trust this brief visit will be the first of many I shall make in that place, and that a pure Christianity may manifest itself to Christ's glory and the shame of our persecutors.

Once when returning from one of our visits to a neighboring village a shower of small stones were directed at the preacher, and I came in for the major share; this was the day after my arrival. The days before I left every one in the streets rose up to greet the preacher and myself, and great sorrow was manifested at our departure. My assistant, one of the lads and myself pitched one night at Mukhtara, and spent three days afterward in Ain Zehalta, where I had a most delightful series of meetings with the people. Sabbath after we had a Bible class of fifty-five women, nearly every one able to read. Since then I have been two weeks in Bludan, the summer home of our friends the Damascus missionaries. Last Sabbath Mr. Scudder, of India,

and his cousin were with us. The Sabbath previous Mr. and Mrs. Soutar, of Tiberias, and Mr. and Mrs. Ashenurst, of the United Presbyterian Mission of Egypt. They gave us most interesting accounts of their work done on the Nile boat, the *Isis*. They have gone this week to Jerusalem.

"You have asked me to tell you my plan of work. After visiting the various existing centres of stationary medical work in Syria and Palestine, I have decided that my work must lie in the direction of itinerant missionary medical work among the towns and villages.

"1. Experience has taught me that a residence of from two to three weeks in each place is necessary to obtain best results in the medical line, and to have time to visit the surrounding villages.

"2. To emphasize our principle of self-support, no work is done gratuitously. A fixed scale of prices at the clinic, ranging from six to twenty-three cents, keeps away all who do not really need medical aid, and the poor can always find some one willing to lend them the small sum needed.

"3. Medicines hitherto having been given me from America in tablet form largely, I can carry with me ample supplies. Those who are able pay full price. According to the ability of the patients I charge, but in only five cases have I given medicine free. Eye-drops are three cents; ointments, four; and mixtures, six cents for twelve doses, lowest charges.

"4. I try to hold some personal conversation with each one of my patients, as many come from distant villages whom I may never meet again. Every evening the persons in the place where we are staying are invited to come and spend the evening with us and attend our praise-service.

"5. To allow needed seasons for rest, I keep the dispensary work in a separate building from either the tent or house I am residing in. Those who wish to consult me at my residence pay my full fee, and all those desirous of

religious conversation can always have access to me.

"6. In each place I make visits to surrounding towns and villages with the teacher or preacher stationed in that locality, choosing the places from which my patients have mainly come.

"My plans for the future are not yet completed. I am most anxious to begin work in the great city of Aleppo, but the winter will soon be here. I am to spend the two months, December and January, in Sidon, studying Turkish and doing medical work in the city and its environs."

BEYROUT, SYRIA. September 16th, 1894.

Japan and China in the Present Crisis— a Contrast.

BY REV. J. M. FOSTER, SWATOW, CHINA.

Mr. Foster, recently from Swatow, consents to our use of the following notes of what he recently said in part, in an interview on affairs in the East, which bid fair to occupy public attention for some time yet. [J. T. G.]

"After proving her superiority to the Chinese forces in Korea, Japan is apparently striking at Peking, to attempt a conquest of China herself, a nation ten times her own size. That she may succeed, at least if the conflict be short and sharp, notwithstanding the disparity of numbers, there are reasons to believe.

"*First.* Japan is small, compact, and well connected by telegraph and railroad, hence the nation can act as a unit.

"*Second.* Japan has been awake for the past few decades, and has absorbed all she could of Western railroad, telegraph, electrical, and other inventions, and everything in the line of appliances and munitions of war. She also has men educated in all the learning of the West. She has plants for supplying herself with implements of war, such as a rifle copied from the French, but called a Japanese rifle. She can put 320,000 men into the field, a large pro-

portion of them armed with repeating rifles. Thousands stand ready to volunteer. She has been rapidly adding to the size and efficiency of her navy, and the Japanese are trained to manage and command all these.

"*Third.* Intense patriotism—'Japan for the Japanese,' has been the cry for the past several years. Sectional and party strife is lost sight of when the nation's honor is at stake. Her fierce, deep-seated jealousy of China feeds this flame. There are newspapers in abundance to arouse the people by reports from the seat of war, and by illustrations also, all of which serve to keep alive their interest in what has taken place at the front.

"On the other hand, in her favor are the weaknesses of China. China is a huge empire. The provinces of China proper are as large as the United States, and the whole empire nearly twice that size. The entire population would make six nations like our own, with some to spare. Means of communication between different parts of the empire are very limited. Railroads have been practically a failure, and there are but a few lines now running. Telegraphs only connect the principal points.

"*Second.* There is no bright, quick, responsive feeling of patriotism. Indeed, the ablest men of the nation chafe under the yoke of a Tartar dynasty, and they are wretchedly misgoverned. Local jealousies abound—for example, the jealousy between Chang-Chih-Tung, Viceroy of Hu-Peh and Hu-Nan, himself a Hu-Nan man, and Li-Hung-Chang, Viceroy of La-Li, Commander-in-Chief of the Army and Navy, who is a native of Ang-Hoy, which has cropped out anew since this war began. Jealousies, too, between men in the same province. Men of Swatow are almost as jealous of men from Canton, their own provincial capital less than 200 miles away, as they are of foreigners. I have known men living on the north side of Swatow Bay refuse to help a dying man because he belonged to the

district on the south side of the bay. China is thus disintegrated.

"*Third.* Although China has been to some extent equipping her army with modern weapons, and has purchased many ships of war, their value is largely neutralized by the corruption of Chinese officials. Reports have recently reached us of funds for the purchase of army supplies being misused by the higher officials. This is but a single instance of what has been going on for years. In Shanghai in 1890, examining the works of the Kiang Nan Arsenal, where is situated a splendid plant for the making of large and small arms, also a yard for building vessels of war, we heard Dr. John Fryer, translator to the Chinese Government, a gentleman thoroughly versed in all Chinese affairs, state that if the works were managed properly excellent equipments could be turned out at a very low price; but they were managed in the interest of officials and their relatives. If a man wishes to get employment for son, nephew, uncle, or any distant relative, he goes to the Chinese officer in charge and asks if he could give this man a place. The officer asks in turn if the applicant can use tools or can he 'file'? The reply would be, 'Oh, yes, he can use a file.' Whereupon he is taken to the shop, given a piece of iron and a file, and after making a few moves with the file he would be written down as a machinist, and his name placed on the pay-role. Consequently the works are wretchedly inefficient and expensive.

"At the same time, taking a trip down the coast to Ningpo, passing by the Woo-Sung forts, we sighted several of the Chinese ships of war at anchor. A young man, one of the passengers, referred to the recent resignation of one of the Chinese naval commanders, who voluntarily gave up his post because it cost too much to bribe officials.

"Their mode of operation was as follows: The chief's pay-role contains a thousand names, and the money for these men could be paid to the officer in charge. He would maintain a force

of possibly a hundred and twenty-five men on board ship. When the examining officer was about to visit him, he would gather in a lot of coolies or farmers, put regimental jackets upon them, and have them drawn up in line for the inspector's benefit. The higher official would see the number of officials to be the same as the number on the pay-role, make his bow, and depart in state.

"Behind the scenes there was a transfer of ten or twenty thousand taels (ounces of silver), as the case might demand. Too many such payments would absorb all the margin, hence the resignation. Work of this kind has been sapping the strength of the Chinese Army and Navy. Now the test has come, she is 'weighed in the balances and found wanting.'

"This cursory view of the situation shows some of the reasons why Japan, although so much smaller, may be successful against her huge rival.

"What she will do with China should she capture Peking is still a great and difficult question; and what would be the future of China should she be divided among the great European powers, as Russian papers have suggested and others have surmised might happen, no one can prophesy. She can hardly be worse governed than she has been for the past century."

Another Word on the Eastern Complications.

Not all the persons whose views we solicited on the affairs in Eastern Asia as related to missions responded in time for our November number, but as the interest will probably continue for some time, we venture to present the informally expressed views of two more of the many who have responded to our inquiries. Rev. Arthur H. Smith, American Board, North China, says:

"What do I think of the Korean War? Nothing that is of any interest to any one who wants to know 'facts,' which are hard to get. Nobody in this country can comprehend the situation

because of the anomalous position of Corea. How can a country be bound to Japan, 'tributary' (in fact as well as in form) to China, and at the same time so independent as to have ministers of its own to foreign lands? I believe it is an unprecedented state of things. No doubt Japan would be a reforming power in Corea, while China will not; but the action of Japan has been such as to alienate the sympathies of her well-wishers. The war was perfectly needless, and was due mainly to a determination to have a valve for the energy which would else cause a domestic explosion. There is no comparison between the outfit of the Japanese and that of the Chinese. It now looks as if the navy of the latter is badly crippled; but unless the Japanese contrive to make a bold stroke, such as the capture of Moukden, it is hard to see how they can defeat China.

"If there must be war, I, for one, am glad to have China humbled, especially by the 'nation of dwarfs' which she despises. The result could scarcely fail to be a vast impulse to those real and interior reforms which China has for twenty-five years clearly perceived the need of. She has been saying: 'When I have a convenient season.' Well beaten in this war, reforms in several directions would appear to be inevitable.

"But if China needs defeating, Japan, in my opinion, needs it much more. It is almost impossible for an outsider to conceive the condition of things in that empire. Our own not excepted, there probably never was such a self-conceited nation as Japan. Of course her development is remarkable, wonderful, unexampled, and all that; but it lacks balance, and is full of peril. The last vessel from Japan brings word of a Japanese steamer, which in broad daylight ran full tilt against the huge breakwater in Yokohama Harbor. It suggests the method adopted in navigating the empire. Western nations are largely to blame. The treaties were impositions in every

sense. Exterritoriality is a festering thorn. *Hæret lateri letialis arundo.* But if the Japanese should prove victorious in getting Corea away from China, it looks as if Japan would be absolutely insufferable. Our missionaries have walked by faith in that empire for years. I fear there is danger that they would be obliged to leave altogether, if the Japanese national spirit is unchecked.

"In China the immediate effect of the war is bad. The Manchurian missions of the English Presbyterians and other churches, so hopeful and so successful, will be trampled under foot of swine; but whatever the result, I have faith to believe that the position of missionaries will ultimately be more secure than before, as it was after the French war with China ten years ago. Missions in China have a deep root and spreading branches. I am confident that the Lord will protect them. All American Christians ought to pray for those missions most earnestly, and end with the prayer, 'Give peace in our time, O Lord.'"

Rev. Franklin Ohlinger, for twenty years missionary of the Methodist Episcopal Church in China and in Corea, in an interview said that at the last departure of the mails from Corea it was said that the Methodist hospital was filled with the wounded from the Palace battle. Either the report that the palace had been taken without resistance was untrue, or the Japanese had used their weapons wantonly.

