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sonary success is because the countries in which I have travelled are the regions of great, elaborate, philosophical religious systems, such as Buddhism, Hinduism, and Mohammedanism.

Naturally among those at home there is a disposition to look at the work done. On my own part there may be too great a disposition, possibly, to look at the work left undone, because to me it seems so vast and so appalling. We sing hopeful, triumphant hymns, we hear of what the Lord has done, and some of us perhaps think that little remains to be accomplished, and that the kingdoms of this world are about to become "the kingdoms of our God and of His Christ." But such is not the case, and I think that we may, instead of congratulating ourselves upon the work done, though we are thankful for what God has enabled us to do, bow our heads in shame that we have done so little and served so little. I should like that we should turn away from these enchantments, and set our faces toward the wilderness, that great "waste, howling wilderness" in which one thousand millions of our race are wandering in darkness and the shadow of death, without hope, being "without God in the world."

The work is only beginning, and we have barely touched the fringe of it. The natural increase of population in the heathen world is outstripping at this moment all our efforts; and if it is true, and I believe it has never been contradicted, that four millions only have been baptized within this century, it has been also said without contradiction that the natural increase of the heathen world in that time has been two hundred millions—an awful contemplation for us to night. It is said that there are eight hundred millions on our earth to whom the name of Jesus Christ is unknown, and that ten hundred and thirty millions are not in any sense Christianized. Of these, thirty-five millions pass annually in one ghastly, reproachful, mournful procession into Christless graves. They are dying so very fast! In China alone, taking the lowest computation of the population which has been given, it is estimated that fourteen hundred die every hour, and that in this one day thirty-three thousand Chinese have passed beyond our reach. If to-day we were to agree to send a missionary to-morrow to China, before he could reach Chinese shores one and a half millions of souls would have passed from this world into eternity. Nineteen centuries have passed away, and only one third of the population of our earth is even nominally Christian.

We are bound to face these facts and all that they mean for us, and to ask ourselves how we stand in regard to this awful need of the heathen world. We have in England forty-three thousand ordained ministers. If we were to be treated as we treat the heathen, we should have but two hundred and twenty workers for the United Kingdom, of which number seventy would be women. In China alone we have but one missionary for half a million of people, as if we were to have one minister for Glasgow, or Birmingham, or Manchester, or one of our large cities. I think we may say that to us indeed belongeth shame for this, our neglect. The

Moravians, as perhaps most here know, have one missionary out of every sixty of their members. We have but one out of every five thousand of our members. Theirs is an example that we can follow. Were we equally impressed with love and obedience, we should have two hundred thousand missionaries, and our contributions would be \$100,000,000 a year. What an object this is to arouse the sleeping conscience with! We spend \$700,000,000, or \$15 (£3) a head, upon drink; we smoke \$80,000,000, and we hoard \$1,200,000,000, while our whole contributions for the conversion of this miserable world are but \$7,500,000, or 18 cents (9d.) a head! These statistics are dry enough, but they are filled with meaning, and an awful meaning if we would only dwell upon them, each one of us to-night in our own heart in the sight of God.

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, which prevail in Asia. 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 know, as to how sin is enthroned and deified and worshipped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. The morals of Mohammedan countries, perhaps in Persia in particular, are corrupt, and the imaginations very wicked. How corrupt Buddhism is, how corrupt Buddhists are! It is an astonishment 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 nothing except the conscience of some few who are seeking after God, "if haply they might feel after Him who is not far from every one of us." And over all this seething mass of sin and shame and corruption hovers "the ruler of the darkness of this world," rejoicing in the chains with which he has bound two thirds of the human race.

Just one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed, so that the woman of twenty or thirty years of age is more like a child of eight intellectually; while all the worst passions of human nature are stimulated and developed in a fearful degree—jealousy, envy, murderous hate, intrigue, running to such an extent that in some countries I have hardly ever been in a women's house or near a women's tent without being asked for drugs with which to disfigure the favorite wife, to take away her life or the life of her infant son. This request has been made of me nearly two hundred times. This is only an indication of the daily life of whose miseries we think so little, and which is a natural product of the systems that we ought to have subverted long ago.

It follows necessarily that there is also an infinite degradation of men.

The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression, official corruption, which is worst under Mohammedan rule : of all things which are the natural products of systems which are without God in Christ. There are no sanctities of home ; nothing to tell of righteousness, temperance, or judgment to come, 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.

And then one comes to what sickness is to them. If one speaks of the sins, one is bound to speak of the sorrows too. The sorrows of heathenism impressed me, sorrows which humanitarianism, as well as Christianity, should lead us to roll away. Sickness means to us tenderness all about us, the hushed footfall in the house, everything sacrificed for the sick person, no worry or evil allowed to enter into the sick-room, kindness of neighbors who, maybe, have been strangers to us, the skill of doctors ready to alleviate every symptom—all these are about our sick-beds, together with loving relations and skilled nurses ; and if any of us are too poor to be nursed at home, there are magnificent hospitals where everything that skill and money can do is provided for the poorest among us. And, besides, there are the Christian ministries of friends and ministers, the reading of the Word of God, the repetition of hymns full of hope—all that can make a sick-bed a time of peace and blessing enters our own sick-room ; and even where the sufferer has been inpenitent, He “ who is able to save to the very uttermost ” stands by the sick-bed ready even in the dying hour to cleanse and receive the parting soul. In the case of the Christian the crossing of the river is a time of triumph and of hope, and “ O death, where is thy sting ? O grave, where is thy victory ? ” sounds over his dying bed.

But what does sickness mean to millions of our fellow-creatures in heathen lands ? Throughout the East sickness is believed to be the work of demons. The sick person at once becomes an object of loathing and terror, is put out of the house, is taken to an outhouse, is poorly fed and rarely visited, or the astrologers or priests or medicine-men or wizards assemble, beating big drums and gongs, blowing horns, and making the most fearful noises. They light gigantic fires, and dance round them with their unholy incantations. They beat the sick person with clubs to drive out the demon. They lay him before a roasting fire, till his skin is blistered, and then throw him into cold water. They stuff the nostrils of the dying with aromatic mixtures or mud, and in some regions they carry the chronic sufferer to a mountain-top, placing barley balls and water beside him, and leave him to die alone. If there were time, I could tell you things that would make it scarcely possible for any one beginning life without a fixed purpose to avoid going into training as a medical missionary. The woe and sickness in the unchristianized world are beyond

telling, and I would ask my sisters here to remember that these woes press most heavily upon women, who in the seclusion of their homes are exposed to nameless barbarities in the hour of "the great pain and peril of child-birth," and often perish miserably from barbarous maltreatment.

This is only a glimpse of the sorrows of the heathen world. May we seek to realize in our own days of sickness, and the days of sickness of those dear to us, what illness means for those millions who are without God in the world; and go from this meeting resolved, cost what it may, to save them from these woes and to carry the knowledge of Christ into these miserable homes! What added effort can we make? The duty of all Christians toward missions has been summed up in these words, "Go. Let go. Help go." The need for men and women is vast, and I see many young men and young women here who perhaps have not yet decided upon their lifework. Then go. Young Christian friends, here is the noblest opening for you that the world presents. A life consecrated in foreign lands to the service of the Master is, I believe, one of the happiest lives that men or women live upon this earth. It may be that advancement in the professions at home may be sacrificed by going to the foreign field, but in the hour after the fight has been fought, and the prize of the high calling of God is won, will there be one moment's regret for the abandoned prizes of the professions at home? "Let go." Help others to go by rejoicing in their going, by giving them willingly.

Then comes the other great question of "Help go," and this subject of increased self-sacrifice has occupied my thoughts very much indeed within the last few months. Our responsibilities are increased by our knowledge. We pray God to give the means to send forth laborers. Has He not given us the means? Have we not the means to send forth missionaries, have not our friends the means? And when we pray to God to give the means, may we not rather pray Him to consume the selfishness which expends our means upon ourselves? Dare we, can we sing such hymns as

" All the vain things that charm me most,  
I sacrifice them to His blood,"

and yet surround ourselves with these "vain things"—the lust of the eyes and the vainglory of life? Our style of living is always rising. We are always accumulating. We fill our houses with pleasant things. We decorate our lives till further decoration seems almost impossible. Our expenditure on ourselves is enormous; and when I returned from Asia two years ago I thought that the expenditure on the decoration of life among Christian people had largely risen, and I think so still, and think so increasingly. Now, we have many possessions. We have old silver, we have jewelry, objects of art, rare editions of books, things that have been given to us by those we have loved and which have most sacred associations. All these would bring their money value if they were sold. May we not hear the Lord's voice saying to us in regard to these, our treasured accumulations, "Lovest thou Me more than these?" It is time

that we should readjust our expenditure in the light of our increased knowledge; and not in the light of our increased knowledge alone, but that we should go carefully over our stewardship at the foot of the cross of our Lord Jesus Christ, in the light of those eyes which closed in death for our redemption. There can be no arbitrary law about giving. If we readjusted, by our increased knowledge, personal needs and Christ's needs at the foot of the cross, each one of us here to-night would be sure, I think I may say, to do the right thing. Let us be honest in our self-denial, and not think that we are carrying the burdens of this great, perishing, heathen world by touching them lightly with our fingers, but let us bear them till they eat into the shrinking flesh, and so let us fulfil the law of Christ. Let us entreat Him, even with strong crying and tears, to have mercy, not on the Christless heathen, but on the Christlessness within our own hearts, on our shallow sympathies and hollow self-denials, and on our infinite callousness to the woes of this perishing world, which God so loved that He gave His only Son for its redemption.

In conclusion, let me say that the clock which marks so inexorably the time allotted to each speaker marks equally inexorably the passing away of life. *Since I began to speak*—and it is a most awful consideration—*two thousand five hundred human beings at the lowest computation have passed before the bar of God.* And though the veil of the Invisible is thick, and our ears are dull of hearing, can we not hear a voice saying to each of us, "What hast thou done?" "The voice of thy brother's blood crieth unto Me from the ground."

The fields are white unto harvest, but who is to be the reaper? Is it to be the Lord of the harvest, or he who has been sowing tares ever since the world began? Let each of us do our utmost by any amount of self-sacrifice to see that it shall be the Lord of the harvest. And may the constraining memories of the cross of Christ, and the great love wherewith He loved us, be so in us that we may pass that love on to those who are perishing. "We know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor," and we hear His voice to-night, ringing down through ages of selfishness and luxury and neglected duty, solemnly declaring that the measure of our love for our brethren must be nothing less than the measure of His own. May He touch all our hearts with the spirit of self-sacrifice, and with the inspiration of that love of His which, when He came to redeem the world, **KEPT NOTHING BACK!**  
—*The Missionary Herald.*

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Alexander Duff, in one of his addresses before going to India, said, "There was a time when I had no care or concern for the heathen; that was a time when I had no care or concern for my own soul. When by the grace of God I was led to care for my own soul, then it was I began to care for the heathen abroad. In my closet, on my bended knees, I then said to God, 'O Lord, Thou knowest that silver and gold to give to this cause I have none; what I have I give to Thee—I offer Thee myself; wilt Thou accept the gift?'"

## CHRISTIANITY IN INDIA.—II.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

It is not necessary here to enter into the history of Protestant missions further than to state that though they date from 1706, there were not more than fifty missionaries sent all through the country, nor more than ten in active service at any one time. Even during the first third of this century, up to 1833, when the East India Company's charter was renewed and liberalized, the number of missionaries did not average one hundred and fifty nor the ordained native ministers ten. For some years after the commencement of the century only six societies were at work with very restricted agencies. A few low-caste girls were taught, but there were no lady missionaries or high-class schools for boys.\* It will be seen that in these features, as well as in others, great advances have been made.

From the "Statistical Tables of Protestant Missions" for 1890, issued only at the close of last year, it appears that 47 societies have representatives in India. More or less associated with these were about twenty ladies' associations, while apart from societies were six or eight isolated missions, usually of limited extent and resources. Connected with these various organizations were 857 foreign ordained missionaries, 118 foreign and Eurasian lay preachers, 76 teachers, principally engaged in colleges and Anglo-Indian high schools, and 711 lady missionaries. It will sufficiently indicate the nationality and religious profession of all these to state that, of the foreign ordained missionaries, 129 were sent by Baptist, 76 by Congregational, 203 by Episcopalian, 140 by Presbyterian, 125 by Lutheran, and 110 by Methodist societies, and that of these about 460 were British, 186 American, and the remainder from the continent of Europe.

But the native Christian agency is considerable. There is a growing consciousness of its importance, and as the native churches have increased, and the openings for evangelistic work and schools extended, the missionaries have given more attention to the selection and training of native agents. The extent to which this has been done will be seen in the following figures. I give the numbers for 1851 as well as 1890, since the statistical tables first appeared at the former date, and they here and in some future instances exhibit the progress that has been made during the past forty years :

	1851.	1881.	1890.
Native ordained ministers.....	339	586	857
Catechists and evangelists.....	493	2,488	3,491

The general efficiency of these has greatly advanced, and among them are many men of undoubted piety, great zeal, and marked ability.

\* "Protestant Missions in Pagan Lands," p. 108, by the Rev. E. Storrow. Published by Snow & Co., London. "The History of Protestant Missions in India," by the Rev. M. A. Sherring and E. Storrow. Published by the Religious Tract Society, London.