"There is little doubt but that only in so far as they realize that the eye of the Christian world is upon them, can they be restrained from indulging in the heathen cruelties for which the Asiatic has ever had an unenviable reputation. A small percentage of their commanding officers have been educated in Christian countries, and a smaller percentage still openly admit that they have ever come under Christian influences. Railroads and celluloid

collars do not convert a people. The Japanese public baths, their social life, and their utter disregard for the dictates of common decency very forcibly impress upon us the facts that education is not Christianity. Hence, while we find that the sympathies of most Europeans and Americans in Corea are with the Japanese, in Japan itself, where they are better known, our people are either rigidly neutral, or have a leaning toward the Chinese in the present conflict. The Englishman naturally and always sides with the Chinese so long as his commerce does not suffer.

"When the war broke out all foreigners withdrew their deposits from the Japanese National Bank in Seoul. This bank had been a great boon to the legations and missions for nearly ten years, and had been conducted with marked ability and courtesy. The deposits were refunded in paper yen, and these rapidly fell 30 per cent below the silver yen in Corea. The silver yen is only worth 50 cents in the currency of the United States. The difference between paper legal tender and silver in Japan, however, is only 2 per cent. Our missions consequently send their paper yen to Japan and import silver in order to avoid, in part, the 30 per cent loss. The recent Japanese victories, however, may have produced a change in this particular."

"Rev. S. A. Moffitt, of the Presbyterian Mission, remained in Ping-Yang until it was occupied by the Chinese army. The native Christians had urged him to leave. Finally when the Chinese set a price upon every Japanese head his situation became critical in the extreme. He might be mistaken for a Jap by the ignorant Chinese rabble, or looked upon as a spy. He dressed in Corean clothes and remained indoors until he could send word to the Chinese telegraph agent who went with him to the Chinese general's office. The general quietly heard the case, and then sent an escort of one hundred and forty men with him for a distance of

thirty miles. This kindness undoubtedly saved his life, as the Chinese soldiers were unsparing and indiscriminate in their cruelties."

In speaking of the feeling of the Koreans, Dr. Ohlinger said that the whole country along the line of march of the Chinese army had been laid waste from Eui Ju to Ping-Yang, and though the Koreans fear the Chinese, they cling to them and hate them. The idea of a change to be brought about by the Japanese fills them with something akin to terror. Yet the latter try every way to win them, even by distribution of money among the poor.

"It might almost be said that for three hundred years no law suit has taken place between a Jap and a Korean. No inquiry into any case of trouble was tolerated. The Korean was punished by his government, and there it ended. Well may the Japs try in every possible way to win them. The injustice and oppression of three centuries is not soon forgotten. Corea has been poor ever since Japan robbed her three hundred years ago. It would be only common honesty if Japan were now to demand \$10,000,000 indemnity from China and pay it all over to poor little Corea, and then go home and think over her history. The Christian world would look after the independence of the peninsula."

Fleming H. Revell Company, of New York, have added another to their estimable missionary biographical series, "Reginald Heber, Bishop of Calcutta, Scholar and Evangelist," by Arthur Montefiore; with illustrations. Bishop Heber's is one of the "names the world will not willingly let die."

It is said that the new Anglo-Belgian treaty gives Great Britain control over mid-Africa to such an extent that it has now become possible to march a regiment from Alexandria to Cape Town without departing from under the British flag!

III.—FIELD OF MONTHLY SURVEY.

Syria,* Egypt,† Jews,‡ Educational Work.§

Mission Work in Egypt.

BY REV. CHAUNCEY MURCH, LUXOR,
EGYPT.

The northern shore of a great continent is washed by a large salt sea; into that sea a mighty river pours its waters; that sea recedes to the north; the old bed of the sea becomes a vast wilderness, a barren desert; the river in its rush toward the sea cuts a channel through the rocky surface of the desert; for a distance of six hundred miles of its course this wonderful river has, by its action on the solid limestone of the desert, cut out a valley with high, precipitous mountains on each side, these mountains being from 300 to 2000 feet in height, the valley having an average width of seven miles; at the lower extremity of this valley an extensive delta, measuring about one hundred and thirty miles on each of its three sides, has been thrown out into the sea. That continent is Africa; that sea, the Mediterranean; that desert, the Great Sahara; that river, the mysterious Nile; that valley and delta, the land of Egypt. Far more truly than he understood, Herodotus wrote, "Egypt is the gift of the Nile." Facts justify the statement that Egypt is a veritable creation of the Nile. But for the Nile Egypt would to-day be Sahara too. The river has made the land, and by its annual inundation the land is kept in a condition that makes it suitable for cultivation and for habitation.

Egypt presents to us the very oldest of civilizations. The changes described above took place at such a time as to make that country one of the youngest geologically considered, while histori-

cally speaking there is none older. Tracing back the history of her civilization, we lose ourselves in the mists of antiquity, and yet we have failed in our investigations to reach a point in the history of her people when they were being trained for that civilization which has proven such a mystery to the people of our age. We know nothing of the Egyptians when their civilization was in its infancy. Going back as far as we can follow them, we find their civilization to have been full-fledged. The monuments that most excite our wonder and our admiration we find to have been those that were constructed at the earliest date; and these, too, having been more substantially constructed than many of their later monuments, they will continue to excite the wonder and the admiration of the generations that come after us long after many of their wonders of a later date have passed away.

The more intelligent among the priesthood of the ancient inhabitants of the land must have had a very creditable conception of monotheistic doctrines, as certain of their writings still extant very conclusively demonstrate. They wrote most sublimely of many of the attributes that can belong only to Him who is God alone, and besides whom there is none other. Yet while theoretically they were most sublime in their conceptions of divinity, yet in practice perhaps they have never been surpassed by any other people in respect to their polytheistic beliefs and observances. Not only did the people of Egypt worship the sun and the other heavenly bodies; not only did they worship the river, which they considered a source of life, and to which all the life of the Nile Valley was indebted for its preservation; but, at some time or other, and in some part of the country or other, we may say without exaggeration almost every known member of both the animal and vege-

* See pp. 55 (January), 157 (February), 277 (March), 397 (September), 522 (present issue).

† See also p. 234 (present issue).

‡ See pp. 11 (January), 315 (July), 501 (present issue).

§ See pp. 270, 274 (April), 422 (June), 523 (July), 589, 621 (August), 921 (present issue).

table kingdoms had been included in the category of the gods.

Alexander the Great conquered Egypt. From his day to ours the neck of her people has been under the yoke of the oppressor. Verily she has become the basest of kingdoms, and many a sure word of prophecy in regard to her has been fulfilled to the very letter. Since the days of Alexander no really native prince has ever sat upon her throne, and often within that time has she been under the rule of a race of slaves. Perhaps history has no other record of a nation's for so long a period having had to bear with such a system of organized oppression. A noted ruler of modern times is said to have declared that "a woollen garment and an ardeb (five bushels) of beans is enough for the peasant—the rest is mine." This sentiment he had indeed endeavored to carry out during his reign, and in the declaration there was simply a quaint assertion of what had been the facts in the condition of the people through long ages past.

Some of the successors of Alexander the Great were very enlightened rulers. The court of the Ptolemies became the most important centre of learning and philosophy in the world. Ptolemy Philadelphus established that wonderful Alexandrian library whose wanton destruction by the ignorant and fanatical Muslim the world still mourns. The same king founded the celebrated museum of ancient Alexandria. Vast sums of money were expended in filling the library with manuscripts and the museum with treasures. Under the same king the celebrated Septuagint version of the Hebrew Scriptures was translated by seventy of the wisest men that all the resources of wealth and power could command. The Jewish Captivity caused a considerable immigration of Jews into Egypt. So large and so influential became the Jewish colony in the times of the Ptolemies, that this king found it profitable in the interests of learning to have the sacred writings of the Jews translated into the lan-

guage of his people, the Greeks, the largest foreign colony in Egypt. In so doing he was unconsciously making an important preparation for the events which our God was about to bring to pass. Soon the era of modern Christianity dawned upon them. Christ came. He passed His life of poverty and humility in Palestine. Rome permitted, sanctioned, authorized His cruel death on the cross; yet, strange to say, Rome, proud mistress of the world, imperial Rome, three short centuries later came and bowed in humble submission at the feet of Him whom she had crucified. Constantine, Emperor of Rome, professed his faith in Christ. Theodosius I., Emperor of Rome, by royal edict proclaimed in the year 369 A.D., made Christianity the religion of the land of Egypt. Gods long worshipped were thrown out of the temples, and, shattered by the fall, they were never able to rise again. To worship the gods that so long had been revered and feared was now a crime, punishable by the laws of the State.

The early Christianity of Egypt was largely of a Greek type. Christian priests, who were Greeks by birth and sympathy, were largely instrumental in moulding the Christianity of Egypt. The simple truths of Christianity could not easily have been expressed in the ordinary language of the ancient Egyptians. The very genius of that language was to an extent far greater than we can now understand so intimately connected with the idolatrous system of the people that it was impossible to give them Christianity without introducing certain forms of expression that never before had been used by them, and at the same time it was equally necessary that many forms of expression of a purely idolatrous character should be forever abandoned. Especially was it found that it would be a difficult matter to make use of the Egyptian form of writing to express Christian thought. The characters used in writing the hieroglyphics were largely the pictures of the insects, reptiles, animals, plants,

and trees which were worshipped by the Egyptians as gods. Christian priests found it would be difficult, yea, even blasphemous, impossible to express Christian truth by means of these idolatrous symbols. Christian truth could not be conveyed in writing by Egyptian hieroglyphics, so they were abandoned. Greek Christian priests introduced the use of the letters of the Greek alphabet for representing the sounds of the Egyptian language in so far as they were able to adapt them to this purpose. The letters of the Greek language not being sufficient in number to represent all the Egyptian sounds, six letters were adapted from a form of Egyptian writing—these six letters having nothing in their appearance suggestive of the former idolatry of the people—and thus we have the Coptic language of to-day, the language of Christian Egypt, the ancient Egyptian in a slightly modified form; the language that was universally used by the inhabitants of the land for three centuries; the language to which Egypt's small remnant of native Christians has held as their sacred language, their holy heritage; the language without the use of which these native Christians would consider it almost sacrilegious to engage in worship to God.

Next came the Mohammedan invasion, in the year 630 A. D. The treachery of a Christian ruler gave easy entrance to the invader; the light that was went out in darkness; a bright day of opportunity for poor Egypt went out in gloom. The population of the country at that time must have been something over five millions. Many at once became followers of the false prophet of Islam rather through the force of circumstances, the dread of persecution, and the hope of temporal advantages. A remnant of Egypt's Christians has, through all the ages that have succeeded, persistently refused to be won over to the prevailing belief either through the torments of persecution or prospects of temporal preferment. Year by year through all these centuries the native

Christian population has been decreasing in number, while the shackles of ignorance have been binding down those who remain in a bondage more and yet more oppressive. Arabic, the language of the Mohammedan world, little by little drove out of use the Coptic, the language of Christian Egypt. The struggle was a long and hard one, and after the old language had gone as the language of their commerce and of their social life, they still held to it as the language of their religion, the language given them by God as their medium of communication with Him. Ignorance of the language which they considered as the only acceptable medium of conveying their hearts' longings to God has engrossed them in a most hopeless state of ignorance as regards Divine truth. Missionaries found but one in five of the men able to read, and of women practically not one. Ignorant priests conducted religious services in the Coptic language, while both priests and people were not able to understand the exercises in which they were engaged. Priestcraft took a firm, bold stand against all reform and progress. Religious teachers may be grossly ignorant, yet they are never void of sufficient cunning to persuade themselves that their hope of gain, their prestige and their authority, all depend on their success in keeping the people ignorant. For some time missionaries were not able to organize regular work. The only hope of success lay in such efforts as they could succeed in carrying out in personal association with individuals. Next came the persecution and the anathematization of those who were favorably inclined to what was called the new, or sometimes the American religion. Little by little the work took shape. Small companies of enlightened believers, were gathered together, the work of Bible distribution began, and the education of the children of the enlightened was undertaken.

Persecuted and driven out of the old Church, and with no hope of the reformation of the Coptic Church, there was

nothing could be done but to organize a new church for the enlightened few who were willing to so far forsake the traditions of the elders and the writings of the fathers as to acknowledge the Word of God as a supreme and all-sufficient rule of faith and guidance for man. Thus was organized what for years has been known among the people of the land as the Protestant Church. For a time fierce were the persecutions that were waged against those who dared to identify themselves with earnest Christian work. The country, destitute of other methods of comfortable travel, had its long stretch of river, with the two long strips of cultivable land, the one on one side, the other on the other side of the river, and thus it was easy for the missionary to visit the villages by going up and down the river in a boat. School after school has been organized, preaching stations have been established, and regularly organized congregations are now being ministered to in many cases by pastors that have been raised up from among the people themselves. Persecution in the earlier stages of the work often succeeded in tearing the work to its very foundations. The foes of the persecuted were numerous and powerful. This has to a large extent completely changed. The friends of the persecuted are now numerous, and often those who give them succor are more powerful than their enemies. New villages are often opened to the influence of the Gospel through the efforts of native workers alone. Often the occupations, the trade, or the commercial interests of the people take them into new and unoccupied fields, and going in the interests of a livelihood, an opportunity of carrying on a work for the Master is found.

The report of the work for 1893, lately published by the United Presbyterian Board, shows 121 schools in operation, with 7654 pupils in attendance; 14,309 volumes of the Scriptures, entire or in parts, and 6169 volumes of other books of a religious character, to say nothing of the many volumes of educational books, were put into circulation during

the year. There are now 157 stations on the list of Presbytery and 99 other places where services are conducted; 29 congregations have their regularly ordained and installed pastors. Foreign missionaries, licentiate, and evangelists, with what assistance pastors are able to give from their regular duties, carry on the work in the other stations. The native Church has a membership of 4095; there are 107 Sabbath-schools, with 3119 pupils, and an extensive work is also carried on among the women in their homes, 1320 women thus receiving instruction. This work is carried on at an outlay of \$37,000 from those of the people of the country who participate in the work.

In the work as it is now flourishing, and as it is extending from year to year, we are satisfied we have an earnest and a pledge of future blessing. The Church in the prosecution of this work has good reason to expect the fulfilment of prophecy, and

“They who are princes great shall then
Come out of Egypt lands.
And Ethiopia to God
Shall soon stretch forth her hands.”

“In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land. Whom the Lord of hosts shall bless, saying, Blessed be Egypt, My people, and Assyria, the work of My hands, and Israel, Mine inheritance.”

“The Statistical Notes on Japan,” etc., in the July issue, page 695, must have been inadvertently taken from some erroneous statistics. The quadrilateral that would embrace the Mikado's realm is there represented as one which would measure 8700 by 1800 miles, covering 16,000,000 square miles. Mr. William E. Blackstone calls attention to a similar error in the *Missionary Encyclopedia*, i., page 483, where the longitude is stated as from 122° 45' to 156° 32' E.—i.e., 33° 47', which at 6 miles to the degree is 2027 miles, or 69, is 2328. The diagonal distance of the quadrilateral would be, as Mr. Blackstone says, about 3000 statute miles, and this would cover the entire chain of islands from the extremes of the Kuriles, north, to the Madjicosines, south.

IV.—EDITORIAL DEPARTMENT.

The "American Board" held its annual meeting in October at Madison, Wis. The Rev. N. G. Clark, D.D., retired from the Foreign Secretaryship and presented a paper entitled "A Retrospect of Twenty-nine Years of Service." The results of the work during the twenty-nine years under review may be summed up briefly as follows:

In the missions of this Board, the number of regular preaching places have increased from 236 to 1429; of missionaries, from 221 to 571; of native laborers of different grades, from 629 to 2870; the number received into church fellowship on confession of their faith, from 418 in 1865 to 3055 this year, and the total church-membership from 4963 to 40,871. This increase is due largely to the various agencies of the Woman's Boards, the Christian training of our higher institutions of learning, and to a better trained and more numerous native agency. In the educational department the number of high schools and colleges for both sexes has increased more than ninefold (15 to 144), and the number of pupils from 422 to 7841, more than eighteenfold; while the total number under instruction has increased from 8817 to 50,406.

In his address Dr. Clark recalled the withdrawal of the Presbyterian constituency in the Board which occurred in the year 1870, and the passing over to them of some of the missions. He says:

"This withdrawal naturally resulted from the union of the two branches of the Presbyterian Church, and was made without any loss of good feeling and with the fullest confidence that it would promote a larger interest and grander work in the cause of foreign missions. This confidence has been justified by the event. In the division of the field, the Syrian, the Nestorian, and the Gaboon missions, together with several among the North American Indians, were transferred to the Presbyterian Board. It was no easy matter for those who had labored together so long and so happily to part company. The names of some of the missionaries connected with these missions were very dear to the entire constituency of the Board. When the

transfer of the Nestorian Mission was in question, a single vote turned the scale, the chairman of the Prudential Committee (Charles Stoddard) saying he could not vote away his brother's grave. The members of the Syrian Mission, though mostly Presbyterians, were very loath to leave the old Board. Five years later Dr. Calhoun, long known in the East as the 'Saint of Mount Lebanon,' as he came forward on the platform of the Board at Chicago, stirred all hearts by the words, 'I am getting to be an old man; I am losing my memory; I cannot remember that I do not belong to the American Board.'"

About one thousand delegates were present at Madison.

The report of the treasurer shows expenditures, \$733,051, of which \$678,168 was for cost of missions. The indebtedness has increased to \$116,237. Expenditures, beyond cost of missions, are: Salaries and expenses of secretaries and of missionaries visiting churches, \$14,897; publications, \$10,566; administration, \$29,418.44.

The itemized cost of missions is: West Central Africa, \$11,661; East Central Africa, \$8435; Zulu, \$27,827; European Turkey, \$31,951; West Turkey, \$97,605; Central Turkey, \$31,474; Eastern Turkey, \$54,908; Malathi, \$54,121; Makura, \$54,202; Ceylon, \$18,752; Foochow, \$17,542; South China, \$6116; North China, \$70,344; Shansi, \$13,632; Japan, \$93,888; Sandwich Islands, \$5377; Micronesia, \$28,496; Mexico, \$17,506; Spain, \$12,585; Austria, \$11,717.

The receipts during the year were: Donations, \$483,108; legacies, \$183,768; from the legacy of Asa Otis, \$30,953; interest on general permanent fund, \$7203; total, \$705,132.

The annual survey reports marked progress at nearly every point with a steady growth, but lack of adequate means to improve the opportunities. Peculiar difficulties encountered in Japan, but 670 new members added to the churches. Rev. Judson Smith, D.D., says of the work in China:

"While at the present moment we cannot avoid anxieties as to the personal safety of our missionaries and the security of the institutions they have established, we may look with all confidence beyond these present tumults to a great

and decisive advantage soon to be realized in our Christian work in behalf of this empire."

The summary for 1894 shows the number of missions among unevangelized nations to be 20; stations, 100; out-stations, 107; places for stated preaching, 1429; average congregations, 69,115; American laborers employed, 571; native laborers, 2870; total, 3441; number of churches, 421; church-members, 40,187; added during the year, 3055. The whole number under instruction in the educational department is 50,406; native contributions of money amount to \$89,145.

Forty four new missionaries have been sent to the field during the year, of whom 13 were men, including 3 physicians and 1 printer, 11 the wives of missionaries, and 20 single ladies, including 1 physician. Twenty-three missionaries home on furlough have returned to their fields.

A rule has been adopted, giving female delegates equal voice and vote with the men on questions touching their own work.

As to the financial difficulties, the gradual exhaustion of the large legacies on the one hand, and the natural expansion of work on the other, have not been offset by sufficiently increased number of donors and amount of donations. Either the Board must retrench or secure larger gifts.

Dr. Judson Smith presented a paper on "Intellectual Preparation for the Ministry." He made these three points: 1. That education and culture are necessary in any important work. 2. The foreign missionary work demands the most thorough intellectual and religious training. 3. The foreign missionary must be a general and a leader in the work to which he is called.

He said: "Education and culture are essential to power in any undertaking. Other things being equal, we know that of two men, the one of the most thorough mental training will serve us the best and serve us longest. All knowledge and science and every human power belong to Christ's king-

dom, owe service there, and win their highest place as they worship at the foot of the cross." He recognized the need of thorough intellectual preparation for foreign missionary work, and the fact that the great missionaries of the past have been men of intellectual power, as Irenæus, St. Patrick, St. Columba, Boniface, Carey, Judson, Morrison. "Every missionary must master a foreign language so as to make it the medium of thought and familiar speech; he must bear his part in translating the Bible into the vernacular of the land; he must organize branches, and conduct the institutions of education; he must study and master great problems. A full college course for all, and a theological course also for ordained men, constitute the normal preparation for missionary work. True missionary economy requires that only those who are well equipped be sent to the field."

Dr. Henry H. Jessup, of Beirut, gave the record of the achievements of the mission in Syria, which were the organizing of the first Evangelical church since the days of the apostles, the setting up of the first printing-presses in the Turkish Empire, and the founding of the first day and boarding schools for boys and girls and the first college in the empire. Here occurred the first correct translation of the Word of God in the Arabic language, the introduction of the steam printing-press, petroleum, and the machinery for saving labor on farm and in factory. Two of the missionaries of the American Board were the first educated physicians to carry the healing of modern science to the East. Two of the missionaries received imperial decorations for medical service in time of the pestilence. Two were pioneers in exploration and discovery of ancient cities and ruins in Palestine—Dr. W. M. Thompson and Eli Smith. Dr. Jessup pointed with great satisfaction to the marvellous work which had been done among the women of Syria in their education and Christian training for the home and the school.