The increase in the native Christian community is demonstrated by the following figures :

	1851	1901	1871	1931	1890
Native Christians.....	91,092	132,731	224,258	417,372	559,061
Churches or Congregations.....	337	971	2,278	3,650	4,883
Communicants.....	14,661	24,976	52,616	113,325	182,722*

Thus it will be seen that the increase in the native Christian community is great, progressive, and at an accelerated ratio, though the number of converts at the last returns was less than had been anticipated.

And they are increasing more rapidly than any other part of the vast and varied population. The Government census and the high authority of Sir W. W. Hunter, whose knowledge of India probably exceeds that of any other person, justifies this statement. He reported some time ago that the increase of population throughout British India, in the nine years between 1871-81, was at the following rate :

General increase.....	10.39 per cent.
Mohammedan.....	10.96 “
Hindu.....	13.64 “
Christians of all races.....	40.71 “
Native Christians.....	64.07 “

There is no reason to suppose that since 1881 these ratios have greatly changed.

Equal progress has been made in the social status of the Christian community. A fair proportion of the converts are drawn from the higher castes and best-educated classes.

Great care is generally taken in receiving applicants for baptism, admitting members into the churches, employing native preachers, and receiving any of them into the ministry. The entire community, though relatively small, is better educated, more free, hopeful and aggressive than any other. Their morals, virtue, and benevolence are higher—higher even than in the general mass of English and American society, though below the level usually recognized in professedly religious circles. There is, indeed, a small class of so-called Christians, usually found in military stations, who bring opprobrium on the name they bear, and are, unfortunately, the only representatives of Christianity their masters know or care to know. They are not interested in missions, and the instances are numerous where they have lived for months near considerable communities of native Christians without knowing it, and on their return to England declaring that they had never seen a native Christian station, or that the few Christians there were were the refuse of the bazaars. These no more represent Indian Christianity than the crowds of London and New York repre-

\* These figures relate only to India proper. There were also in 1890, 89,182 converts in Burmah and about 37,000 in Ceylon, though the returns for the latter are incomplete.



sent the piety and morals found in these cities. As a rule, the missionaries are slow and circumspect in receiving converts. They could have myriads if they would condescend to allure them by mercenary motives, or accept all those who apply for baptism. In my opinion they err more on the side of hesitation than of haste. Such as they have are usually received after due waiting and inquiry; they are carefully instructed, and not seldom suffer much in accepting the Christian faith. But what wonder, considering whence they came and what they were, if a residuum of Asiatic, Hindu, and common human defect cleaves to them! But as communities it is a matter of surprise that they have become so free from the superstitions of their ancestors, accepted the great truths of the Gospel, and moved far away from Hindu customs and opinions toward the New Testament standard of belief and life.\* The facts I have given speak for themselves; but they could be sustained by any amount of independent testimony. The *Times* correspondent, for instance, recently wrote, "The status of the native Church is rising every year; so also are the character and requirements of the agents." And again, on January 24th, last year, "The Decennial Missionary Conference, held in Bombay, had a surprising record to show of the result of missionary work. During the past nine years with which it deals extraordinary progress is disclosed in every department of evangelistic labor."

But the results of missions extend far beyond the limits of the Christian community. There is a great change passing over native society, affecting its religious, moral, intellectual, and social condition; and of the four forces producing it—just and beneficent government, English character and life, education, and missionary propagandism—the last is the most potent. This was the testimony of Lord Lawrence, and few men were as competent to form a judgment: "Notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined." They are carefully selected and well trained. They are better informed on most Indian questions than other Europeans. They know the people better, and come more into sympathetic contact with them. They are the enemies of every abuse, superstition, and evil custom, and the advocates of justice, humanity, and reform. They have been the pioneers of every forward movement, from the abolition of sutteeism and infanticide to the emancipation of women. Of all foreigners they are most respected and trusted. None are so disinterested, zealous, or efficient in the discharge of their duties. Though usually living away from social restraints, in the midst of vice and immorality, where it is easy to sin and temptations are great, they live more beneficent, lawful, and pure lives than any other class, native or foreign.

\* Neither forms of vice nor of error, but of moral weakness, characterize the defective side of the Hindu Church. It is more free, for instance, from gross moral defects, loose practices, and extravagant pernicious errors, than were the Christian communities throughout Egypt, Syria, and Greece in the first centuries, and from ignorance, violence, and lawlessness, than the converts of medieval Europe.

Defect of life and character, not unknown among their countrymen, are hardly ever heard of among them. They are observed and criticised in no friendly spirit, and if they fell or failed not a few of their own countrymen, now whispering only vague insinuations, would with ceaseless virulence and ill-concealed pleasure proclaim their guilt. Even a portion of the so-called religious press in England is in haste to prejudice and condemn them, as recent incidents have clearly shown. Thus they are workmen who need not to be ashamed. Added to character is their faith. They believe they have a divine message to communicate, associated with which is a power to enlighten and change even the worst of men, such as belongs to no other religion or any philosophical or social system. Thus they are made strong and competent for great and various service. They write and compile and translate many books and tracts. They are zealous educationalists. They are indefatigable preachers, usually offering the Gospel to the poor and ignorant, but ever ready to converse or argue with any class, and doing this habitually not only in the towns where they reside, but over a wide extent of country, in towns and villages, at festivals, fairs, markets, to a crowd or a small company by the wayside. The most learned of them—and they have never been few—have translated the whole Bible into every widely spoken Indian language. They have a book and tract society, with a great variety of publications in three or more languages, in at least six great centres, issuing an aggregate of some millions of pages of good, sensible Christian literature each year. They have to aid them not only the 4288 native ministers and catechists already mentioned, but also some thousands of school-teachers. As the result of these varied agencies, a vast amount of Christian information is spread abroad, leading more or less to many changes in opinion, sentiment, and usage far beyond the avowedly Christian sphere. This should be noted in any fair estimate of missionary results. And they are part of the inevitable outcome of the attempt to convert a great race, individually timid, speculative, conservative, and collectively drilled through ages to accept without question an extraordinary system of faith and usage. The Christian Church is embarked not only in the attempt to convert individuals who are as difficult to influence as Jews, Romanists, and Mohammedans, but the stupendous task of converting an immense empire, long under the domination of the three most powerful superstitions the world has ever seen. The best efforts in the former direction often fail, but nevertheless contribute more or less toward the latter. Education, for instance, is markedly doing this.

The Government is worthy of high praise for its policy in giving, not only a superior education to the rich and high caste, but for providing common vernacular schools for the masses. It is neutral on all religious questions, and it is not easy to prove that it should be otherwise. But the missionary schools are all avowedly Christian and propagandist. The Bible is habitually read and explained. The best treatises on the evidences of Christianity are used as class books. The common lesson books

are saturated with Christian principles and sentiments. The aim to overthrow heathenism and convert the pupils is avowed. These male schools are of three kinds—vernacular, Anglo-vernacular, and colleges, separate, or a department of schools for the special training of preachers and teachers. The first, according to the most recent information, numbered 4470, with 122,193 scholars. The second are as open to all as the first, for the missionaries ignore all caste distinctions, but they are usually frequented by the higher castes and prosperous classes. Their number was 460—only a tenth of the former, be it noted—with 53,564 students. The last numbered 81, with 1584 students, a number far below what is required, for the great wants of almost every mission are able ministers, competent teachers, and zealous, well-equipped evangelists.

These schools are the most powerful of all agencies in the social, intellectual, and religious “revolution” now passing over India. This will be shown on a future page. There it is, sufficient to point out in evidence that probably not five per cent of those who pass through efficient mission schools retain toward popular or Puranic Hinduism the same mental attitude as their fathers and grandfathers, and that on all questions relating to the position of women the alumni of Anglo-vernacular mission schools are far in advance of all other classes.

There is good ground for thinking that until missionaries advocated female emancipation with a courage and pertinacity greatly to their honor, and gave practical evidence of their earnestness by opening schools for girls, there was an almost universal neglect of female education; nowhere an avowal of its importance, and nowhere any trace for centuries of girls' schools. Happily a change has set in, and it is mainly associated with the persistent efforts of missionaries. It is in the recollection of many that while boys crowded to efficient schools, it was only by constant gifts and coaxing that a dozen low-caste little girls could be gathered into a school, while admission into zenanas for purposes of instruction was nowhere to be obtained. The change in these directions is as great as it is surprising, as the following figures will show :

	1851.	1890.
Day schools .....	285*	1,507
Scholars .....	2,919	62,214
Zenanas open† .....	none	40,513

The Government has also established a large number of girls' schools, and much instruction is given by natives in houses and schools. Any one in the least acquainted with Hindu conservatism and jealousy, especially on all questions affecting family life, will perceive the significance of this change.

But it by no means stands alone. The greater part of India is yet

\* A large proportion even of these were for native Christian girls or orphans, in charge of missionaries.

† In many of these there are several pupils, and opportunities for intercourse with elder women.

almost untouched by Christian influence, for probably more than one half the people have never had the leading facts and features of Christianity clearly placed before them. Nevertheless, in most of the great cities and in extensive districts in Travancore, Tinnevely, Mysore, Teluguland, Bengal, and the Northwest Provinces, where missionaries have labored for a generation or more, a large amount of Christian knowledge has been spread through Christian schools and itinerating preachers. Of the twelve million or more who throughout the empire can now read, the greater part live in the districts just named, and many hundreds of thousands at least have received all their education in mission schools; others have often heard Christian preachers, and others have learned much from conversations and discussions relative to Christianity among their friends and neighbors.

The great facts of Bible history are known; and probably some of its books—as the four Gospels—are more read than any Hindu or Mohammedan books. So are the leading truths of Christianity relative to God, to the incarnation and atonement of Christ, the nature of sin and of holiness, and the relations of the present life to a future one.

Christian morals are being understood, and their relation to individual, family, and social life. And these are beginning perceptibly to affect and influence opinion and practice. For instance, the Christian conception of God as morally perfect, the Lord and Ruler of all, worthy of universal service, love, and trust, is displacing not only the popular polytheism, but the pantheism which underlies it; and the dreamy conceptions of transmigration are giving place to the Christian ideas of a future life of the individual conditioned by our moral and spiritual relations to the Supreme in this life.

Brahminical assumption, caste, cruel and indecent exhibitions, the tyranny of custom, the abject submission of the individual to public opinion, have lost much of their power. The manners and customs of the people, claiming more or less religious authority, and prevalent in some instances through centuries, are changing in favor of usages more humane, moral, and Christian. Sutteeism has long ceased. Infanticide, though not unknown, is greatly abated. It is more than a generation since these were declared to be illegal; but their abolition was entirely owing to the influence of Christian principle; and if England had done nothing more than abolish the former and greatly diminish the latter, she would have conferred an immense blessing on India, and merit the admiration of the civilized world.

These were the first signs of the great change inevitably to be wrought in the condition of native female society when brought into contact with Western civilization and sentiment. And they were evils that could be dealt with in a practical and almost summary manner, since they offended against some of the finest instincts of humanity; but a great change is passing over native opinion on all questions relating to the position of women which in its ultimate action will be as beneficent and far more extended than the abolition of sutteeism and the suppression of infanticide.

Early marriages, female seclusion, enforced widowhood, the cruel usages associated with widowed life, and the general suspicion and distrust with which all women have been regarded for generations are held by growing numbers to be unwise, cruel, and injurious in their effects on individual, family, and national life. A new life of opinion, sentiment, and aim is stirring throughout India as real, pervasive, and hopeful as the new life of nature in an English springtime.\*

The facts we have given speak for themselves. But the reader who wishes for more evidence and corroborative information is referred to three sources—to missionaries and their reports, to the testimonies of competent European civilians, and to native sources.

The former are more worthy of credence than is usually supposed outside what may be termed the missionary sphere. Missionaries profess to be religious men, and by implication, therefore, to be strictly accurate. No doubt they are enthusiasts in a mild way, and if they were not they would not be missionaries; nor ought they to be. But they are not the sinful, credulous men some describe them to be. They are not easily deceived. A little of Indian life secures them from that. They yearn for converts, but they must be true ones. Their reports are as candid as any public documents anywhere issued. They tell of loss, defection, failure, and the deferring of hope which makes the heart sick. They tell also of converts, schools, preachers, their number and their locations. These are given in every report of the great missionary societies, and in great detail, of almost every mission station throughout India in the decennial reports of all the Protestant missions. These are open to the public. Societies complain that they are not more bought and read. So the work abroad is open to the closest investigation. Insinuations, indeed, are hinted as to its unreality; but how is it that no detailed proof is ever forthcoming that the statements made are false?

Here is a fact worth considering.

The Indian missionaries know the people as no others do, and they are fully conscious not only of the difficulty of converting individuals to the Christian faith, but of producing any deep impression on the powerful superstition they seek to overthrow; but at the great Decennial Conference in Bombay last December, where more than seven hundred missionaries met from all parts of India, and representatives of all the sections of Evangelical Protestantism, the note of utterance and opinion, with but one individual exception, was confident and sanguine.