The great audiences were likewise addressed by President Angell, of Michigan University, Rev. Washing-

ton Gladden, Dr. Forest and Dr. J. G. Davis, of Japan, Rev. John Holland and Dr. Bissell, of Mexico, Dr. Burnham, of St. Louis, Dr. Clapp, of China, Dr. E. M. Pease, of Micronesia, Rev. E. S. Hume, of India, Dr. Cyrus Hamlin, founder of Robert College, Constantinople, and by D. L. Moody.

No death which has recently occurred among foreign missionaries will touch more chords of interest than that of Rev. Dr. A. P. Happer, the veteran of China, which occurred in Wooster, O., October 27th. He went to the Middle Kingdom in 1844, and returned only a short time since, having spent nearly half a century in preaching, ministering to the sick, translating and editing, and founding a Christian college at Canton. He was always heard with great interest when he spoke on missions, and was deemed an authority on China. Further notice of him will appear hereafter.

In October last Dr. James A. Spurgeon celebrated his twenty-fifth anniversary as pastor of the chapel at West Croydon, London, where, in addition to his grand work as the associate of the lamented Charles H. Spurgeon, his brother, he has built up one of the finest, most cultured, and most enterprising congregations in England. Dr. Spurgeon's career has been that of a many-sided man, with a sympathetic and helpful attitude and activity toward every form of philanthropic and missionary work, and it is to be hoped that some memorial of the celebration may be given to the public in a printed form. Mr. G. Holden Pike has issued a "life" of this distinguished man in time to mark the anniversary with its impress; and the reader of that fascinating biography will form some idea how a man may, while pastor of a large and influential church, preside over various benevolent and educational institutions, help to build chapels and organize congregations, and stimulate every missionary work at home and abroad.

A purse of over one thousand pounds

was presented to Dr. Spurgeon, which, with characteristic unselfishness, he handed back to the donors to be applied to enlarged facilities for church work.

It is quite obvious that the International Missionary Alliance, whose headquarters are in New York City, is an institution which compels recognition as one used very largely of God. Rev. A. B. Simpson's peculiar views on Divine healing and some other kindred subjects have caused him to be looked on with some suspicion, and the Christian public at large have kept aloof from him and his work. Yet despite these discouragements, his work has gone forward and continually grown, until, beside the Gospel Tabernacle, with its unceasing round of evangelistic services and its educational enterprise for training mission workers for home and foreign fields, the Missionary Alliance has developed into one of the most prominent of agencies for a world's evangelization. Between October 1st and 15th this Alliance observed its sixth annual convention. Daily the Tabernacle, 692 Eighth Avenue, was filled, and on the two Sabbaths, October 7th and 14th, the American Theatre was thronged. The teaching was of a high order as to insight into Bible truth and spiritual life, and the giving was exceptionally generous, and marvellously manifested the Holy Spirit's power. On one evening, at the Tabernacle, over thirty watches were given, with piles of jewelry and ornaments, and in a most unostentatious manner. On the latter Sabbath, the great day of the feast, Dr. Simpson preached on the "Man of Macedonia," and the response was remarkable; between \$50,000 and \$60,000 was pledged, and mostly in small sums and by people of no wealth. The entire assembly rose and, with uplifted hand, covenanted with God to undertake to increase their present staff of 230 to 300 missionaries in the field before the fiscal year closes, and to raise \$300,000, an increase of our \$70,000 on last year's collections.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

UNITED KINGDOM.

—The United Presbyterians of Scotland are not a very numerous body, for they have only 572 congregations with 187,075 members; and the total income of the denomination was £373,259 in 1892. The figures will enable us to judge of the extent of their foreign missionary labors. The income of this department of the Church's work was £35,850, of which all but a few hundred was expended. In Jamaica and Trinidad there are 55 United Presbyterian congregations, with upward of 10,000 members, whose contributions for all purposes fell only a little short of a pound a head. The other missionary work of the United Presbyterian Church is carried on in Old Calabar, Kaffraria, Rajputana, China, and Japan. We may quote some of the principal statistics. In Old Calabar they have 8 ordained Europeans and 2 natives, 2 medical missionaries, 8 other European and 21 native agents, 435 members in full communion, and 1037 scholars. In Kaffraria there is no medical work, and the other Europeans are not quite so numerous as in Old Calabar, but the staff of native helpers is much larger. The members number 3056; the candidates, 887; the scholars, 2100. The foreign mission secretary visited this mission field last year, and reported in warm terms on the Christian character of the converts and the readiness of the people to receive the Gospel.

In Rajputana the centres are Beawar, Nusserabad, Asherpura, Ajmere, Todgurh, Deoli, Jeypore, Oodeypore, Uwar, Joethpore, and Kotah. Medical work is carried on by three qualified missionaries. In all these stations there are but 506 members. There are 5413

scholars in the schools. The China Mission of the United Presbyterians is in Manchuria, Moukden and Tiavyang being the principal stations. Medical work is made very prominent, for 4 out of the 11 missionaries are doctors. It was Dr. Greig, of this mission, who was so ill-treated during the riots some time ago. The converts in full communion number 1872. Besides the above, the United Presbyterian Church supports 2 missionaries at Tokyo, where the church-members are returned as \$98; and, curiously enough, pays the salary of Dr. Laws, the great Free Church missionary of Bandawé, Lake Nyassa. The summary of the United Presbyterian missionary statistics gives 63 ordained Europeans, 20 ordained natives, 10 medical missionaries, 28 zenana ladies; 9 European and 123 native evangelists and catechists; 385 native teachers, and 134 native helpers; 98 principal, and 173 out-stations; 17,414 communicants; and 17,695 scholars.

AFRICA.

—"Christian missions are often reproached as being costly, which is not always their fault. Here, now, is a point of comparison between the cost of missions and of civilization in Africa. The first section of the railway which is to connect the port of Matséi, in the estuary of the Congo, with Stanley Pool, where the river becomes navigable, has just been inaugurated. It is twenty-four miles in length; the whole line will be one hundred and eleven miles long. The first twenty-four miles, said to be the hardest part of the line, have cost the life of about three thousand blacks enlisted with more or less good will of their own; the outlay has reached a million or twelve hundred thousand dollars at the least estimate—doubtless much more. Setting aside the money, it remains true that the building of this railroad kills the black

for the profit of the white, while the missionaries expose and often sacrifice their lives to raise and save the African."—Professor F. H. KRUGER, in *Journal des Missions*.

—"The *Missions Catholiques* of February 23d publishes a letter of Mgr. LE ROY, Vicar Apostolic of the two Guineas, containing some interesting points of information gathered in the basin of the Ogué, the very same in which the delegates of the Paris *Société des Missions Évangéliques* have fixed themselves. As many of our readers are interested in the work of the latter, they will thank us for communicating some passages from the letter of the Roman prelate.

"As to the dispositions of the native population toward Christianity, Mgr. Le Roy speaks as follows.

"What to say to you of this mission? Much good has been done here; much more good remains to do. Here we have no Mussulmans, and all the country is under a vague Christian influence, eminently favorable to missionary work. Baptism, for instance, around some of our stations is quite the style, and as the name of *kafiré* (infidel) in certain regions more or less Mohammedan, so here the name of *pagan* is considered as a frightful insult. People want to be baptized here just as these below them want to be circumcised. They insist on receiving a Christian name as these an Arab name. Unhappily baptism is not all; and we often find it hard to grant it to all those that seek it."

"As in other parts, the great hindrance to the real conversion of the native is polygamy. Mgr. Le Roy, speaking of this, relates a scene sufficiently comical, occurring at Lamherenc, which is also a Protestant station. The female population came one fine morning, in a tumultuous crowd, to the residence of the bishop:

"We come to complain of Father Lejeune," cried one of them, "you must remove him from us."

"Why?" I asked.

"Because he won't baptize us."

"Do you know the catechism and the prayers?"

"Yes, all. He has baptized one and leaves two; he baptizes one and leaves three. And this is how he always does. Are we not worth as much as the others? Have we not souls to be saved as well as they?—Are not—"

"Is this true? Father Lejeune, they wish to be baptized? They are sufficiently taught?"

"Assuredly; but they are the second, third, fourth, and fifth wives of the same husband. I baptize one whom the husband picks out as his wife, not to be sent away; what to do with the others, I am sure I don't know."

"Whereupon the women took up the cry again:

"Pray, can we run off by main force? Are we not just like slaves, like beasts? Where shall we go? What escape is there? Where shall we hide? And if we would live alone, will they not fetch us back, tied hands and feet, with the stick coming down on our back?"

"Our Protestant missionaries will naturally encounter the same obstacle, for doubtless they will not seek to elude it by imitating some other Protestant societies which tolerate polygamous unions in the Church, provided they were formed before conversion."—*Revue des Missions Contemporaines*.

—Mgr. Le Roy thinks, like Mgr. Hinsch, in direct opposition to some Protestant journalists, that the Protestant missionaries are essentially aided by their Bible and tract societies, and urges that the propaganda should imitate them. The *Revue* inquires whether this is one of the signs of that "new spirit" which has been recently noted by high authority as spreading in the Church of Rome. And indeed, as vernacular mass books which were burned in the seventeenth century are now encouraged, so it will doubtless be with vernacular Bibles. In the last century the Spanish Church was on the point of publishing a vernacular Bible when the

French Revolution frightened her out of her wits for the time being. Mgr. Le Roy urges that the Scriptures, as with us, should be published in cheap forms.

—On the Gold Coast various persons have lately joined the Christians (not as communicants, but as adherents) to save themselves from being accused of witchcraft, a suspicion from which no heathen is safe. It is an accepted belief that Christianity "extinguishes witchcraft." A Christian is, therefore, as such, exempt from the deadly poison ordeal.

—The two highest chiefs in the kingdom of Kjibi, one being also a high-priest, have surrendered their honors and become Christians. Their king is hostile to the Gospel, which explains their resignation. They distinguished themselves at their baptismal examination above all the catechumens by their knowledge of the Gospel. The king's sister, who has been a persecutor of the Christians, having found no good of the idols in her long illness, now comes to the Christian meetings.

—"They have been going through troublous times at Mukiabungu lately. In the working of the Congo Free State the official agents and the tribes do not always see eye to eye; and one of the latter, resenting the action of the Belgian official, rose and murdered him and other white men. Having done this they sought to make the rising universal throughout the district, threatening to burn the villages of those who would not join them. Here was a test for the black Christians, but they stood it nobly. Both in the neighborhood of Mukimbungu and of Lukunga the Christians resolutely refused either to desert the missionaries or to join the insurgents. This action saved many valuable lives, and is a striking answer, Mrs. Walfridsson says, to the taunts of those who say that Christianity is superfluous on the Congo, and that the State methods of civilization are the only fruit-bearing ones."—*Medical Missions.*

THE MOSQUITO STATE.

—The *Missions Blatt der Brüdergemeine* for October has the following remarks:

"According to information received through a letter from Bluefields, the fate of the little Mosquito State may be regarded as sealed, and once more a free, independent little Indian people, in its major part of Protestant faith, as having been, against its own clearly expressed will, finally incorporated with the Catholic neighbor State of Nicaragua, although the treaty of Managua between England and Nicaragua guaranteed the independence and freedom of Mosquitia, and only conceded to Nicaragua the right of a clearly determined suzerainty over it.

"In this breach of treaty Nicaragua appears to have been successful by the support of the United States. On the one hand, Americans in Mosquitoland, disdaining to be governed by Indians and negroes, appear to have secretly plotted with Nicaragua for the overthrow of the tribal government; and the United States, jealous of English influence, and guided by the Monroe doctrine, or rather by its later extension, 'America for the Americans,' has carried through the design, bearing in mind how undesirable for them it was to have English influence strong in a country so near the projected Nicaragua Canal. England, of course, will not come into collision with America over the fate of the Mosquito Indians.

"Yet we bear in mind that plans founded to the honor of the kingdom of our God have another origin and nature, and pursue other aims than these of the civil fabrics of time. They do not stand or fall together. And, thanks to the wise tact of our brethren, who, though sincerely subject to the former government, have, out of principle, held entirely aloof from all political schemings, our mission has not given the new authorities the slightest ground of complaint. In the quiet consciousness of this, in confidence of the defence of our Lord, and in view of the re-

sponsibilities resting upon the mission, which still subsist, and indeed have of late gratifyingly broadened out in the interior, our messengers have continued unmoved at their difficult post in Bluefields. That Nicaragua, however, will at present bring our work in the whole land to a sudden end, though possible, seems hardly probable. Indeed, simple prudence would counsel greater deliberateness. Moreover, the Missionary Board of the *Unitas Fratrum* has done what lay in human power by interceding with the German, the American, and the English governments in behalf of our mission and its property. Whether, however, *future* developments under the new government might not involve a gradual repression of our work is another question; and we freely allow that in this respect we are not without anxiety. The behavior of the Nicaraguans at Bluefields during the last months may well explain and justify such anxiety. Yet this anxiety we would ever roll afresh in believing prayer on our faithful God and Lord, who is enthroned above all, and who knows that in yonder land alone more than fifty-five hundred Christian souls would fain hear the message of eternal life from the lips of our missionaries, not to speak of the numerous throngs who, yet unbaptized, nevertheless longingly crave, under the guidance of our brethren, to be also led as children to the Heavenly Father. Our God helps in His own way, in a wondrous way, in other ways than those which appear obvious to us. So will He also do in the case before us. Therefore let us pray without ceasing!"

THE KINGDOM.

—Rev. J. J. Summerbell, in a recent *Independent*, has an exceedingly stimulating article entitled "First, Missionaries," which is based upon a revised and literal version of Paul's words: "And God hath set some in the Church, first apostles." He emphasizes, among other things, the Gospel conception that whoever is "sent" or "called" by the

Lord for any form of service is a missionary, and that the number of missionaries, therefore, is exactly equal to the number of disciples.

—A missionary now in India reports that her going was largely the result of joining a prayer union to intercede for more laborers to be sent. As she prayed it seemed "so mean to ask for others to go and not face the question, Can I go myself?"

—This is how Rev. H. H. Jessup "happened" to go to Syria: "The thought had never entered my mind; but when I went on to Boston to see the Prudential Committee of the American Board, Dr. Anderson placed an envelope in my hand and said: 'Go into that room and consider this for half an hour.' It was a plea for reinforcement from the Syrian Mission. When he asked, 'Will you go?' I said, 'Yes.' I thought it was the voice of God, and still believe that it was."

—And this statement of ex-Secretary N. G. Clark tells how the Japan Mission "happened" to be formed: "An Amherst student on a vacation tramp came to the house of the foreign secretary for a night, and in the morning, after leading at family prayers with great simplicity and earnestness, he took the hand of the secretary; in both his, saying, 'You must send missionaries to my country.' He would take no denial. As when, six years later, he stood before the American Board at Rutland pleading for a Christian college for Japan, and saying, 'I will not sit down until you promise,' so now to every plea that the Board had already more work than it could well carry on came the same response: 'You must send missionaries to my country.' Such was the birth of the Japan Mission."

—Dr. A. J. Gordon tells how it "happens" that the Clarendon Street Baptist Church, Boston, gave last year \$20,000 to foreign missions, while its own expenses were less than \$10,000. "My way has been to make collections for foreign missions and home missions

every Sunday morning in the year, and to keep the subject constantly before the people. Then in April we make a special collection, which is always preceded by a week of daily prayer, in which we meet together at eight o'clock in the morning to pray for the one thing that the people may have their hearts drawn out to give for the work of evangelizing the world. I preach on the Sunday before the collection is to be taken, and then put the responsibility of giving upon the people, refraining from all special solicitation or urging." And so no wonder it comes to pass that only seven States exceed this church in their gifts to the Missionary Union, and the amount is nearly one fourth of all the gifts that come from the entire State of Massachusetts!

—Amos Lawrence adopted this motto and squared his practice to it to the amount of \$700,000: "He is not rich who lays up much, but he who lays out much." And, verily, to lay out lavishly for God in this life is to lay up abundant treasure in the life to come.

—Alas for the pinching poverty to be found under the sun! President Eliot tells of a man living near Boston who was asked to give money to Harvard College, who received the suggestion kindly, promised to confer with his wife and report, and after a few days did report as follows: "We have talked over the question, and have been all over our accounts. We want to give, but actually find that we must deny ourselves. Our accounts show that we are spending every year \$70,000, and our income is equal to just about \$70,000. I am very sorry that I have not a cent to give." And another poor man has been heard of who, when asked to make a subscription to a certain cause, answered with great seriousness, "I am sorry that I cannot. I have \$500,000 in Suffolk Bank, and it isn't drawing me a cent of interest."

—And, *per contra*, let us take note how it looks sometimes to a "heathen." A missionary woman received a call

from a wealthy Hindu friend who spoke to her of the great improvement in her health resulting from a brief stay at a distant sanitarium. "Will you not go again?" he asked. "Oh, no," she replied, "it costs too much." "But," said he, "what is cost if it spares your life for five or six years to work here and do good as you do?" After a while he suggested, "When you want to go again, you let me know what it will cost and I will give you the amount." At the close of the call and when entering his carriage this same Hindu remarked to the husband of the woman: "Remember and send to me if your wife needs to go to the sanitarium. I can give money for such an object."

—Well may the Nashville *Christian Advocate* lament that while "the Moravians support one foreign missionary to every 66 of their members at home," and while a single church in Toledo, O., supports 5 in the home and foreign fields, "it now takes 12,000 Southern Methodists to keep one missionary at work. They are staggering under this burden."

—Li Hung Chang, the greatest of Chinamen, declared to John Russell Young, "If the missionaries ever come into the Chinese heart, the physicians will open the door."

—When Captain Cook, on his voyage among the Pacific Islands, wrote of a suggested attempt to establish a mission thereabouts, that "it is very unlikely that any measure of this kind would be seriously thought of, as it can serve neither the purpose of public ambition nor private avarice, and without such inducement I may pronounce that it will never be undertaken," he little knew the Christian spirit which would animate Williams and Patteson and Paton and Snow and Sturges and Doane and Logan, not to mention others among the living."—*Missionary Herald*.

—Let us fervently pray to be delivered from the damnable heresies of such "Christian" officials. For, in a

memorandum by the Resident at Perak we find him saying, "Morality is dependent on the influences of climate, religious belief, education, and the feeling of society. All these conditions differ in different parts of the world. . . . The members of the Perak State Council, who cannot be said to have any personal interest in the matter, and are wholly uninfluenced by any outside opinion, consider that it is their duty to protect the prostitutes irrespective of their religion, nationality, or the nature of their calling, which, indeed, supplies a public want." Happily for the Malay States, with his moral code the Colonial Office did not agree, and his system was abolished.

—How steadily in the foreign field the work advances from the homogeneous to the heterogeneous, from the simple to the complex! From schools and hospitals, from teaching of trades and women's peculiar kinds of service, etc., we must needs go further now and introduce the kindergarten and the social settlement.

—"While teaching arithmetic to six bright Korean boys, I learned that among them they had seven chogeries (jackets). I asked, 'If one of you has two chogeries, how many are there for the other five?' All subtracted boys from chogeries like little Americans. After an explanation I wrote chogeries on the blackboard; then with my chalk under the seven, asked, 'What shall I put under these chogeries?' The quick, eager, and confident reply was, 'Paji' (trousers)."

WOMAN'S WORK.

—Miss Jessie Ackerman, an "around-the-world" missionary of the Women's Christian Temperance Union, has reached Chicago, after a trip of 150,000 miles, which, she claims, is the longest journey ever made by a woman. She has been abroad for seven years, and her work has carried her through China, Japan, New Zealand, Australia, India, South Africa, Madagascar, Java, Singa-

poro, and the Hawaiian Islands. She has been a guest in 2000 homes, has been entertained in palaces, slept in ancient tombs, lived through the jungle fever, and, as she expresses it, tied the white ribbon of the W. C. T. U. twice around the globe.

—Miss Ackerman says of work in Japan: "The unions established by Mrs. Leavitt are prospering. Two thousand pamphlets describing the work had been scattered to open my way. At Tokyo we had a ten days' mission, resulting in a temperance society of 700 native men, since increased to 2000, and an addition of 200 members to the W. C. T. U. already formed there. The Japanese women have a temperance periodical in the vernacular, a dress-reform society, and a union for the higher education of women. An electric current of human love and effort, inaugurated by the American W. C. T. U. only fifteen years before, had girdled the world, and here in the antipodes was inspiring and guiding the hitherto comparatively objectless lives of our sisters in Japan."

—America supplies the first world's secretary of Young Women's Christian Associations. The incumbent of that position is Miss Annie M. Reynolds, of North Haven, Conn., a Wellesley graduate, a special student at Yale, an accomplished linguist, and an active worker in various philanthropies. Her headquarters will be in London, but her duties will require extensive travel on the Continent. Her first official work was in connection with the August conference of Young Women's Christian Associations in Neuchâtel, Switzerland.—*Harper's Bazar.*

—After all, is not this world, so full of evil, really growing better? As an item of evidence, when before was it ever true that three women who are among the most exalted for station and influence, the Empresses of Germany and of Japan, and the Empress Dowager of China (whose name is Tsi-Thsi), were also among the most eminent for abun-

dance of benevolent deeds, if not for piety as well? Of one we read: "The Empress of Japan was personally engaged daily with her court ladies in making bandages, lint, etc., for the wounded Chinese soldiers as well as Japanese in the recent great battles of Ping-Yang and Yalu. The Japanese are proud of her activity in the Red Cross work, and they may well be."

—The only wonder is that it does not oftener come to pass that under the terrible and ceaseless strain of toil in pagan lands the reason for the time becomes unsettled, the judgment sadly errs, and the conscience lapses into a morbid state. Therefore not blame but sympathy is to be bestowed upon that American missionary in India who, a few months since, when worn out with burden-bearing, was caught with the guile of the Jesuits and suffered herself to be initiated into the Roman Church. And it is pleasant to know that with rest and returning bodily vigor her eyes were fully opened to see her astounding error, and of her own motion she has returned to the Lutheran fold.