Next to the missionaries, the higher and more experienced servants of the Government have an extensive and accurate acquaintance with the people and the country. They are seldom partisans; trained to be im-

\* "Everything in India is in a state of revolution. Happily for mankind, it is as yet peaceable; generally silent, and often almost unnoticed, and more rapid than that which is going on in Europe" ("Indian Missions," by Sir Bartle Frere). These words are no less accurate now than they were when written in 1874.

partial, very careful in their use of language, and deliberate and measured in expressing their opinions, nevertheless a long series of them, from governors-general, governors, and lieutenant-governors downward, not a few of them having spent twenty to forty years in India and filled the highest offices with honor, have testified to the admirable and efficient manner in which missions are conducted, and to the success they have gained. A long list of such testimonies lies before me from Lord Lawrence, the Earl of Northbrook, Lord Napier, Sir Charles Aitcheson, Sir W. W. Hunter, Sir Bartle Frere, Sir Herbert Edwards, Sir Donald Macleod, Sir W. Muir, Sir Richard Temple, etc. The cause commended by such men cannot but be worthy of respect and confidence.

Native testimony has a value of its own, since it expresses the opinions of keen observers and prejudiced if not hostile critics; but since the time of Raja Rammohun Roy, with increasing volume and strength it has borne witness to the zeal, courage, and benevolence of the missionaries and the greatness of the changes which are now with ever-increasing force passing over Hindu society in every direction; and although native vanity and prejudice are reluctant to praise what is foreign, the conviction is very general that old things are passing away, that all the old native religions are decaying, that Christianity is the great root-cause of their decay, and that it is growing in numbers, prestige, influence, and power as no other religion. This is *not only* the testimony—I might add, the lament of the thoughtful—but “the common talk of the bazaars.”\* Recently, in Calcutta, Dr. Pentecost asked a dignified old man if he were a Christian. “No, sir,” was his reply. “I am a Hindu, and a Hindu I expect to die; yet I am deeply interested in Christian progress in this land, for I see that Christianity is surely coming.”

Christian missions in India are no failure, but a splendid success, for they are steadily and surely accomplishing the stupendous task for which they exist.

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## THE RELIGIONS OF INDIA.—II.

BY REV. FRANCIS HEYL.

It remains for us to give a somewhat brief sketch of the other religions of India that have arisen or taken root in the land subsequently to those already described. The first in order of date is that of the Parsees. They are Persians, originally of the Aryan race, dwelling in the region of the river Oxus. They became estranged from the Aryans, and their religion was somewhat modified from that of the former. Their great teacher

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\* See “Protestant Missions in Pagan Lands,” by the Rev. E. Storrow, published by J. Snow, London; “Testimonies by the Governors-General of India,” Church Missionary Society, London; “The Great Value and Success of Foreign Missions,” by the Rev. John Liggins, Baker & Co., New York, a book full of information.

was Zoroaster, a Persian, the date of whose life is in dispute. They believe in a good principle, Hormazd, and in an evil principle, Ahriman, both emanating from God, who is the uncreated universe, wholly absorbed in its own excellence. The universe is under the control of angels and archangels. They believe in a bodily life and in a spiritual life, in the immortality of the soul and in a Messiah yet to appear. They worship the elements of nature, especially fire, which is never allowed to go out in the sanctuaries. They were driven from Persia by the Mohammedans, and settled first in Gujerat and then in Bombay, where they became noted as ship-builders and traders, as well as for their liberality and public spirit. A strange feature of their religion is their mode of burial. Travellers have often visited their burial-ground\* and written about it. In a beautiful, well-kept garden in a suburb of the city, on an elevated spot, are constructed five towers of solid masonry, cylindrical in form. About each tower is a high coping of stone, shutting off the interior from view, and provided with a door of entrance, to which a stairway on the outside ascends. These towers are 276 feet in circumference and 26 feet above ground. The top surface of each tower slopes inwardly to a well in the centre, and is divided into grooves running toward the well. There are also lateral divisions, making three sets of grooves. These are for the reception of the bodies—the outer for men, the middle for women, and the inner for children. The funeral cortège enters the ground and comes to a halt near the towers. The body is then carried by the bearers up the stairway into the tower and placed by them in one of the grooves, after which they retire, leaving it to be torn and devoured by the vultures, who are hovering near the place of burial or sitting upon the coping in great numbers. As soon as the flesh is devoured from the bones the bearers return, and, gathering them up, cast them into the well, where they are soon decomposed, and the rain falling, carries the deposit through channels lined with charcoal into outstanding wells, the floors of which are also covered with the same material. The object of such a mode of burial is to prevent the earth from being contaminated by the decaying bodies of the dead.

Next in order to the above is Mohammedanism, introduced into India in the twelfth century; the same in India as in other lands, but confined to a small number of the inhabitants, who are the descendants of the Afghans and Moghul conquerors, and of those Hindus who were converted to Islam by the sword. The two religions, Hinduism and Mohammedanism, have affected each other more or less from their close proximity. The seclusion of Hindu women from the public gaze is due to the presence of Mohammedan rulers. Mohammedans as a general rule do not eat with or associate on very intimate terms with either Europeans or Hindus. The language of the Mohammedan population is a mixture of Hinduee and Persian.

\* Named "The Towers of Silence," in Bombay.

The Hindus often use the Hindustani or Urdu, which is the Mohammedan language; and some of the missionaries have written tracts for Hindu readers in a mixed language containing both Hindu and Hindustani words. In the early history of Islam a portion of the Jewish ritual was incorporated with their religion, but was afterward discarded. This religion is one of service, consisting of confession, prayers at stated times, almsgiving, festivals, and, last and not least, the pilgrimage to Mecca. In their confession they believe in one God, and in Mohammed as His prophet; but they recognize Moses and David and Jesus Christ as religious teachers. They accept the Pentateuch, the Psalms, the Gospels, but place the Koran on the same level as equally inspired, and regard the former as much corrupted. They believe in angels and in beings something between angels and men, which they call *genii*; in future rewards and punishments of an exceedingly gross and material type, and in the resurrection.

One of their feasts is that of Ramadan, in the first month of the Mohammedan year, during which a daily fast is observed all that month, no food being eaten until sundown.

Another feast is the Eed-ul-Zoha, at which ten kids are sacrificed—a relic of the Jewish ritual. The idea of atonement, once no doubt associated with this festival, is much obscured if not wholly lost. Another great festival is the Mohurrim, a festival of mourning for Hosain, the grandson of Mohammed, who fell in battle on the bloody field of Kербulla. He had been persuaded to lay claim to the Caliphate in opposition to the Ommeyad dynasty, but was met by superior numbers and overwhelmed, himself and many relatives being slain. The untimely death of one so near akin to the great prophet awakened the most profound grief in all Mohammedan countries, and the sad event has been commemorated ever since yearly on the tenth day of the Mohurrim. The night previous is spent in wailing and other manifestations of grief, and in the morning a procession with solemn music moves out to the neighboring cemetery, where appropriate ceremonies are held in honor of the deceased prince. During this festival the Mohammedan population in the cities and towns of India is in a state of great excitement, and outbreaks often occur.

Last and not least of all is the pilgrimage to Mecca, instituted by the prophet himself. Mecca contains the most ancient temple in all Arabia, and at one time devoted to idol worship. It was supposed to have been built by Abraham and Ishmael. Within the sacred shrine is the black stone, which is kissed by every pilgrim who reaches the sacred place, and is supposed to have attained its black color by the contact of so many lips.

Near by is the well Zem Zem, from which Hagar is supposed to have drawn water for herself and child, perishing with thirst. The gathering of pilgrims from all parts of the Moslem world, overwhelmed by the sight of that for which they have toiled and suffered through many weary leagues of journeying, giving utterance to earnest prayers for forgiveness, is said to be a sight when once seen never forgotten; but only by a few travellers



of other than the faith of Islam has it ever been witnessed, and then at the risk of their lives.

Another religion is that of the Sikhs, or warlike inhabitants of the Punjab, with its capital city, Lahore. The Sikhs are the disciples of Baba Nanak, born in the year 1469 in a village near to Lahore. From early youth he displayed a devout spirit and associated much with Hindu and Mohammedan devotees, and made many pilgrimages to sacred shrines. He taught the unity of God, and that attachment to God is the essence of true religion, together with association with devout people and kindness to fellow-man. Baba Nanak was succeeded by nine other gurus or teachers, the last one Guru Govind Singh, who lived in the middle of the seventeenth century and formed the Sikhs into a powerful military dynasty, with a view to resist Aurungzebe, the then Moghul Emperor of Delhi. Their religious service is the worship of sacred books—the Adhi-grantha, composed at different times by successive gurus, and the Dashma Padshah Ki Granth, composed in Guru Govind's time. These books are kept carefully wrapped up in their temples, and are both worshipped and read to the people by the Granthee or teacher. The famous temple of the Sikhs is at Umritsar, near to Lahore. This temple is built upon a platform in the middle of a lake, and is approached through a magnificent gateway and across a bridge. The materials used in the construction are marble and gold, and the building is very handsome. There are two institutions among the Sikhs that are worthy of mention, but the description of them would take up too much space. One is the Gurumat, or national council, in which the chiefs meet to consult with reference to a common danger, and the other is that of initiation, in which, with appropriate ceremonies, any native can become a Sikh. In bringing this sketch to a close it is proper to say a few words about a religious movement which has been going on for many years among the educated Hindus, and which has had its origin in the labor of Christian missionaries, indirectly of course.

This movement began more than sixty years ago under the leadership of a young educated Bengalee, Rajah Ramohun Rai. Being a good Arabic and Persian scholar and of good address, he was sent as an envoy to England by the Emperor of Delhi, and died in that country in 1833. It was some three years before his death that the movement began. Before this time he had published a work called "The Precepts of Jesus," in which he evidently regarded Jesus as a great teacher, but not divine. He gave up idolatry and caste, and was in all respects a theist. In the year 1841 the movement, which was confined to Bengal at that time, was joined by Babu Debendranath Tagore, a young man of a distinguished Calcutta family, who threw himself heart and soul into the movement, which now assumed the title of Brahma Somaj (Church of God). They believed in one God; gave up caste and faith in the Vedas as a divine revelation. In the year 1857 the movement was joined by another distinguished man of wealth and culture—Babu Keshub Chunder Sen—who became very promi-

ment, and the Somaj was now divided into two sects, the conservative and the progressive. The former, known as the Adi Somaj, went back toward heathenism, recognizing the Vedas and wishing to be identified with the Hindus, and to present a form of Hinduism from which all manifest errors and absurdities had been removed, and which intelligent and educated young men would accept. The Progressive Brahmos seemed to have adopted the principle that every one who is in search of truth must choose for himself what he thinks to be true, and must obtain truth wherever he can find it, and have reached the conclusion that individual intuition is the source of all religious knowledge, and have separated themselves from all the traditions of the past, and are therefore nothing more than pure theists.

There have been other forms of the Somaj since the first separation into conservative and progressive, notably the Sadharan Somaj in 1878 by Keshub, and the Arya Somaj, under Dayandu Saruswati, in 1880. The latter accepted the Vedas and the Mantras as free from idolatry. The whole movement, while it has been a movement in the right direction, antagonistic to idolatry and to social customs which have been a curse to the race, emphasizing the fatherhood of God and the brotherhood of man, exerting an influence against materialism and positivism, cannot accomplish much in the development of positive religious life and the lifting up of the masses of the people, because it does not accept the divinity of Christ, and therefore the necessity of His atonement for sin, which truths make Christianity a life-giving power among men. There have been other movements similar to this both in Southern India and in the Bombay Presidency.

On the whole, the religions of India, with the exception of the Somaj's, have degraded and demoralized the people. For centuries India, with its dense population, its great material resources, the intelligence and civilization of its people, has been a dark, degraded land, and presents to us in every province a condition of things such as is described in the first chapter of Romans. The religion of Christ is the power that will raise the social and individual life of the people to a better state of things, and the work of Christian missions must be pushed on aggressively in spite of obstacles. Christianity has gained ground slowly but steadily, and it is uphill work among the educated and the better classes especially, so deep rooted is the love of their respective systems, and so conservative are the people and so great are the trials endured by those who give up their ancestral faith to follow Christ.

The Church and the Christian men and women who compose it must do their duty in obedience to our Saviour's command. The young men and the young women must consecrate themselves to the work and go forth to be sustained by the prayers and the substantial help of those who remain at home, for in this way only will India in the course of years become a Christian land, and from it will go forth, as Buddha's followers did of old, Hindu Christian missionaries, who will do their part in completing the work of winning the whole of the East to the Saviour.

## ADONIRAM JUDSON.

BY THE EDITOR-IN-CHIEF.

Adoniram Judson, the apostle of Burma, stands among the most eminent of modern missionaries. He was born in Malden, Mass., August 9th, 1788; died in 1850. When God called him out to serve Him in the missionary field He chose a man whom He had peculiarly prepared for His mission. He was a man of genius not inferior to that of Duff, of industry not inferior to that of Carey, of piety not inferior to that of Wayland, of spiritual instincts not less keen than that of Schwartz. There is about his career the romance of heroism, tinged with the pathos of severe suffering. Judson was meant to be a pioneer in Burma, and he combined the qualities needed in leaders of great enterprises. He had self-reliance tempered by humility, energy restrained by prudence, industry consecrated by unselfish purpose, and withal that patience and passion for souls which come only to him who is absorbed in God and devoted to a holy mission. Judson peculiarly interests us as one who projected his own theory of missions and put his theory into a successful practice.