—The career of the Presbyterian women's organization for the furtherance of home missions spans the period 1878-94, and this statement will help to indicate the growth of the society: "Fifteen years ago the entire receipts were less than is now received in any one month, thirteen years ago they were less for the year by \$2000 than the amount received the last day of our last fiscal year, and nine years ago the total was less by \$4000 than was received in the one month of March, 1894.

—The Methodist women are studying the lives of such missionary heroines as Mary Whately, Eliza Agnew, Charlotte M. Tucker, Mrs. Krapf, etc., and so would stimulate their own souls to greater zeal.

—Mrs. Luther Gulick, who passed from death unto life in Japan June 14th, was a worthy member of the famous family so abundant in missionary labors. She and her husband were

among the pioneer missionaries to Micronesia, and they afterward labored for a time in Spain, then in Italy, and for thirteen years in China and Japan. The *Missionary Herald* says of her: "There are few who have labored in so many islands and continents of the world, and few who have left a better record of devoted service."

YOUNG PEOPLE.

—Dr. Eastman gives the following information concerning the Y. M. C. A. work among the Indians: There are 35 associations; 3 of these are at schools outside the reservations, 2 in Canada, and the rest on the reservations, most of them being in Nebraska and the two Dakotas. The average membership is about 25; the largest being at Cherry Creek, Cheyenne River Agency, S. D., which contains about 100 young men. Some of these Indians ride fifteen or twenty miles on a pony's back, winter or summer, wet or dry, in order to attend a prayer-meeting.

—The Y. W. C. A. of Chicago has asked its friends to help it put up a new building. A seven-story building is to take the place of the present structure. It will be completely equipped with all modern conveniences, and will still preserve the characteristics of a well-ordered home. The association now has 4 boarding-houses in different sections of the city, and besides its "home" work it maintains an employment bureau, and performs other service in behalf of young women.

—The Christian Endeavor Missionary Extension courses of lectures, under the efficient and enthusiastic lead of S. L. Mershon, is quite certain to take rank among the very foremost agencies for kindling a fervid and enduring zeal for world-wide missions. A Sunday's missionary rally is to be held in each one of all the large cities of the Union, with scores and scores of addresses. During the week the neighboring towns will be visited and stirred in the same fashion, and then month after month

throughout the winter and spring four or five other addresses will be given to the same audiences upon the world's redemption through the Gospel. The campaign, or holy crusade, contemplates from 40,000 to 60,000 such gatherings to diffuse information, and so to touch the heart and conscience of multitudes.

—According to the *Golden Rule*, there is a Presbyterian Endeavor society in New York whose active membership includes 24 young men and 28 young women. Not half a dozen of these have an income which admits their giving as much as one tenth without economy and self-denial. Notwithstanding, of these 56 members, 4 graduate members being included in the following figures, 55 give the tithe, and sometimes much more than the tithe. The remaining 6, while not yet able to do this, are regular systematic givers. Last year's gifts amounted to the magnificent total of \$859. In addition, the idea of proportionate giving is frequently agitated.

—The First Presbyterian Society of Monmouth, Ill., is paying \$75 a year toward the support of Rev. J. Hyde, in India, and has given \$30 for home missions. The Juniors pay \$50 for Mr. Hyde, and have sent \$21 to the home mission board.

—Thanksgiving Day is likely to witness stirring scenes, when of 800,000 Leaguers every one is called on by name to present his half dollar for missions or give a reason for his failure.

—Dr. Parker, President, and Rev. H. C. Stuntz, Secretary, of the League in India and Malaysia, have sent a circular letter to all the leagues in these countries, urging them to plan for a grand missionary day celebration and a collection.

—A missionary in India will be supported by a league at Bath, N. Y.

—The Baptist young people have their Union (B. Y. P. U.), and this is engaged upon a Christian Culture

Course (C. C. C.) looking to a four years' systematic study of the Bible, and of Christian missions as well. There is a Missionary Conquest Course with regular "conquest meetings."

—Nor are the Free Baptists inactive, since they are urging on to good works their United Society of Free Baptist Young People.

UNITED STATES.

—On September 13th, at Cherry Creek, S. D., fully 1000 Sioux gathered for a Christian conference, of whom 250 were delegates. A village of tepees had sprung up of a sudden for their accommodation, while several beees and several hundred ducks and prairie chickens, a barrel of pork, 40 pounds of coffee and tea, with vegetables by the wagon-load, were ready for consumption. Thirteen agencies were represented, and three days were spent in worship and discussion of weighty themes. The Congregational Association and the Dakota Presbytery held their sessions, likewise the native missionary society, the Y. M. C. A., and the Y. P. S. C. E. No less than 30 churches were represented, with over 1900 members and 19 Indian pastors. These red men had raised \$1610 for missionary uses, to which sum the women had added \$500. Well, well! It looks as though the Gospel is the power of God.

—The Synodical Conference (Lutheran) employs 9 missionaries among the colored people, and 5 teachers. They have 10 churches, 4 school-houses, 1 parsonage, and 1 cemetery. There are 1100 members, the average attendance at Divine service is 800, in their Sunday-schools are over 1000 pupils, and in their parochial schools 700. Three colored youths are preparing for the ministry in the seminary at Springfield, Ill. The average expenditure for these missions is \$900 per month.

—The friends of the American Missionary Association have occasion to re-

joice in the fact that Mr. Lopp is to return to Cape Prince of Wales, Alaska, and reopen the mission which was closed last year after the murder of Mr. Thornton. It will be remembered that of the three men connected with the horrible deed, two were at once arrested by the natives and shot. The third, Titalk, who was the leader, escaped for the time. Mr. Lopp thus describes his death: "After the *Bar* had left for the south, Titalk came back to the cape, and his uncle, Te-ed-loo-na led him up on the hill-side near the grave of Mr. Thornton, and asked him how he should put him to death—strangle him, stab him, or shoot him. The boy preferred to be shot; so he commanded him to hold his head down and then shot him."

—The sixty-sixth annual report of the American Seamen's Friend Society contains a good record of much valuable labor performed in the Master's name for the spiritually destitute. Its representatives are found in 13 foreign countries, as well as in divers important ports on the Atlantic and Pacific coasts. The number of new libraries sent out is 10,052, while the reshipments are enough to make a total of 21,518 libraries, with 520,860 volumes. The income was \$23,907 last year.

—The annual meeting of the American Board, held at Madison, Wis., October 10th-13th, while not remarkable in any feature, was yet a continual feast of good things. The debt of \$116,238 was embarrassing and depressing, and had led to damaging retrenchment: war and persecution had wrought serious harm, but in spite of all the spiritual results were at a maximum. New missionaries had been sent out to the number of 44, of whom 13 were men. The Word had been preached in 26 languages. This table will supply a summary of facts:

Missions	20
Stations	100
Out stations.....	1,107
Places for stated preaching....	1,429

Average congregations.....	69,151
Ordained missionaries (15 physicians)	184
Physicians (beside: 9 women).....	13
Other male assistants.....	6
Women (wives, 185; unmarried, 183).....	368
Whole number of laborers sent.....	571
Native pastors.....	241
Native preachers and catechists.....	508
Native school-teachers.....	1,533
Other native laborers.....	568
Total of native laborers.....	2,870
Total of Americans and natives.....	3,441
Churches.....	421
Church-members.....	40,187
Added during the year.....	3,055
Whole number from the first.....	128,648
Theological seminaries and classes.....	16
Pupils.....	229
Colleges and high schools.....	65
Pupils in the above.....	4,227
Boarding-schools for girls.....	63
Pupils in boarding-schools for girls.....	3,291
Common schools.....	1,936
Pupils in common schools.....	32,356
Whole number under instruction.....	50,496
Native contributions.....	\$89,145

—The Friends, who hitherto have done all their missionary work without any single central agency, but each Yearly Meeting operating independently, have recently completed an organization whose name is the American Friends' Board of Foreign Missions, with Ellen C. Wright, of the Wilmington Yearly Meeting, as secretary and treasurer. Enlarged interest and activity can scarcely fail to follow.

—The United Presbyterians devote themselves wholly to two fields, which they work with great thoroughness and efficiency, the Nile Valley and the Sialkote Mission in Northwest India upon the borders of Cashmere. The districts occupied number 18, with 288 stations. The ordained missionaries

number 26; the married women 21 and the unmarried 17; ordained native, 24, licentiates and students 31, and other workers 482—a total of 537 natives and 70 Americans. In the 43 churches are 11,055 members, and in the day schools 13,514 boys and girls. The additions to the churches by profession were 651 last year, the native contributions for church work were \$13,149 (only \$400 from India), and for all purposes, \$36,849.

—The *Churchman* rejoices with somewhat of trembling over these "hopeful signs" in the Church of Rome in this land; "the formation and rapid growth" of the Young Men's Institute, with general purposes and methods at least somewhat kindred to those of the Y. M. C. A.; "the widespread adoption of the Sunday-school system, bearing a close resemblance in all its features" to the Protestant institution of the same name; "the summer school so recently approved and adopted by priests and bishops; and "the use of a tongue 'understood of the people' in the public worship," together "with the moral certainty that sooner or later" the ecclesiastical authorities will yield to "the growing demand for congregational singing."

—Archbishop Ireland is constrained to admit in the *North American Review*, and he pronounces it a "lamentable" fact, that at least the time has been when saloon-keepers "sought to guide the people in religious affairs. They were officials in church societies, marshals in church processions, chairmen in church meetings. They contributed liberally—as a matter of business—to church works, and paid rent for prominent pews." And hence it was that he and such as Bishop Watterson were compelled to cry out, and resort to drastic methods for ending the shame and curse.

—This is the report for the past year of the Missionary Society of the Methodist Church in Canada. The receipts from subscriptions and collections were

\$174,242; from juvenile offerings, \$25,667; from legacies, \$14,114; from the Indian Department (grant for Indian schools and institutes), \$14,035; from miscellaneous sources and sundries, \$3,441; making the total income \$241,555. The total expenditure was \$242,455, which leaves a deficit of \$8901. The report of the Domestic and Foreign Missionary Society for 1893 shows an income of \$42,858.

EUROPE.

Great Britain.—The seventy-fifth annual report of the British and Foreign Sailors' Society says: "For the benefit of seamen this society unites in various ways, 97 ports, and in these ports there are 100 stations, 85 institutes, rests, bathels, reading-rooms, and homes, while for work afloat there are 3 floating bathels, 3 steam launches, 28 sail and row boats, 150 workers, including missionaries, colporteurs, matrons, Christian boatmen, and helpers." Its income last year, including balance brought forward, amounted to £22,318. Three new sailors' institutes, at Falmouth, St. Petersburg, and Dover, are now in progress.