He was one of the four now famous men whose offer of themselves for the work abroad became the origin of the American Board of Commissioners for Foreign Missions; and on the way to India his views upon baptism underwent a radical change, and this became the occasion of the formation of a new organization, the American Baptist Missionary Union, so that this man singularly led the way in the formation of two of the most efficient and successful of all the existing missionary boards.

Like many another heroic soul, his lifework met a disappointment at the hands of God, which proved "His appointment." He started for India as one of the first missionaries of the American Board; he was driven to Burma, and there became the first missionary of the new Baptist Board; thus doubly driven out of his course as he had planned it, that he might be driven into his true course as God had planned it. It was another illustration of a barrier forbidding entrance into "Bithynia," and an open door inviting into "Macedonia."

Judson had *four qualities* that pre-eminently furnished him for his work as the Burmese Apostle.

First, his *conversion was a fact of which he had clear assurance*. Nothing in a missionary can atone for a lack in this respect. If poets are not made, but born, much more are missionaries not made by man, but born from above. No scholarship or genius, endowments of nature or attainments of culture, can supply the place of conscious regeneration. We want men who are saved and know they are saved to back by their experience the message of salvation. The righteousness of God must be revealed from faith in the messenger to faith in the hearer.

Second, his *call to the work of a missionary was a matter of conviction and consciousness*. He could say with Paul, "It pleased God, who sepa-

rated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen " (Gal. 1 : 15, 16). From the first he heard that voice and obeyed it, and went out not knowing whither he went. It was an example of the obedience of faith, and in the midst of many disappointments the retrospect might be dark and the aspect darker, but the " prospect was as bright as the promises of God."

Third, the *Word of God was to him a Divine book*, a ' cherished with a reverent affection. He believed in it throughout. Michael Angelo's fondness for the famous Torso of the Belvidere Hercules in the Vatican, the work of Apollonius of Athens, was such that it found expression in sketches of it from every point of view, and when, in old age, sight failed, the blind artist asked to be led where he could pass his hands over this *chef d'œuvre* of sculpture, and drink in new delight through touch.

Judson's reverence and love for the Word of God made it his constant joy to study it. Beside its infallible teachings the traditions of the elders were nothing, and his aim was to build in Burma an apostolic church in all things according to the pattern showed him in the holy mount. He became a translator, and entered the noble army to which belong Waldo and Lefevre, Wyclif and Tyndale, Luther and Bedell, Carey and Morrison, Eliot and Hepburn.

Fourth, he had a *scriptural idea of missions*. He held that the grand business of the Church is to preach the Gospel to the unsaved. In these days too many are prone to think of this as one among many forms of benevolent work, and to say that missions are an organization of the Church ; but is not the Church both the result and the fruit of missions ? The motto of Judson was, " The Church is both constituted and charged to preach the Gospel to the world." Consequently there can be no sort of doubt that this is the chief work of the missionary. He was by nature a man of scholarly instincts and by culture a man of scholarly acquisitions, fitted especially to be a teacher. Yet he was true to his principles, and made it his first business to preach Christ ; all else, even teaching, took the subordinate place.

Fifth, his *scriptural idea of a church* must not be omitted, when estimating Judson. He held that it is not a worldly association or a religious club, composed of respectable moralists or people whose only claim to membership is their baptism in infancy. It is not a lawless democracy or a lordly monarchy or a titled aristocracy ; no mutual benefit association or social community for religious culture. He believed the Church to be a Divine institution, composed of converted people, and its threefold end to be holy worship, spiritual life, and work for souls. He sought therefore, first of all, to preach the Gospel ; then, as the message was believed, out of converts to form Gospel churches ; to make these churches self-governing, self-supporting, and self-propagating, and so to raise up a native ministry to promulgate the Gospel.

Judson worked on this Pauline plan, and in the unselfishness of his heroism lived and died poor, although even in the mission field opportunities offered for personal enrichment, as it became evident even to the Burmese Government what a high order of man the humble missionary was. He thus illustrated that cardinal law of self-abnegation which is the primary condition of a missionary life. As Dr. Maclaren, of Manchester, says, the chord that vibrates most musically is itself unseen while it vibrates.

Every man's life is a *plan of God*. Judson believed this, and studied to find out and fill out that plan. The result was, as it always is, a constant increase of power; his weaker will was energized by the stronger will of God. Again there came a constant enlargement of sphere, for God gave him more and more room to work; and yet, again, there was constant deepening of joy. Partnership with God helped to patient doing and bearing, and, what is hardest, *waiting*. Last of all there came certainty of success, for God never fails. Well may we learn from Judson to call Jesus, Lord, as well as Saviour. When Rev. Archibald G. Brown's daughter was asked what made her go to China, she answered, "I had known Jesus as Saviour and Redeemer and Friend, but as soon as I knew Him as Master and Lord, He said to me, Am I thy Master? Then go to China!" The clear eye to see and the prompt will to obey God's plan, the total self-surrender to service even at cost of suffering and sacrifice—these prepare for that endowment of power without which the highest success cannot be attained.

In Malden, Mass., the Baptist meeting-house bears a memorial tablet:

IN MEMORIAM.

REV. ADONIRAM JUDSON.  
 BORN AUGUST 9, 1788.  
 DIED APRIL 12, 1850.  
 MALDEN HIS BIRTHPLACE;  
 THE OCEAN HIS SEPULCHRE.  
 CONVERTED BURMANS AND  
 THE BURMAN BIBLE  
 HIS MONUMENT.  
 HIS RECORD IS ON HIGH.

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ACROSS THIBET.\*

Miss Annie R. Taylor was early led to the knowledge of Jesus. Her thoughts were first directed to the heathen when a school-girl at Richmond. Dr. Moffat's son gave an address on Africa, which greatly impressed at least one of his young hearers. The place and power of women in missions had not then been discovered, and the whole drift of the speaker's appeal was for young men. His plea was, however, so forceful

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\*The following article supplies some additional particulars in regard to Miss Taylor's journey into Thibet, to which we referred in our January issue.

that the sympathetic young pupil almost wished she were a boy that she might go at once. From that time she read all the missionary literature she could obtain, and pondered the theme constantly. Some years later she found that the Lord wanted women for China, that they were being accepted and sent out by the China Inland Mission, and that their labors were blessed in the Flowery Land. When very young she read in "Near Home and Far Off" accounts of that strange, mysterious region so rigidly closed against Europeans, and in this way Thibet seems to have laid hold of her mind.

Miss Taylor offered herself to and was accepted by the China Inland Mission. In 1884 she went out to China, and having learned the language, worked for a time in Tau-Chau, near the Thibetan frontier. She was the first English person to reside in that city, and in 1887 visited the Great Lama monastery of Kum-bum, where the French priests, MM. Gabet and Huc, had previously learned Thibetan. Beyond this point no English traveller had gone, though a few Russians had explored the districts. That great, unevangelized land pressed upon Miss Taylor's heart. In the story of the China Inland Mission she saw how the great interior of China had seemed hermetically closed until the foot of faith pressed forward, and then strangely and wonderfully it opened before the Lord's servants as they went in to possess; so she believed it would be on "the roof of the world," as Thibet has frequently been termed by reason of its altitude. At length she resolved to reach, if possible, Lhassa, the sacred city of the Lamas, the capital of Thibet. This city lies nearer the British Indian frontier than China.

Leaving China in 1888, Miss Taylor came home *via* Australia and India, and, on returning, went to a Thibetan village near Darjeeling to learn the language. From there she pressed forward to Sikkim (not then under English rule): "I went," she says, "in simple faith, believing that the Lord had called me. I knew that the difficulties were great, and that enemies would be numerous, but I trusted God to take care of me, just as He protected David from the hands of Saul." She got not far from Kambajong, a Thibetan fort. Here the natives would ask her frequently what they were to do with her body if she died. She told them she was not going to die just then. They have, however, a custom of "praying people dead," and to this they resorted, taking care to help their prayers in a very effective manner. One day the chief's wife invited the stranger to eat, and prepared rice and a mixture of eggs for her. Some conversation between the women as she was eating aroused Miss Taylor's suspicion as to the eggs placed before her, and sure enough, after she had partaken, she became ill, with all the symptoms of aconite poisoning. The Thibetan chief was greatly alarmed at her living so near the border, and came over and ordered her back to Darjeeling. She refused to go there, but settled down in a hut near a Thibetan monastery called Podang Gumpa, living as best she could.

After a year spent in Sikkim, during ten months of which she never saw a European, being surrounded by natives only, Miss Taylor was led to see that it was the Lord's will she should enter Thibet by way of China. Her stay at Sikkim had, however, not been in vain. First, she had learned the language as spoken at Lhassa, and, secondly, she had secured a faithful Thibetan servant. This young man, Pontso, is a native of Lhassa. Travelling on the frontier of India, he had hurt his feet and was directed to the white stranger for treatment. He had never seen a foreigner before, and the kindness shown him won his heart, so that from that time he has been her constant companion and devoted servant, as well as a follower of Jesus.

Taking him with her, Miss Taylor sailed for Shanghai, went up the great river to Tau-Chau, a city in Kansuh on the borders of Thibet, and surrounded by Thibetan villages. She visited several large monasteries, and became familiar with many phases of Thibetan life and character. In the monasteries she found some intelligent Lamas, free from the grosser superstitions, and willing to lend her what assistance she required.

A year was thus spent on the frontier, and at last came the longed-for opportunity of penetrating the interior. It came about thus: A Chinese Mohammedan, Noga, had a wife from Lhassa, and he had promised her mother that he would return to Lhassa with his wife in three years. This he wished to do, but having no money, he consented to conduct Miss Taylor to the capital, provided she found the necessary horses and funds. Noga's wife had already become very friendly with the young English lady, because she could speak her language, which the natives on the Chinese side could not do. Thus the way was prepared, and on September 2d, 1892, Miss Taylor and her four servants, two Chinese and two Thibetans, started from Tau-Chau for the interior.

The country is one mass of lofty mountains; a large part of it is above the snow line. The roads are merely mountain tracks, while the people seem to live almost wholly by brigandage, preying incessantly on the caravans which traverse the country. Hence the account of the long and arduous journey is simply a narrative of sore hardship amid snow and ice, perils from lawless robbers, and yet graver perils from her faithless and false guide, for Noga proved to be a great rascal, whose only object in taking Miss Taylor into Thibet appeared to be to rob and then murder her. In the first he succeeded pretty thoroughly, but in the second he failed, inasmuch as she had "a shield of defence" of which he dreamt not, and she was kept with a sure hand.

Four days after leaving Tau-Chau the little party encountered eight brigands, who were fortunately having tea, and took some time to light up the tinder boxes of their match-locks. Miss Taylor's party had only five fighting men, but these, led by a young priest or lama, who was intensely fond of fighting, skilfully kept off the enemy until, after much firing, but no bloodshed, they had to retreat. Three days after, a friendly

caravan of Mongols was joined, which much increased the strength of the party. Soon after, the entire caravan was surrounded by two hundred brigands, firing on all hands. Resistance was useless, and most of the men slipped away, leaving the property to the enemy. Two men were killed and eight wounded, and seven horses and some yak wounded. At last the lama packed off the two women and Miss Taylor's faithful Thibetan servant, Pontso, calling out to the enemy that they were women. They were allowed to ride away, as it is against the Thibetan custom to fire at a woman. It appeared that this attack was a piece of retaliation, the Mongols composing the caravans having previously robbed the tribe now attacking them. To prevent their being followed, the assailants took the chief man among the prisoners as a hostage, to be killed if they were pursued. Miss Taylor was amused at the truthful answers returned on all points as to property and as to who was the chief man, but found that absolute truthfulness is part of the etiquette of Thibetan tribal warfare. The people lie terribly in trade or social affairs, but in dealing with an enemy will not stoop to deception.

Meanwhile, Noga began, now that he was fairly in the heart of the mountains, to show his hand, and not only tried to strike and abuse Miss Taylor, but attempted again and again to murder her. Humanly speaking, she was saved only by the vigilance of her servant and the ready help of some native villagers and lamas.

At length she had to leave Noga and his wife, and with her servant, Pontso, and another Thibetan named Petegn, she pressed on, penniless and comfortless, for the capital. They had many tokens of the presence of God. At one time they lost their way for three days in the mountains, finding afterward that this had been God's method of sheltering them from a deliberate attempt at murder planned by Noga. Foiled in these purposes, he spread the report that Miss Taylor had gold and precious stones round her body, this being done to tempt the cupidity of the natives to kill her for the booty. Then he went on to Lhasa and told the authorities of her coming. These sent out stringent orders that she must be stopped, but not injured. Thus, when three days' journey from Lhasa, she was arrested by soldiers and brought before an official, who told her that if she resolutely went on he could not stop her, but he would be executed for letting her pass. She would have no man's blood spilt for her, and so, though on the verge of fulfilling her long-cherished idea, she turned back on a terrible return journey to China. The chiefs from Lhasa gave her two horses, an old tent, and some food, as her tents were gone, she having been robbed by Noga of two horses, a tent, and nearly all the food; but half-way back the food was finished and the tent given away, Miss Taylor being misled by the Thibetans.

Sometimes travelling was so dangerous on account of brigands that the escort dared not stop, and travelling went on day and night. On the way to Lhasa Miss Taylor, with the greatest difficulty, induced them to stay



while a tall, strong servant, a Chinese Mohammedan, lay dying of congestion of the lungs, calling pitiably on Allah to help.

On the return journey another strong man, a Thibetan, died from the effects of a cold, and Miss Taylor herself at great altitudes had repeated attacks of palpitation. Cooking, when there was anything to cook, was most difficult, as the water boiled with so little heat. Frequently pieces of ice, put in to replenish the pan, floated in boiling water some time before melting. Once she was twenty nights in the open air sleeping on the ground, snow falling all the time, as neither tent nor house was to be found. The horses were almost starved, the snow covering everything. The poor animals ate even woollen clothing when they got the chance. A small ration of cheese, mixed with tea and butter, was often all that could be spared for them. Having lost her money, Miss Taylor could not buy a goat. Raw goat's flesh is an emergency food for horses in Thibet, and they like it. In fact, owing to the absence of grass, Thibetan horses will eat almost anything. Crossing fords was a very tiresome task. At first they crossed on rafts made of inflated skins, with a few branches tied across. Later on, swimming on horseback was the only course, and this meant being up to the waist in water, the horse's head alone visible, and running the risk of tumbling into the torrent and then on the slippery ice.

A most remarkable experience was the meeting with the tribe known as the Golocks, governed by a woman chief, named Wachu Bumo. This is a most ungovernable tribe, amenable neither to Chinese nor to Thibetan authority, and living entirely by plunder. They go out in irresistible parties of five hundred to two thousand, and are so certain of victory that the women and children go out to see the fun. Plunder seems to be profitable, for they are the wealthiest tribe in Thibet. Wachu Bumo took quite a fancy to Miss Taylor, and gave her a royal safeguard. Finally, after many adventures, which will be told in her forthcoming book, Miss Taylor reached Ta Chien-fu, in Chinese territory, on April 12th, having left the Lhasa district on January 22d, the first English lady, and certainly the first messenger of the Gospel, to penetrate to the heart of Thibet.—*The Christian, London.*

The following is a prospectus of the Thibetan Pioneer Mission :\*

The object of the mission is to evangelize Thibet, and so remove one of the last barriers to the fulfilment of our Lord's words, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come."

The field of the projected operations is the country of Thibet itself, and not the border tribes, among whom work is already commenced. Thibet, which lies north of India and west of China, is a large country, covering an area about ten times as great as England and Scotland together, and

\* Miss Annie R. Taylor's address in India is, care of Pastor H. Rylands-Brown, The Manse, Darjeeling, India. The Hon. Treasurer is Mr. William Sharp, 13 Walbrook, London, E. C., and the Hon. Secretary (*pro tem.*), Mrs. William Sharp, "Roswyn," Reulah Hill, Upper Norwood London, S. E.

yet without a single Protestant missionary within its borders. The field is in some senses not a difficult one, as there is no marked hostility to Englishmen, but, on the contrary, the Thibetans have a more favorable opinion of the English than of any other Europeans. The climate is undoubtedly very cold, but dry and healthy. The language to be acquired is by no means difficult when compared with Chinese, Arabic, and other Eastern languages. The Moravians laboring in Little Thibet (under English protection) have compiled a dictionary and grammar of the Thibetan language, and have translated into Thibetan all the New and part of the Old Testament, thus removing at once one of the greatest difficulties generally experienced in entering a new country.

The proposal is to start with a band of *twelve or more men*, waiting until a foothold has been obtained in the country, and some of the rough places made smooth, before inviting women to face the serious difficulties and dangers that must inevitably exist in any pioneer work such as this. The band of men go to Darjeeling, which is within a few days' journey of Lhassa, the capital of Thibet, there to learn the language. When they are thus ready, God will open the door, there is no manner of doubt. Friends in Darjeeling are looking forward to the arrival of this first band, and are generously arranging to rent a house for their use for the year that they will probably be there. In November three or four men had already been accepted for this work, one of them, Mr. Evan Mackenzie, of Dingwall, who is married, taking his wife with him, so that Miss Annie Taylor will not be the only woman in the band. The offers of others were under consideration.

The principles upon which it is proposed to work will be those of the China Inland Mission, except as modified by what follows.

1. As the work is primarily that of evangelization, true-hearted and humble men of God will be welcomed, irrespective of what branch of the Church of Christ they may belong to at home

2. So far as headship or leadership is concerned, it is proposed to be guided by the principle enunciated by our Lord, "He that is greatest among you shall be your servant." Subject to this, Miss Annie Taylor will lead the work until such time as God manifestly places the responsibility upon some other. In all cases requiring special consideration or involving important issues, she will take counsel with all her fellow-workers. There will be no home board of management unless God should clearly indicate such to be His will, when the assistance of friends in full sympathy with the work might be sought for.

3. Relying absolutely on God's word, "the laborer is worthy of his hire," and "take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things"—and believing further that the essential difference, intended to be shown in this regard, between heathen and Christians, was that while all these things are sought after by the Gentiles (or heathen), the Christian is to seek first the kingdom of God and His righteousness—it is not proposed to seek any sort of guarantee of support, or ask for any collections, or apply elsewhere than directly to God for money; consequently the workers will not be guaranteed anything in the nature of a salary. He who feedeth the sparrows will not fail to meet the needs of those He counts much better than they. At the same time all freewill gifts received for this work will be used in meeting the needs of those whose steps are led of God to go forth to this work in Christ's name.

4. It will be required that those who seek to join the mission be sound

in the faith on all the main points of Christian doctrine, which may be particularized as follows : (1) The Divine inspiration of the Scriptures ; (2) the Trinity of the Godhead ; (3) the fall of man and his consequent need of regeneration ; (4) the atonement for man's sin ; (5) justification by faith in Christ alone ; (6) the resurrection of the dead ; (7) the eternity of reward and punishment. They will also be asked their views on the guidance of the Holy Spirit and the efficacy of prayer, as being points of importance in relation to the Christian life of the missionary.

## CHILD MARRIAGE IN INDIA.

BY MRS. GEORGE A. PAUL, BLOOMFIELD, N. J.

A single copy of a small Australian publication entitled " Little Wives of India " has recently found its way to this country, and has deeply stirred the hearts of the few who have become acquainted with its contents. The author is Dr. Ryder, an American lady physician, who went out at her own expense five years ago to practise among the children of India. Through the influence and help of Pundita Ramabai she acquired much valuable information ; also by means of her profession she obtained an insight into the native domestic life, which it would have been impossible to have gained in any other way, and thus became familiar with the horrible cruelties connected with the Hindu custom of child marriage.

Hoping to arouse Christian women to some concerted and effective action for the relief of the little wives of India, she published this volume last year in Melbourne, and intends shortly to republish it in England and the United States. Meanwhile a partial *résumé* of Dr. Ryder's touching relation will give some idea of the depths of misery to which these helpless children are hopelessly condemned. Zenana workers have accomplished wonders, and already have more doors opened to them than they can enter ; but as a rule they are admitted only to the families of the more progressive and liberal Hindus, and then only at stated times, when everything has been prepared for their reception, so that the brightest side is shown. The doctor, on the other hand, sees the dark side of family life ; and its darkness is indeed appalling. There is no such thing in India as child life as we understand it. As soon as a girl is born the terror of the mother and shortly of the little one commences, for she must be betrothed, which means irrevocably married for all time, as soon as possible. Should she by any mishap reach eight or ten years before this is done, the whole family will be disgraced and persecuted. The strangest part of it all is that the most learned research fails to find child marriage commanded in any of their sacred books.

It is a custom enjoined and enforced by a mercenary priesthood ; and such is the terrible hold that the priests have upon the people, that though many a mother would fain keep her little ones with her, and many a father

among the more thoughtful Hindus decries the custom as ruinous to the development of the nation, with rare exceptions all continue to observe it. Betrothal takes place at any time from the christening day (the twelfth day after birth) or even sooner, and the husband can claim his wife when he chooses, as his legal right to her begins with betrothal. The claim is generally made when the little girl is eight or ten years, though in hundreds of cases it is still earlier. To quote Dr. Ryder's words, "A man may be a vile and loathsome creature; he may be blind, a lunatic, an idiot, a leper, or diseased in any form; he may be fifty, sixty, or seventy years old, and may be married to a child of five or ten, who positively loathes his presence; but if he claims her she must go. There is no other form of slavery equal to it on the face of the earth."

As no record of births is kept, and his wife will agree to whatever her husband may say, it is very easy to evade any law setting an age limit. Indeed, the teeth of little girls are often examined minutely in the vain endeavor to obtain some clew to their correct age. A boy may claim his wife when he is fourteen; but there are a great many more little girls married to full-grown men than to boys, for as thousands of these child wives die in a few years, the boy of fourteen requires another at twenty, another at thirty, and so on as long as he chooses, said little wife to be discarded at any time it suits her master, and left to wander in the streets like a dog. Her own mother cannot and dare not interfere under any circumstances; for when the girl leaves her mother's roof she belongs for all time to the husband, and should he die an hour after the betrothal, she still belongs to his family, where she is in the most abject slavery, receiving nothing but what they choose to give her. There is great rejoicing when the son is born; on the mother's part because she will then soon become a mother-in-law, and have a chance of doing as she has been done unto; and on the father's part because the Vedas say, "Endless are the worlds for those men who have sons; but there is no place for those who have no male offspring." Consequently sons must be had, and the husbands must marry different wives until sons are born.

"The factory commission in India gave it as their opinion that it was unjust and inexpedient to burden a child under fourteen with full time labor—this in regard to manual labor for boys. How much more unjust and inexpedient to burden girls of ten and twelve with the trials of wifehood and motherhood!" At even such a tender age they often become mothers; and the babes born of such mere girls are of course half grown and stunted little creatures, "drawing in fear with their mothers' milk," and as they grow living in terror of the inevitable husband and dreaded mother-in-law. One sad-faced little girl asked Dr. Ryder, "If you ask the great white Queen who lives over the sea, will she let me stay with mother and never send me to live with my mother-in-law?"

Dr. Ryder states that though these Indian girls in one sense reach maturity early, in full physical development they are, contrary to the generally

accepted supposition, five or ten years behind the children of the West, a girl of ten often appearing like a Western child of six; also that the robust development seen in so many of our girls at fourteen would not be attained there until eighteen, owing to the weak physique inherited from these girl mothers. Is it possible for us to imagine the terror and suffering of a child of ten years wedded to a brute of fifty, and the untold agonies that drive hundreds of these little ones yearly to self-destruction by drowning?

With regard to the treatment of these little wives, Dr. Ryder says that "while she has met some fine, manly Hindus, who would never treat a wife otherwise than with kindness," she adds, "that for one kind husband there are one hundred thousand cruel ones." The cases culled for this book from the criminal court reports and from the experiences of the women physicians of India, showing what these child wives suffer, are simply heart-rending. Death is the happiest thing which can come to them. Better have left the little infants to perish in the Ganges than to have forced them by law to live such lives of wretchedness. Better have left the suttee in force than to compel the poor widows to undergo the torture of further existence.

"A rich husband (merchant caste) brought his wife to me for treatment. He said she was sixteen, and they had been married eight years. 'She was good wife, do everything he want, wait on him and eight brothers, carry water up three flights stairs on her head; now, what will you cure her for? She suffer much. I not pay too much money. When it cost too much I let her die. I don't care. I got plenty wives. When you cure her for ten shilling I get her done, but I not pay more.' I explained to him that her medicines would cost more than that amount, and he left, saying, 'I don't care. Let her die. I can have plenty wives. I like better a new wife.'"

The advanced Hindu thinkers would welcome a new statute to ameliorate the condition of the child wives—so they say; yet one of their most enlightened papers coolly remarks "that it is better to sacrifice a few hundred child wives yearly than to meddle with the law." Some educated reformers, who talk much but do not practise what they preach, will never make any progress in a nation where of women alone there are one hundred and twenty millions, of whom forty million women and girls are in zenanas. Twenty-three millions are widows, while there are twenty million little girls now suffering and yet to suffer.

This gives but a faint idea of the intense interest of Dr. Ryder's book. Many of the topics of which she treats have not even been referred to, as, for instance, the origin of the custom, its legal and political aspects, remedies suggested, and many other points. Although, from the very nature of the subject, much of the worst that has come to her knowledge as a physician cannot be alluded to in such a publication, enough is told to make the reader heartsick, and told with a remarkable combination of womanly del-

icacy and brave frankness. There are some traces of hasty work and some lack of sufficient explanation which it is to be hoped will be remedied in the American edition ; but in whatever garb it comes to us it is a book for every Christian wife and still more for every Christian mother of girls to read ; and if she can do no more for these hapless little ones, she will at least include them in her prayers for her own daughters.

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## EDUCATION IN INDIA.

CONDENSED FROM THE GERMAN OF REV. GEORGE STOSCH BY C. C. STARBUCK.

Education in India, as now existing, is English in origin and in models. Nowhere has an endeavor been made on any large scale to develop an original Indian system.