—Since the beginning of the Universities' Mission over 20 Cambridge men have joined the movement, including Bishops Mackenzie and Smythies; of these 5 have died at their posts in Africa, and now the staff of Cambridge men is 7. Oxford has sent some 36 into the field, among them Bishops Tozer and Hornby; of these 13 are still working, and 10 have died in the field. Durham has sent 2 men; London, 3; Edinburgh, 1, and Dublin, 1.

—Bishop Stuart, accompanied by his daughter and an Irish lady, has recently sailed as missionary to the Mohammedans of East Persia, whose language he already speaks. Having been forty-four years a missionary, the last seventeen years holding his office in New Zealand, he now sees the churches gathered among the Maories able to maintain the faith and, throwing up

his bishopric, goes forth once more with his pioneer staff.

—Within a few weeks the Church Missionary Society took leave of 90 outgoing heralds of the cross bound for various distant parts, and earlier in the year 40 others had sailed. And the *Intelligencer* solemnly and vigorously protests that this notable proceeding was altogether rational and Christian, since the demand for reinforcements was imperative, and in spite of "agricultural distress, commercial depression, and a hundred other causes of falling off in funds." The Lord's people *can*, and the Lord's people *must*, rise to the height of the momentous occasion.

—The London Society's *John Williams* has reached her destination under the Southern Cross, and has begun her voyages among the islands of the South Seas. Her Captain Turpie has been connected with the predecessors of this fine ship for thirty-eight years.

This society publishes a table which shows that of every pound sterling bestowed for its work only two shillings are expended in the collection of funds, administration, and publications, while the entire remainder is employed in direct service of the missions.

—The Scottish United Presbyterians have a "forward movement" on hand. The matter is laid upon their consciences in this fashion: "The demands of the work in our various fields are growing much more rapidly than the contributions of the Church. We have made a new departure in Old Calabar, in the establishment of a training institution, which will involve a considerable additional expenditure; while the needs of Kaffaria, India, and China have been compelling us to strengthen our missionary staff in these fields, with the view of occupying the ground that has, by the very success of our efforts in the past, been opened up before us. Altogether, we estimate that we shall have an expenditure during this year exceeding that of last year by £4000, and it is expected that this ad-

dition to the expenditure will be permanent."

The Continent.—Though its founder has gone to his rest and reward, the McAll Mission continues its most effective efforts to bring France back to a pure faith. The total income was \$80,820 (£16,164), of which \$26,720 came from the United Kingdom, and \$31,780 from the United States. Work was done in some 20 cities, including Paris, Lyons, Marseilles, Nantes, Nice, etc., and also in Corsica and Algeria. The mission boat, *Bon Messager*, was kept busy moving on errands of mercy and grace.

—According to an item in the *Independent*, the Reformed Church of France has 533 congregations, 638 pastors paid by the State, 56 other pastors, and a population numbering 540,482. The Lutheran Church of France has 62 pastors paid by the State and a membership of 77,533. Of other Protestants, including those of Algeria, there are not far from 20,000.

—The sixty-ninth report of the Société des Missions Évangéliques tells of mission work in 6 fields. Its principal mission field is among the Lessoutos of South Africa, where there is a native church, numbering 8907 communicants, grouped around 11 principal stations, at which 24 European agents are laboring. There is also in Africa the Zambesi Mission, at the head of which is M. Coillard, with 4 other European agents. On the Congo the society has within the last two years taken 2 stations from the Presbyterian Church of America, and supports 4 agents. Another little band of 5 is at work in Senegal. The other 2 fields are in the Pacific. In 1863, in consequence of the French annexation of Tahiti, the society took the work which had been carried on there by the London Missionary Society; and, in 1891, for a similar reason, the work in the Loyalty Islands. In the latter field there is only 1 missionary, but in Tahiti there are 9 European agents, while in the

23 parishes are 17 native pastors, with 2053 communicants. The total income was £15,563. There are 11 students in the mission house preparing for foreign service.

—The Free Church *Monthly* for October has an article by Rev. John Jameson, of Madrid, speaking at length, and in the highest terms, of the American Board's Protestant High School for Girls in San Sebastian, and carried on by Mrs. and Mr. W. H. Gulick. This is the conclusion: "Their institution is one of the best means of promoting the evangelization of Spain, and so giving to that country means for regeneration and progress. The training of the mothers of the coming generation and of those who shall train them is one of the noblest efforts we can put forth or encourage. The work of the Gulicks is eminently worthy of all the encouragement we can give them."

—The report for last year of the work of the Evangelical Church of Italy mentions two events which are full of encouragement to Italian Protestants. The municipality of Rome has accepted the gift of a bust of Alexander Gavazzi, and has decided to place it on the Janiculum Hill among the defenders of Rome. Thus one of the fathers of the Evangelical Church, five years after his death, is to be honored by the erection of a public monument in a Roman Catholic city. Hardly less astonishing is the erection in Florence, through the influence of a committee of eminent citizens, of a statue to Pietro Carnesecchi, one of the sixteenth century reformers who was burned by the Inquisition.

—The Hermannsburg Mission has given up its work in Australia and New Zealand, and some stations in South Africa. These withdrawals were the result of the unhappy division which had taken place at home, some of the missionaries adhering to the section which refused to co-operate with any but high Lutherans. The 3 fields in which the work is carried on are the

Zulus, where are 23 missionaries, with 67 native helpers, at 24 stations, and where there is a Christian community of 2521; the Betschuans, with 27 missionaries and 161 native helpers, at 24 stations, having a Christian community of 19,258; and the Telugus in India, where 10 missionaries, with 63 native helpers, occupy 9 stations, and the Christian community numbers 1796. Last year there were 2634 baptisms, and the native contributions amounted to £1964. The total income was £12,044. There are 21 candidates in training in the mission-house.

ASIA.

Islam.—In Aleppo dwell about 150,000 people, and this is the third city in population in the Turkish Empire, coming after Constantinople and Damascus. More than four fifths of the people are Moslems. The Christian population comprises 10 different sects, the largest of which is the Papal Greek. There are a number of large churches and convents, and many schools.

—Two years ago the Scotch Presbyterians got permission to build a church in Damascus. At once the Mohammedans built a mosque and trespassed on Presbyterian ground. No complaint was made. Then the Moslems complained that the church was in their way. It was ordered removed. But when the Sultan learned the facts, he let the Scotchmen stay. Thus it appears that His Majesty is not altogether lacking in a sense of justice. But surely he has much to learn concerning the celestial quality of mercy; for not so very long ago when a thousand natives refused to pay their taxes he ordered that their right arms should be broken, and it was done.

—The Lutherans of Germany have become deeply interested in the religious condition of Persia, and have recently sent out an exploring party to decide upon some proper field where they shall locate a mission station in that kingdom, having special reference

to the Jews and Kurds. These visiting clergymen have shown themselves very friendly to the Presbyterian missionaries, who, on their part, have manifested a hearty interest in the new work.

India.—A cruel custom has long prevailed among the Rajput princes. When a girl is once married she has had to become dead to her parents, never being allowed to return on a visit to her childhood's home. On the recent occasion of the marriage of Raja Ran Singh's daughter at Jaunna, this custom, by consultation among the chiefs, has been disallowed, and the new bride is to be at liberty to visit her relatives after marriage.—*Bombay Guardian*.

—In India it is a punishable offence before the law to interfere with the religion of the minor, so it is not often wise to baptize boys under eighteen. Sometimes when a boy is evidently older, a native physician will give a certificate that he is younger, and his parents get him and shut him up.

—A missionary writing about the many secret believers, half-believers, or inquirers, to be met with in and about Agra, propounds the startling, though probable theory that "Nicodemus has an enormous family in the Northwest Provinces." Nor are they confined to those parts. Doubtless the whole peninsula holds them in great numbers, with hosts also in China, Japan, and in Mohammedan realms.

—The *Christian Patriot* published at Madras, under date of August 23d, contains an account of the conversion of Mr. Ramanujam Chetty, M.A., B.L. He is a graduate of the University of Madras, and a trained lawyer. He was born in a family of affluent circumstances, and graduated without having become a Christian, although he was interested in the study of Christian books. He says: "Till recently, although I had the highest reverence for Christ, yet I was not a believer in His divinity. I thought of facing the ques-

tion seriously if I survived my father, for I had a great desire not to cause a shock to him." What led him to a thorough consideration of the claims of Christianity was the visit of Mrs. Annie Besant to India, and the reading of the speeches of Swami Vivekananda at the Parliament of Religions in Chicago. After he had thoroughly studied the subject he became convinced of "the hollowness of their assertions," and then turned to a study of the truths of Christianity, with the result that he has come unqualifiedly to accept Christ.

—Christians in India are sad over the death of Mrs. Sathianadhan, who has been eminent as a Christian writer and author. Besides contributing many excellent articles to native journals and magazines, she wrote "Saguna," and "Kunak," novels of native Christian life. The first has been translated into German, Danish, Tamil, and Telugu. She was the daughter of the Rev. Hari Punt Khisty, one of the first Brahmin converts of the American Mission; was educated under European teachers at Bombay and at the Madras Medical College, but was largely self-taught. Her intention to become a physician was changed by her marriage to Samuel Sathianadhan, now Professor of Logic and Moral Philosophy in the Presidency College. She died in her thirty-second year. The record of her career illustrates the value of Christian missions.

—The *Bombay Gazette* has the following: "At four o'clock, on the afternoon of July 5th, Bala Sahab, Chief of Miraj, opened the doors of the new American Presbyterian mission hospital in Miraj. The building is in every way an ornament to the city and State in which it is erected. It is commodious, well ventilated, and well lighted. In the male and female medical wards, male and female surgical wards, eye ward, and male and female private wards, space for sixty in-patients is provided. Operating-rooms, offices, classroom, laboratory, linen and bath-rooms

are also furnished. Mr. John H. Converse, of Philadelphia, generously provided the funds for the erection of the hospital, out-door dispensary, physician's bungalow, and adjoining out-buildings. The cost was Rs. 45,000. Bala Saheb also unveiled the marble tablet recording the loving gift of the Christian philanthropist to distant and foreign land and people."

—Mrs. Elwell writes from Moulmein, Burma: "It grieves me that many of the people at home do not look upon school work as evangelistic. If they could just come here and be a part of it for a few years, they would understand that the moulding and training of Christian character cannot be done anywhere so well as in school. The station school is the centre and soul of the entire work of the station. Our jungle schools in the Christian villages are self-supporting, except as they are helped by government."

—Our Chinese college at Singapore has won the Queen's scholarship, worth \$1000 a year for four years, besides the prestige and influence which it gives to the school.—*Northwestern Christian Advocate.*

China.—"It is no uncommon sight to meet a priest in China going about begging, with four or five long skewers run through his forearm, and little ribbons hanging therefrom. Two I have met had long iron rods running through their cheeks, and they had made oath to remove them only when they had collected a certain sum of money sufficient to repair their temples. One has had the iron rod through his face for over four months, living the while on soup and tea only. Another way of raising money is for a priest to take his seat in a little brick sentry-box, and let himself be walled in, leaving only a small window through which he can see and pull a rope by which a big bell is sounded and the attention of passers-by attracted. Here he will sit for months. I have known one to remain in his box for nearly a year without being able to

lie down or stand up, but apparently perfectly happy, and always ready to have a bit of gossip."