The English school system has its incontestable advantages. So much is not learned as in German schools, but it is learned more thoroughly. The system of examinations, definite, graded exactly, stimulates to thorough assimilation, while yet leaving a good deal of play to individual choice. This ascends even to the two chief universities, Oxford inclining to the classics, Cambridge to mathematics. In the universities the professors' lectures provide for freedom and for both scientific and moral enthusiasm, while examinations provide for regularity and law, and the coaching by tutors for a far greater thoroughness of individual appropriation than in most other schools. Everything is so arranged in the university that by the time a man has taken his degrees, especially if he adds honors to them, it may be very probably estimated whether he is to make a mark in the world or not.

Now of all this, the completely developed system of examinations is that which has been transplanted to India, where it rigorously controls the whole system of Government instruction in all its grades, from the elementary school, through the intermediate, to matriculation, First of Arts and Bachelor, and even the Master's degree. The scientific appropriation of knowledge is not at the basis of any of these grades. There are indeed some optional branches, but scarcely any optional books. Sometimes even only a few chapters of a book are prescribed. Everything required is so distinctly known beforehand that it can almost be got by heart. The distance between English and Indian requirements is seen in the difficulty which the *élite* of Indian students often find in passing even the preliminary examinations at the English universities. They do best in mathematics, the Indian spirit inclining more to the forms than to the concrete reality of things. The less said about their classical achievements the better.

It has been said that in India learning is for the sake of examinations, not examinations for the sake of learning. Even in Europe it has been

said : " We used to prepare students for life ; now we prepare them for examinations." Yet in England there is such a variety of influences, national, moral, religious, even genially merry, as to develop the personality and counteract the leadening influences of mere cramming, to a degree impossible in India. Here the student, before examination, is depressed ; if successful, puffed up. A love of free investigation is a rare fruit of the prescribed studies in India. An abiding disgust at it is a more frequent result. The boy brings with him to his schooling little furniture of mind or heart, few ideal impulses. He is now driven forward, from term to term, by the one motive and terror of an impending examination. The more mechanical the study the more likely is the end to be gained. Of learning communicated from person to person, as in England, there is nothing—much less, indeed, than in the old native system, which, it is true, was limited in influence. Even the Indian instinct, existing in so marked a degree, for free and graceful expression has, under this dry and mechanical system, been broken up, and has given place to a style unendurably confused and bombastic.

It is not strange, then, that since this Government system has been set up, no intellectual achievement of note has proceeded from Hindus. The bright boy makes the heavy man. Some would explain this by the loss of mental force in the wearisome learning of English. But how is it that in Germany the learning of Latin, Greek, and Hebrew, not to speak of other tongues, rather quickens intellectual ardor than dulls it? English pours out an infinity of treasures upon the mind of a Hindu, which ought to have the same effect. If it does not, it can only be because his powers of mental assimilation have not been awakened. They are smothered under an alien culture.

Yet even all this could be endured if it rested on a self-consistent theory of the world. Now the Hindu view of the universe is itself full of contradictions ; and when to this is added the Christian view, and on the top of that the agnostic, the poor Hindu boy is completely thrown off his moorings. In Christendom the Christian view controls, and unbelieving theories can be judged by that ; but in India the effect, intellectual, moral, and religious, of all this war of theories of the universe is most disastrous. In England religious motives, views, habits, associations, and worship control the student's life. In India he has lost his own religion, and gained no other. All ethical and spiritual contents depart out of his life, and leave nothing but a vulgar craving for personal advantage. Indian officials are perhaps in character lower than even heathenism, and the Government schools are often a sink of immorality. Respectable heathen parents often hesitate to send their sons to them on this account.

Many of these defects are sensibly felt by the Government. Normal schools have been founded in the hope of raising the teachers above the mechanical monotony of the common course of instruction. Gymnastic exercises have been more or less introduced into the schools ; and although

the dreamy inactivity of Indian youth is unfavorable to them, and there is little of the chivalrous joyousness of English boyhood which works itself off in these contests, yet in their measure these sports have an enlivening and salutary effect, even in India. An endeavor is also making, of very doubtful results, to substitute a freer method for slavish adherence to text-books. The prescribed text-books of the native literature, moreover, are shockingly vile and poisonous.

The only effective agent of moral regeneration, however, a purer religion, is anxiously ruled out of Indian Government instruction. Religious neutrality controls the whole policy of the administration.

The Government assuredly, in propounding its system, had no thought of impairing the influence of missions. It had come to know too well how much it owes to them, and has expressed its sense of obligation in emphatic and sonorous eulogies. Indeed, had the Government introduced its scheme without taking account of the missionary schools, it would have been building on mere vacancy. It had largely in mind the circles outside of missionary influence. It also hoped to induce a greater uniformity of secular instruction. The different missions, so various in the extent of their educational aims, from Dr. Duff and his exalted ideals down, were also uncertain in the methods and aims of their schools. Had it been otherwise, the present Government system might have been a very different thing. As it is, the Government, by its grants-in-aid, has gradually yoked the missionary schools to its own more formal and religiously neutral programme. An independent course makes it difficult for their pupils to succeed in the public examinations.

Thus the missionary system is, by a certain necessity, bound to another which is the child of another spirit, and which certainly has been devised with entirely other aims—lawful in themselves—than that which should govern the missionary schools—namely, “to subserve the evangelization of the scholars.” For instance, in 1844 Dr. Ewart begins his school geography with an express acknowledgment of the goodness and wisdom of God as displayed in the constitution of the earth. In 1872 a missionary published a geography, composed on the principle of religious neutrality, in which such utter silence is observed concerning Christianity that the readers might easily suppose that Buddhism (Brahmanism?) and the Sikh religion were the only religions on earth, and that God was worshipped only in Benares. Even various Christian school-books, expressly allowed by the Government, are largely supplanted by others which, though not *anti-Christian*, are, in morals and religion alike, distinctly *un-Christian*.

The school inspectors being mostly heathen, they exercise a quiet and courteous but unremitting opposition, even in mission schools, to the retention of Christian text-books, so completely assuming in their examinations that neutral books are used, as to put those who adhere to the Christian books at a decided disadvantage. Moreover, the examinations in



secular branches are made ever more rigorous, so as to take away both time and strength for the Bible lessons.

In the mission schools religious instruction is still honored, and brings forth rich fruits. Many heathen officials boast of their Christian training, and show the effects of it in a higher moral standard. Yet these fruits are seen rather in the lower than the higher schools. Religious knowledge counts for nothing in the Government examinations; and the more the pupils advance the more the thought of these weighs upon them. If the pupils of the mission schools ever come short, the officials find it easy to lay the blame on the attention paid in them to religion. And indeed it appears that, by the grant-in-aid system, the missionaries, though permitted to give religious instruction in their schools, are obliged to leave it optional with the pupils.

It is never good to endeavor to unite things which are essentially incompatible. The unnatural conjunction of Christian endeavors with a school mechanism which works in an opposite direction has ominous effects. Ought not the missions to look forward to a gradual loosing of this tie? Undoubtedly, as all feel, Government supervision has its decided advantages. Indian teachers and scholars find it hard to dispense with the stick of the driver. The general moral standard of the mission schools is unquestionably higher than of the Government schools, and they afford many opportunities of planting germs of Christian faith in the souls of the pupils. Yet it remains true that two contradictory principles are at work in these schools. That which to the missionaries is chief is to the heathen parents for the most part only a disagreeable admixture with which they put up to secure for their children purely intellectual and secular advantages. There is reason to fear that the principle opposed to religion is more and more gaining the upper hand. The heathen officials listen with bland composure to the assurance that the essential end of the mission schools is to advance Christianity. They have a well-founded confidence in the antagonistic force of facts and in the mechanism of a school system animated by so utterly different a spirit.

It certainly behoves the missionaries and missions of India to look the danger which threatens their educational efforts clearly in the face. Union makes strength. A single mission can hardly make head against it. The school boards of India are not as yet wholly inaccessible to missionary influence. Some Christian works on moral philosophy have been, on proposal of missionaries, received among the studies available for the higher examinations. The history of Israel down to the destruction of Jerusalem has, at least for a time, been an optional alongside of Indian and English history. It would be a great advantage if a compendium of Christian doctrine prepared for Hindu youth could likewise be accepted as an optional in the university examinations. This would not of itself contradict the principle of religious neutrality. Whether it will ever be brought about is doubtful, for unhappily missions seem disposed to adjust them-

selves to the existing situation as to something irremediable. Missionary endeavors to influence the whole course of instruction were formerly more decided than now. The thought of founding a Christian university in India appears of late to have been suspended, although it is of incalculable significance, and perhaps not impracticable, if followed out with the united strength of all the Protestant missions in India. By the Christianization of the higher instruction and its aims, the lower grades of education also would be far more thoroughly Christianized than is now possible.

This is unquestionable: only positive Christianity can heal the maladies of the soul of India. All culture except Christian harms rather than helps this people. The Hindu spirit, yet wandering in the arid waste, can quench its thirst at no other fount than at that from which proceeds the voice: "If any man thirst, let him come unto Me and drink."—*Allgemeine Missions-Zeitschrift*.

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## EDUCATION AND MISSIONS.\*

BY EUGENE STOCK, ESQ.

You invite communications regarding your recent articles on Education and Missions. I ask leave to comment on the letter from the Rev. E. A. Watkins, printed in your December number.

1. First, let me explain that Mr. Watkins, whom you introduce as "for eleven years a missionary of the Church Missionary Society," was on the staff from 1852 to 1862, and has therefore ceased to be a missionary for thirty years past. Moreover, when he was a missionary his field was Hudson's Bay, where he labored among wandering Indians and Eskimes. It must not therefore be supposed that he has any personal experience of educational missions. He is a village minister in a rural district of England who reads missionary papers. He has therefore the same authority to write on the subject as thousands of other readers, neither more nor less. His pamphlet has not been noticed in this country. Your pages for the first time give it a world-wide circulation.

2. Mr. Watkins and other writers on the same side mislead the uninformed reader by not distinguishing between different sorts of education. Their attack is upon schools and colleges for heathen boys, but they fail to tell their readers that by far the larger part of missionary education is not for heathen at all. Much of it is for the children of Christian parents, and much of it is for the training of native pastors, teachers, and evangelists. Dr. J. L. Phillips, in his paper written for the Bombay Decennial Conference Report—the "suppressed paper," as it has been

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\* This letter comes to the editors with the commendation of high authority, Eugene Stock, Esq., of the Church Missionary Society, London, and is addressed to the associate editor, Dr. Gordon.

called, only it has not been suppressed!—does draw the distinction. He urges that our strength be thrown into the education of Christian children rather than into that of heathen children. Mr. Watkins makes no such distinction, and thereby misleads his readers.

3. The Church Missionary Society has now about five hundred and fifty missionaries, not including wives. Not more than twenty or twenty-five of these are mainly occupied in the education really in dispute—*i. e.*, the education of heathen boys, though it is true that a good many more, evangelistic missionaries in the main, have the superintendence of a school or of schools as a part of their duties. Practically the whole of this work is in India and Ceylon. I do not suppose that even Mr. Watkins wishes us to include that day-by-day teaching of boys to read in Uganda, by Alexander Mackay and others, which has had such wondrous results, though that was strictly the education of heathen. In China there are little village schools which cost the supporters £4 a year, and which have proved a most efficient evangelistic agency; and in Palestine there are schools for Mohammedan children, this being one of the few ways in which it is possible to get at Mohammedans at all. In Japan the Church Missionary Society has not used schools as the American missions have, and I think we have suffered in results through not doing so; but I suppose Mr. Watkins does not really object to these kinds of education. His attack is against the high schools and colleges of India.

4. But then Mr. Watkins must alter his figures of expenditure. You quote him as estimating the expenditure of the Church Missionary Society on education to be £59,514. I have no idea where he gets his figures. I am sure they are entirely without authority; and certainly, in the sense which he wishes to convey, they are grossly and inexcusably wrong. To get any figure at all like that, he must have included the allowances of all missionaries—including their wives and children—who are engaged in any sort of educational work. Thus if a lady in China is instructing Chinese Bible-women in the Scriptures, to fit them for their itinerating work, Mr. Watkins must toss the cost of that lady's maintenance into the grand total of educational expenditure. I cannot prove that he has actually done this, but I say that his figure could have been arrived at in no other way.

5. Let me now, then, confine myself to the higher education in India, to which we devote under twenty English missionaries, but in which perhaps an equal number of other men take a certain share. I estimate the cost, including all expenses of native teachers, etc., and deducting fees, etc., at £8000 (\$40,000) a year, one thirtieth of our total expenditure instead of one fifth, as estimated by Mr. Watkins. Still it is a reasonable subject for discussion whether even the smaller sum is legitimate. That is the question which you, dear sir, raise in so fair and Christian a way; and that is the question which Mr. Watkins has hopelessly confused. I cannot attempt to discuss it adequately in this letter, but I venture to urge these considerations:

6. The first is that educational missions stand on the same footing as medical missions and industrial missions. In all three cases indirect methods are used to bring the heathen under the sound of the Gospel. There is no justification for a medical mission apart from the Christian teaching and influence brought to bear upon the patients. There is no justification for an industrial mission apart from the Christian teaching and influence brought to bear upon the people among whom it settles; and there is no justification for an educational mission apart from the Christian teaching and influence brought to bear upon the scholars. Either may be right philanthropically, but neither is right as an expenditure of missionary money, except as an indirect agency for the preaching of the Gospel. All three have their dangers. The educational missionary may be so eager to pass his boys well in secular subjects that he neglects his one great spiritual duty. The medical missionary may be so professionally absorbed in his operations and prescriptions for the body that he loses sight of the soul. The industrial missionary may become a keen trader and be secularized. (Let me say parenthetically that in our judgment Mr. Duncan's Metlakahla Mission fell into this danger. The Church Missionary Society's quarrel with him was not chiefly on ecclesiastical, but on spiritual grounds. I mention this because the matter is incorrectly stated in the same number of your magazine.)

7. My second point is that high schools are the surest, if not the only way of getting at the upper-class boys and youths of India. I myself, on my recent visit to India, saw these schools at work. Let me give one example. At one large heathen town I visited a splendid and wealthy temple of Siva, wielding a mighty influence over the whole population. On leaving it I went down two or three streets and came to the Church Missionary Society High School. One hundred and fifty heathen boys of twelve to eighteen years of age were assembled. They had all learned English, and I addressed them with as straight a message about Jesus Christ as I ever gave in my life. They listened with intense eagerness. Where is the bazaar preacher who ever gets such an audience as that? Yet the missionary in charge of that school gets it every day! Within the last three or four years several boys from that school, having arrived at the age when the law allows them to change their religion, have embraced Christ, suffered overwhelming social persecution, and stood firm. How could those boys have been got hold of any other way? I may be told that youths of that class thronged Dr. Pentecost's lectures. Yes, but how many of them were converted? And where would his audiences have been at all if educational missions had not prepared his way by spreading at least a knowledge of Christianity and an interest in it?

8. My third point is that, as a matter of fact, the vast majority of upper-class converts in India have been won through educational missions; not always won while in the schools. Often has evangelistic preaching found its best fruits in those who already had the Gospel in their heads,

though not in their hearts. As the Lord Jesus Himself says, "Herein is this saying true. One soweth and another reapeth." But let me give an instance of direct results. Fifty years ago two missionaries, Henry Fox and Robert Noble, went out to a new station, Masulipatan. Fox was a preaching missionary, and told the story of grace up and down the country for some years, and came home and died. Noble opened a high school on Alexander Duff's principles for high-caste heathen boys. He held on for twenty-four years without once returning to England, and died at his post. What do we find in that mission field now? We find the results of the preaching of Fox and his successors in eleven thousand low-caste village Christians. We find the result of the teaching of Noble and his successors in a hand-full of high-caste Christians. Are the souls of the latter more precious than those of the former? Assuredly not; but these men are the pastors and teachers and leaders of the Church in those districts. I did not myself go there, but two of the ablest native ministers I met in India were converts from that high school.

Let us apply St. Paul's great principle to missions: "Diversities of gifts, but the same Spirit; differences of administration, but the same Lord; diversities of operations but the same God which worketh all in all."

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## GLEANINGS FROM THE RELIGIOUS PRESS OF JAPAN.

BY REV. JAMES I. SEDER, A.M., TOKYO.

Two powerful forces are at work to-day making history in Japan—religion and patriotism. They work side by side, co-operative in some things, antagonistic in others. The narrow, exclusive, self-centred so-called patriotism, which desires to know little beyond its own country, traditions, and customs, is at enmity with the broad, all-inclusive liberalism of Christianity, and *vice versa*. This lies in the very nature of things, and yet there is, on the other hand, also a strong, deep undercurrent of sympathy and unity.

The religious papers say little about politics, but between the lines it is evident that the religious leaders are filled with thoughts very similar to those of their political *confreres*. These latter are panting for the revision of the treaties, so as to place them on a footing no less than fully equal to Western nations, while Christian leaders are hoping and laboring to subject Japanese ecclesiastical power and authority to the Church in Japan. They assure us that the very best and highest motives actuate them in their efforts. It is argued that Christian work in Japan can never rise to the zenith of all its possibilities until the governing power is more largely and generally in Japanese hands. If this movement continues to include also a corresponding and proportionate ambition for "self-supporting power," not a straw should be put in the way of its progress.

It is a pleasing proof of sincerity that laudable efforts are being made in this latter direction, a few instances of which are here given. In Chiba prefecture two churches have been built recently, largely with funds contributed by native Christians. One was at Togame village, where Christianity was introduced about three years ago by the Evangelical Association. Nearly fifty souls having been brought from death unto life, these felt the need of a church building, and contributed over two hundred *yen* (dollars) toward its cost. At the other place the members contributed over five hundred *yen*.

Among the reports of native contributions for the cause of missions is one from the Orphan Home at Okayama from Mr. Ishii Juji, the "George Müller of the Orient." The substance is: "We send this \$1.50 as the fruit of the missionary society within the orphanage, to be applied toward mission expenses. It is the title of the gains of the trade department, and money obtained by selling waste papers, and some portion of the money given to the children by Mr. Ishii, besides his own contribution." And here is the soul-stirring report of the heroic deeds of students in the Kobe Girls' School, who had just contributed to the missionary cause, and finding themselves without means to contribute to the summer school, "they preferred to take salt (with their rice) instead of any other side food for their breakfast, so as to enable them to contribute."

Then we have had "self-denial week" among the *Kumiai* churches (Congregational), the results of which have been such as to make the plan worthy of widespread imitation. A Christian young lady was about to be married at the time during which a church was being built for her congregation. Being an earnest Christian, she wished very much to contribute also, and not being very well to do, she persuaded those concerned to allow her to dress so much more plainly for the wedding and give the balance to the church. The steps just taken by the Methodist Episcopal, Canada Methodist, and other churches at their recently held conferences, all look toward developing self-support among Japanese Christians. The opinion of the Japanese leaders may be gauged from the following utterance of Rev. Hiraiwa, of the Canada Methodist Church: "Although some ascribe the cause of the present unprosperous condition of the Japanese Church to the conservative reaction or the 'New Theology,' I think it is due to the want of an independent and self-sacrificing spirit. We have had, in Japan, three periods in missionary work. First, the period of missionaries; second, the period of the rise of the spirit of evangelization; and third, the period of its decline. In the second period, from 1881-85, all were filled with the missionary spirit. Then no one (native worker) got ten *yen* per month, the best being satisfied with six or seven. During the year 1882-83 the *Kumiai* churches increased wonderfully in numbers, rising from eight hundred and fifty-two to twenty-five hundred members in one year. Afterward clerks, rice-field laborers, and others made real sacrifices to support the pastors with thirty *yen* per month, but as these

received so much (foreign) aid they lost the spirit of self-support. We must cultivate this spirit. Another thing is this : we must have an independent church in Japan."

This extract points out clearly what is one of the great and real hindrances to the greater and more solid progress of the work. Financially the native pastors are placed considerably above the average member, for it must ever be remembered that the Gospel begins its work everywhere among the "lower strata" of society. It is scarcely to be wondered at that the average member is no more enthusiastic in giving to the pastor what he can easily do without, but which to the member means often a great sacrifice. There are, of course, exceptions. Not that any one envies the pastors—far from it ; but the condition is not normal. Self-support and self-government will do most toward an equitable adjustment of the mutual relations of pastor and people, and the consequent normal development of the Church.

The organ of the Greek Church urges its members also to strive hard toward the goal of financial independence. This is the stepping-stone to greater freedom. Within this Church an association has been organized whose purpose is to lay a financial foundation upon which to build "the Independent Greek Church of Japan." Thus this subject is being much and generally discussed in the press and elsewhere ; and as long as the movement is seconded by such earnest efforts at self-support as the examples above cited, it is to be welcomed and encouraged, notwithstanding the dangers which threaten from extremists. There is danger here, as at home, that the sound, orthodox teachings of Christianity may be so "watered" as to lose much of their power, resulting in a *form* of godliness without its *power*. A writer recently made use of this significant sentence : "In order to Christianize Japan, we must Japanize Christianity," a sentiment which finds frequent expression here. If it means only adapting the outward form to Japanese conditions, little need be feared, and there are arguments in its favor ; but how shall the fundamental doctrines and principles of the Gospel be "Japanized" without making them void ? The experiment of "Japanizing" might as well be made with a granite rock.

In this connection we also note the opinions of the Christian press on the decision in the "Briggs case." *The Evangelist* is "sorry to see him thus treated." The organ of the American Episcopalians criticises Dr. Briggs's views, but says he would not have been expelled had he been of that Church. It does not surprise us to find the organ of the Universalists strongly condemning the action of the trial court. The verdict finds hearty approval in *The Life* (Independent Presbyterian), and among the conservative Methodistic and other papers.

There is also a record of much and persistent opposition by Buddhists. At Fukui, Echizen, in announcing his "preaching services" a priest declared he had come to smash Christianity and put it at once out of exist-

ence. In one of his speeches he is said to have taken a copy of the Bible and, violently throwing it on the floor, stamped on it with his feet, declaring that thus the teaching of all its adherents should be treated. Near Sendai, where Christian work was being carried on, a Buddhist priest held a three days' meeting, and at length sent word to the Christian preacher to discuss religion with him at a general meeting. Some thirteen hundred hearers came. The priest was accompanied by ten *soshi*. With a sword in hand he stood up saying: "I will put away this Christianity," and only spoke insultingly. The preacher, on the contrary, spoke only of the crucified Saviour, and his words came with telling effect to the hearts of his hearers, who came in considerable numbers soon after to congratulate him on his victory, and to hear more about Christianity. The Buddhist opposition experienced by the recent meeting of the Evangelical Alliance at Nagoya was remarkably shameful. Anti-Christian meetings were held, and, in order the more surely to break up the Alliance meetings, a great clamor, uproar, and throwing of mud and stones took place. The Alliance had rented a large hall in Nagoya for holding their meetings, but when the Buddhists heard that, they came threatening to burn down the house and murder the owner, if he let the house to the Christians. So he broke the agreement, and the Alliance had to go elsewhere. Much more of like nature might be added; but God is grandly carrying forward His work in spite of, and often by means of, His enemies. This keen opposition has roused the people from their slumber and indifference, gained a hearing for Christianity in new places, and by their unreasoning frenzy Buddhists have convinced many that the fruit of Christianity is superior to that of the old religions. Such is the case at these places.

There is also progress along other lines. The visit of Rev. F. E. Clark has thus far resulted in the organization of some forty local Young People's Societies of Christian Endeavor, with about one thousand members, and the movement is on the increase. The Young Men's Christian Association, whose first association was organized here in 1878, has now two hundred and fifty such in the empire. The fifth summer school was attended by over six hundred students, a considerable advance over last year. The first Girls' Summer School in Japan has just been held at Yokohama with an attendance of two hundred and forty-one, and was successful beyond expectation. The mission work of the Evangelical Association, at its annual meeting in June this year, was organized into a legal conference, as also a Conference Missionary Society and several local Young People's Alliances, all looking toward greater self-support and independence. Other conferences recently held all show progress, the Baptists reporting two hundred and thirteen baptisms, but sixty expulsions during the year.

The first heathen temple sold to Christians for religious purposes was recently purchased by the Roman Catholics at Kanagawa. While too much importance should not be attached to this, it is nevertheless the beginning of the end for which the Church offers her prayers and tears,



treasures of gold, her sons and daughters. Western science and philosophy, history and poetry, the Bible and its literature, even Christian methods and appliances are freely made use of by the priests and Buddhist press to prevent the sale of more temples. These new factors are giving the tottering system a degree of renewed strength; and yet the leaders are in such a dilemma that they have loudly and long petitioned the Government to again take them all under its protection, and they appear to have greater reasons for hopefulness now than some time ago.

But there are other and unmistakable signs of the impending fall of Buddhism in Japan. At Osaka a number of priests have formed an association for the presentation of a drama on the theatrical stage representing the ten phases of existence as taught by Buddhism. It is a sort of "miracle play," and shows the condition into which the religion has fallen. One paper confesses: "Blameless lives among Buddhists are dead." Old Buddhism can no longer satisfy the awakened moral sense of new Japan. Not from the Christian, but from the Buddhist press itself, do we learn of the inner dilapidated condition of a religious system which has seen better days. Conscious of its weakness, and fearful of a comparison with the "Religion of the West," the priests have been very reluctant about sending representatives to Chicago to the Congress. However, not to send any would have implied an acknowledgment of their weakness before all the world.

We are still in the midst of the struggle. What is needed now is not "Japanizing Christianity" nor a "new theology," but a faithful preaching and living of the old Gospel, more self-support and self-sacrifice for Christ's sake. The principle, "He who pays, rules," should not be too rigidly held. The force of missionaries should by no means be reduced for the immediate future, but *concentrated more upon direct evangelistic work, "going everywhere preaching the Word," with a mighty endowment of "power from on high."* For this outpouring of the blessed Holy Spirit upon native and foreign workers the Church here is earnestly longing and praying. May it speedily come!

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## MEDICAL TRAINING FOR WOMEN IN INDIA.

BY EDITH M. BROWN, M.D.