—A recent Chinese writer says that the average wages of workmen in that country is 20 cents a day, and that half of this is enough to support a family of 5 after Chinese fashion. In cities carpenters and masons get 30 cents a day without food; servants, \$6 a month without food; farm hands, \$17.50 a year without food; clerks and accountants, \$10 to \$30 per month without food. A soldier's pay is \$5 a month with board, but half of that is paid in rice. In some of the cities common laborers will work for 6 cents a day.

—Rev. George B. Smyth tells a strange story of Chinese timidity and suspicion: "About 25 foreigners resident at Foochow—some of them missionaries, some merchants, some consuls—have summer cottages on a mountain about nine miles distant from the city. Thither they go in summer with their families to escape the terrible heat of the plain. Heretofore our presence there has attracted no extraordinary attention, but a few days ago we found ourselves the objects of attention universal; for we were charged with having taken several large cannon up the mountain, from the summit of which we intended firing down upon the city. So widespread and intense did this belief become that the authorities, to satisfy the people, were compelled to send an official to investigate. And what a trifling thing this whole report came from! An English merchant one day sent a piano up to his cottage. It was put into a large box and carried by a number of coolies. In answer to questions by some of the people in the villages through which they passed one of the carriers, in a spirit of mischief, said that there was a cannon in the box with which the foreigners were going to blow the city to pieces!"

—While the Siamese have made the white elephant their national emblem, the Korean soldiers have on their bat-

tle-flag a winged tiger, spitting fire, holding the lightning in his claws. "The Koreans hunt the tigers one half the year, and the tigers hunt the Koreans during the other half," so say the Chinese. In Japan a nurse who wants to make the children "mind," frightens them by telling them they will be sent over to the "land of tigers," and that bad boys and girls who are dispatched thither are clawed into ribbons and chewed up to nothing.

Japan.—Miss Riddell, a missionary in Kumamoto, says that when the Buddhist priest, Yatsubuchi Bairyō, was sent as a representative to the Parliament of Religions, Buddhist believers were asked to defray his expenses. He received subscriptions amounting to \$80,000 that he might put in a worthy appearance, a sum representing the expense of 130 missionaries for a year.

—*The Japan Mail* reports the substance of an address made by Doki Horyu Shi, a Buddhist priest, sent to the Parliament of Religions at Chicago as a representative of the Shingon sect. After the close of the Parliament he travelled widely through Europe and India, and on reaching home was welcomed by a meeting of 200 priests and other adherents. Among other remarkable things Mr. Doki stated that he was told that the Buddhists in the vicinity of Boston now numbered over 20,000! Affirming that Christianity is now declining in England, France, and Germany, he declared that, "side by side with this gradual decay of Christianity Buddhism is steadily gaining ground, and there are many indications that it is going to replace Christianity. The people of Europe are indeed eager for the coming of priests." Well, well! well!!

—The work of Russian missionaries in this land was begun not a long while ago, and its rapid progress is due mainly to the efforts of Bishop Nicolas. This prelate has founded schools for boys and for girls, theological colleges and schools of ecclesiastical music and cate-

chism. The pupils establish themselves in the interior of the country, where they found new centres of propaganda. According to the latest report addressed to the Saint-Synode at St. Petersburg, there were at the end of 1892, 219 religious communities established in different localities. The number of the faithful was then 20,325, that of the preachers 128, and that of the music professors 12. During the same year 952 Japanese were baptized, and from 4000 to 5000 during the year 1893. All the members of the mission, priests, deacons, catechists, and preachers, are Japanese, except 3 who came from Russia. There are at Tokyo a school of catechism, a theological seminary with 53 pupils, a school of music, and a girls' college with 76 pupils. There are schools also at Hakodate and Osaka. A bureau is established at Tokyo, with 8 Japanese who work incessantly translating Russian ecclesiastical books.

—A public farewell was given Rev. and Mrs. H. S. De Forest, missionaries of the American Board, on the eve of their departure from Japan. Among the addresses was one by the editor of a large daily in Northern Japan, who said: "The message I beg you to bear to the people of America is this: Christian missionaries have now been working here a full generation. There are hundreds of men and women who have brought half a million dollars annually here to establish Christian schools and churches. And how much have they accomplished? Really, when we see that they have gained only a few tens of thousands of converts, we can only be sorry for them, and must call their work a failure. And yet, look all over Japan. Our 40,000,000 to day have a higher standard of morality than we have ever known. There is not a boy or girl throughout the empire that has not heard of the one-man, one-woman doctrine. Our ideas of loyalty and obedience are higher than ever. And when we inquire the cause of this great moral advance, we can find it in nothing else than the religion of Jesus."

AFRICA.

—"Tunis is the largest city in North Africa after Alexandria. Its population approaches 200,000, of which nearly a half are Arabs, and 40,000 Jews. To one whose travels have been confined to Christendom, the scenes presented in this semi-Oriental city are novel and striking. The Arab in his turban and graceful burnouse; the Arab woman with her person enveloped in a white robe, and, instead of a face, a sort of hideous black mask with two holes for the eyes; the Jew wearing a fez, and his obese wife 'lifting her horn on high' arrayed in the most frightful unfeminine dress that human skill ever devised—with numerous others in various styles of European costume." So says a writer in the *Bible Society Reporter*.

—Concerning the Bule people of West Africa, we are told: "Both men and women take great pains with their hair, doing it up in the strangest and dirtiest way conceivable. A common style is to build it, with the aid of strips of bamboo, into three hard ridges several inches high, running from the front to the back of the head. Each ridge is mounted with a close row of common white shirt buttons. Sometimes a card containing as many as six dozen is sewed on above each ear. The ridges of hair do not always run fore and aft. They are often in circles built up like a story cake, and iced with buttons. Sometimes a kind of spash-board is built out behind, running from ear to ear, to hold more buttons. The hair once arranged remains undisturbed for several months. It forms a convenient place for wiping their hands or knives. After dressing it, grease is smeared over, which in the sun melts into the hair, some of it usually passing through and running down the back. The women, moreover, wear a strip of monkey-skin or goat-skin an inch wide, trimmed with buttons, of course, across the middle of the forehead. And besides all this they have bangs all around the head consisting of loose hair strung

with beads of all colors. With this glittering head-gear and with brass and beads hung over the whole body, they make an appearance altogether unique in this world."

—The *Bulletin Missionaire* has a letter from Dr. Liengme, of the Romande Mission in Southeast Africa, in which he states that Gungunyana's people are not free from the charge of cannibalism. "Lately 10,000 men and between 2000 and 3000 women and children in strange costumes went through the royal dance in the king's presence. It is the custom on the last day for a young boy and girl to be killed. At night near sunset a young 'beef' is brought by the people of the king's household into a tightly closed kraal. An eager fight is begun between them and the animal, which they must without any weapon, simply by their strength of arm, harass, throw down, disembowel, and kill, pushing it with savage cries. When they have despatched the animal, they bring wrapped in reeds the bodies of the two children who have been sacrificed. The flesh of the victims is mingled with that of the animal. Then all the young boys are seized and brought, willingly or by force, into the kraal. Some of them escape, unwilling to eat human flesh; others eagerly accept the invitation."

—At the same time with the news of the annexation of Pondoland to Cape Colony, comes the tidings of the conversion of the prime minister, Philip Charles. He had returned home from a beer orgy, and in the following sleep he was terrified by a vision of the last judgment. Falling on his knees, he begged for grace, and a voice bade him go to the missionaries' house. There he was guided to the Lord Jesus, and found forgiveness and peace. The reality of his conversion was shown by the destruction of his numerous beer-pots and by the giving up of all his wives except one. When the King of Pondoland heard of this he said: "Up

to this time I have not believed in the existence of God. But after this conversion I must admit that there is one."

—In the cemetery at Springfield, Mass., there may now be seen a plain marble shaft over the grave of Rev. Aldin Grout. A most interesting fact connected with this is that it was erected by gifts from South Africa, where Mr. Grout labored for thirty-six years. It is a custom among the Zulus, when a friend leaves them not to return, to present him with "grave money," to be used in procuring a suitable burial. When Mr. and Mrs. Grout returned from Natal in 1870 such a gift was made to them by the Zulus of Umvoli, and was sufficient to meet the funeral expenses, and also to erect his monument.

—This cheering news comes from Blantyre: "The native church has sprung up very rapidly. In 1887, 3 were baptized, in 1888 and 1889 6, in 1890 a large number, and at intervals there have been groups of catechumens. There have been in all 199 baptisms, and there are 151 native communicants. Quite lately the roll of the catechumens' class suddenly increased to 70. The villages round about have been stirred; several of the old headmen and women come, and the promise of a widespread work seems to be near realization. Baptism was administered on Whitsunday to 30 of the catechumens. Almost all of them have been under instruction for over five months. Since then 12 of the most promising have been selected to be deacons, and are now under training for the office."

—Rev. Arthur Baldwin writes from Mashukuniumbweland, the new station of the Primitive Methodists: "We have great trouble about working boys. It is a rule on the Zambesi, as almost everywhere in South Africa, to engage boys by the month. The French missionaries have all along paid the same rate of wages for raw boys as was paid by M. Westbech: the trader—viz., 2½ yards of calico and food for one month,

and a cotton blanket and 2½ yards calico with food for three months' work. We have tried to introduce the same scale here; but boys come seeking work, engage for three or four months, make the fairest promises about working well, being obedient, accepting the pay due to them cheerfully without asking for anything in addition, etc., but after a week or ten days they are tired, want blankets, shirts, calico, beads, brass, wire and other things, and because we cannot give them create a great row, which they will continue for two or three days almost incessantly, during which time they will pour out volumes of the vilest insolence and utter the most diabolical threats. One lot of boys went further than threaten, they entered my wagon, broke the lock of one of my trunks, and were helping themselves to its contents, when we with the help of two men from another tribe stopped them. They acted like demons, and both Mr. Buckenham and I received blows from their sjamboks. We could not and did not yield to their demands."

—In the *Rapport du Conseil de la Mission Romande* recently presented to the Synod of the Free Evangelical Church of the Canton de Vaud, Switzerland, are found some details of the work of that mission, which is in Southeast Africa. Beginning in the Transvaal in the year 1875, it has now 6 stations, with 13 out-stations. Two of the stations are at Valdezia and Elin in the Transvaal, where there are 377 adults connected with the churches. Three stations are on the shores of Deagoa Bay, at Lorenzo Marquez, Rikatla, and Antioka, with 919 communicants and catechumens; and the sixth station is at Shilourane, in the Bokaha country, where there are 32 members. About 2000 persons are "under the influence of the Gospel." There are now 7 native teachers and 14 native evangelists who aid the 18 Swiss missionaries. Eight of these latter are ordained ministers with their wives, and two are lay teachers.

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