The last decade of the nineteenth century is instinct with progress. This especially seems to be the case in some departments of missionary work, perhaps most markedly in the large development of women's medical missions. Twenty years ago there were but very few women in the India mission field who could pretend to anything like thorough qualification for medical practice among their Indian sisters; but since the American and British schools of medicine have been opened to women students, it has

become possible for women to obtain the highest qualifications, and enter, fully equipped, upon the doubly blessed task of ministering to the sick and preaching the Gospel to the zenana women of India.

Almost every missionary society which has for its aim the salvation of women is recognizing the great opportunities for usefulness which are opening on all sides through the ministry of healing ; and the nineties have been signalled by the sending forth of several fully qualified lady doctors. Fresh from their professional studies, full of hope and ardor, these women, at the bidding of their home churches, are taking the field to fight with the opposing forces of old customs, superstitions, and all manner of atrocious remedies which have hitherto had full sway over the millions of India. In the name of Christ and in the light of Western science they are entering upon their difficult task of teaching the simplest elements of hygiene and the first principles of sick nursing to those who, through ignorance, have often been guilty of real cruelty to their suffering relatives.

One difficulty that meets these new-comers almost immediately on beginning their work is that of finding efficient help, such as seems indispensable even in the beginning of a medical mission to women. A dispensary opened in a fresh town is soon visited by many women, each one with her separate tale of suffering ; and an intelligent interpreter is needed, who understands something of ordinary ailments, to expound to the doctor the case before her, and to convey to the patient accurately the doctor's instructions. Then comes the need of a trained dispenser—one who can not only read the prescription and compound the various draughts and pills prescribed, but who can, with endearing terms and many blandishments, persuade the old ladies to swallow them ; and can also insist on a distinction being made between a liniment and a draught ; and clearly explain that the paper in which the powders are contained need not be swallowed too. These fine distinctions require an extensive vocabulary, not to be attained at once by the newly arrived.

The dispensary started, its daily visitors provided for, it is not long before another want is urgently felt. Accidents are brought in needing careful surgical treatment ; patients from a long distance ask for a place where they may stay while trying the remedies ; and the doctor soon feels that without a hospital she is terribly hampered, and can, in fact, do not more than half of the work she has come to do. But a hospital needs nurses ; and what a blessing it would be if any nurse were forthcoming who would be free from the superstition and prejudices that are so engrained in the hearts of this people !—some one who would know how to give a fomentation, apply a mustard plaster, or feed a baby !

Very soon the fame of the lady doctor is spread in the country round, and some fine morning an urgent appeal will come from the district—often fifteen or twenty miles distant—calling her to a woman who must die if she cannot go at once to her aid. With a dispensary full of patients and some sick ones waiting in the hospital, how can she leave to attend this

call? She needs an assistant who will be competent to carry on the dispensary in her absence, or whom she might even send to attend to and report on the case to which she was summoned. In the same way an assistant would be required in every serious surgical operation to give chloroform, and, if possible, a second to intelligently help the doctor. And further, should ill health or a sudden attack of fever compel the doctor to be absent for a day, or to go to the hills for a few weeks, she could do so without feeling that the whole work must be for the time abandoned. All these needs must be met before any medical mission to women can be considered thoroughly organized. Small wonder, then, that at a meeting of medical women, held in Ludhiana, December 20th and 21st, 1893, it was unanimously resolved that an "effort be made to secure a thorough Christian medical education for native and Eurasian girls," and that the accompanying resolutions were passed and signed by all present, and finally that the conference, which represented seven of the societies working in the Punjab and northwest provinces of India, resolved itself into a committee pledged to do their utmost to carry the scheme forward, first, by bringing the matter before their respective societies, and should that fail, by an independent appeal to the Christian public to found a Christian medical school for the training of women who shall not only be thoroughly efficient medical assistants, but shall also be imbued with the true missionary spirit. This latter point, which is, of course, of paramount importance, can be only secured, as was felt by all the members of the Conference, by keeping the girls during their time of study under thoroughly Christian influences, ever seeking to lead them to realize the value put upon every human life by the sacrifice made, once for all, and endeavoring, both by example and precept, to impress upon them the high ideal embodied in the life of Him who "went about doing good and healing all that were oppressed of the devil, for God was with Him."

At a conference of women medical missionaries, held at Ludhiana, on December 20th and 21st, 1893, it was decided to submit to the committees of the missionary societies occupying districts where Urdu and Hindi are spoken, a proposal for the establishment of an undenominational Christian medical school for Eurasian and native Christian girls. The need is strongly felt on the following grounds:

I. It is acknowledged that medical missionaries are among the most useful agents in the evangelization of a country; that such evangelization must depend largely for its development upon thoroughly trained native agents, working under the superintendence of European missionaries; and that hitherto the supply has fallen far short of the demand. Native missionaries do not require the prolonged and expensive furlough, and they can live much more cheaply in India than we can.

II. In order that these girls may prove effective evangelistic agents, it is essential that they should, during the period of their training, be under distinctly Christian influence. This is already the case at St. Catherine's Hospital, Amritsar; but besides the fact that the accommodation there is

limited, the education there given does not enable the girls to obtain a legal qualification except in midwifery. This fact deters some from entering who would otherwise do so, and leaves them no alternative but to enter the Government institutions.

III. The existing arrangements in the Government female medical schools both for the boarding and tuition of the girls are unsatisfactory. The absence of efficient moral protection and Christian influence during the period of training undoubtedly tends to make them unfit for mission work on completing their course, and in some cases it has had yet more disastrous consequences. They begin their training usually at the age of sixteen, and the moral development as yet reached, even by the educated girls of India, is not sufficiently high to render attendance at lectures given by men, and association with male students anything but a very real source of danger.

The following propositions were agreed to at the Conference :

1. That it would be desirable to establish, in connection with the various missionary societies of North India, a Christian medical school for girls, taught by qualified medical women.
2. That this school should be attached to a mission hospital which shall contain at least thirty beds.
3. That the school be provided with an efficient staff of lecturers—at least four—in order to meet the Government requirements.
4. That the school possess a sufficient supply of diagrams, models and specimens, and arrangements for practical anatomy and practical chemistry.
5. That the standard of work be that of assistant surgeons, civil hospital assistants, and compounders.
6. That all students take the Government examinations in midwifery.
7. That, when the school is established, in addition to the school examinations, Government be petitioned to affiliate the institution and admit the students to its examinations.
8. That arrangements be made with the societies sending out lady doctors to allow some to live at the school for at least one year, while studying the language, and to assist for a short time daily in English tutorial lectures.
9. That the various missionary societies be asked what they will contribute toward the initial expenses, and what sum yearly toward the maintenance of the school.
10. That a committee be appointed which shall meet once a year, and that every society contributing at least £50 a year have the right to appoint one medical worker as a member of the committee.
11. That for every £20 a year contributed by a society or individual, that society or individual have the right to send one girl on a free scholarship.
12. That after the working expenses of the school are provided for, a limited number of girls be admitted on payment of £10 a year, or 12 rupees a month. The probable expenses of such an institution (provided that suitable buildings can be rented—which seems probable) are estimated as follows : (a) Initial expenses (furniture, apparatus, etc.), £400. (b) Yearly maintenance : For 12 students, £300 ; for 30 students, £450.

In addition to this, there would be the salaries for two medical missionaries. The salaries of the remaining members of the staff—viz., of the one in charge of the mission hospital, and of the first-year missionary, would be paid by the respective societies to which they belong.

Three places have been suggested at which such a school might be established in connection with a mission hospital already in existence—viz., Amritsar, Barilly, and Ludhiana.

A Provisional Executive Committee was appointed by the Conference, with Miss Brown, M.D., as secretary, and Miss Ralfour, M.D., as treasurer.

## II.—INTERNATIONAL DEPARTMENT.

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

### What Commerce and Science Owe to Missionaries.\*

BY REV. ROBERT H. NASSAU, M.D., D.D.,  
GABOON, WEST AFRICA.

In asking your interest and sympathy in the great cause which I have the privilege of representing to you to-day, it should be enough for every Christian heart for me to open this Word of God, and point to the great commission (Mark 16 : 15). "Go ye into all the world and disciple every creature." The Saviour, at a supreme moment of His life, leaving His earthly farewell with His apostles, chose not to speak of the local interests of His own village of Nazareth, nor of His capital city Jerusalem, nor of His Jewish nation, nor of His love for family or friends. It stands to reason that the subject of which He chose to speak at the last hour of His earthly life must be not alone for Him, but for all His followers, the theme of highest interest, calling for implicit obedience to His last command. In the great army of King Jesus there should be obedience as implicit as in any earthly army. No colonel questions his general, no captain his colonel, no private asks his captain "why?" Doubtless there are men before me to-day with memories of the battles of our late civil war. You remember when the orderly rode up to your captain with an order from your colonel, "Take that battery!" As your captain called for a detail of volunteers, and as the detail stepped forward at the double quick, no one said, "Send some one else," no one asked, "What for?" no one said, "It's no use;" though each one of that detail knew that within five minutes half of them would be dead men. No, you charged, and you took that battery.

To any hesitating Christian it should be enough to say, as Lord Wellington asked of a hesitating questioner, "What are your marching orders?" True, human orders may sometimes be in error. It is on record that the order at Balaklava, that sent the six hundred on their fearful charge, was an error. The brave men of the Light Brigade knew it as they unhesitatingly spurred to their errand of self-destruction. Down that lane of death they rode, "cannon to the right of them, cannon to the left of them;" cannon to their front, flinging iron hail through quivering bone and muscle, yet they rode on through that lane of death, returning only three hundred! For what? Waste? No! to illustrate the moral grandeur of disciplined obedience, to leave on a page of English history an example that stirs every British heart with pride, to leave to the world a heritage of courage, forever to be a stimulus to the noble enthusiasm of future youth. An unquestioning bravery all the more demanding our admiration, just because, as in the recent case of the *Victoria* battleship, where the impracticable order sent four hundred men to their watery grave, their general is now known to have made a mistake. But our Captain Jesus makes no mistakes.

But I choose to-day to close this Bible, and to insult you and humiliate myself by saying that we do not believe in its teachings, that its commands lay no obligation on us, that Jesus was only a good man among other good men, and that we are not Christians; and then standing off on this Christless platform, I will present you reasons which even you in your now Christless position will accept as valid for the prosecution of the work of foreign missions.

While you and I were Christians it was enough for me to state to you certain facts about mission work and respectfully to leave those facts to make

\* Address delivered in Philadelphia, Pa., on the day of departure of the author returning to West Africa.

their own appeal at the bar of your conscience; but now that I have asked you to step thus shamefully away from the Bible, I deem it my deference for you and lay aside my own preferred modesty and with the force of the reasons I shall present to you demand of you—yes *demand* of you, sympathy, interest and aid for this great foreign mission work.

Let me here say that in making certain statements, I do not repeat to you what I have heard at second-hand, but what I personally know to be true in my own life in Africa; and in thus reporting you must pardon the necessarily frequent mention of myself and my own doings.

1. I ask you to look at some *commercial* considerations. You are a business man. When any project is brought to your attention your first thought is to look at it in its financial aspect. When you are asked to invest in any undertaking, your first question is, "Is there money in it?" In asking your aid for foreign missions, I unhesitatingly reply, "Yes, there ~~is~~ money in it." Not that I promise that one thousand-dollar bond on which you are receiving regular annual interest will actually place in your own pocket that same interest if that bond be transferred to a mission treasury (although I am disposed to believe that God does actually make, to a cheerful giver, more than an equivalent in money value; but let that, whether it be so or not, pass to-day). What I assert is that money invested in foreign-mission work does return to the world, to your country, to your community (if not actually to yourself) its value in money. (1) *Imports*. The Rev. Dr. J. L. Wilson, the pioneer of our Equatorial West-African Mission, fifty years ago in his itinerations in the native villages, saw boys playing—as boys play everywhere—their native games. They were throwing back and forth to each other a somewhat round dark object, which as it struck the ground rebounded. The thought of elasticity struck Dr. Wilson's attention.

He examined the dark object, observed that it was ductile, and asked them where they obtained it. "Out in the forest, from the gum of a vine." They led him into the forest and showed him their process of its collection. He recognized that he was handling india-rubber. It came not from a tree, as in Para, South America, but from a vine. He introduced it to the notice of merchants in Boston, but it having been carelessly collected, with sand and other admixtures, they did not give it much attention; but it was taken up by British merchants, and now enormous quantities of it are exported from my own region.

About 1866—I do not remember the exact year, that is not material to my point; what I state is the fact, that when one of the Atlantic cables was being made, and the demand for rubber was stimulated in the markets of the world, a large part of the insulating material of the cable was made of African rubber from my own region. In my visits in America, in its factories of various industries, I have met, in the rubber-mills of Lambertville, N. J., and other places, with the gum mixed with the pure Para in certain processes—gum that has come from my own Ogove River, past my own door. For the few thousands of dollars that the Church invested in Dr. Wilson's missionary work, this gum discovered by him in an hour of recreation has made a return of millions to the commerce of the world. Let commerce repay him!

Twenty-five years ago I saw my natives at Benita, when they were starting out on a journey to places where they would not expect to obtain hospitality (for though a people hospitable to friends, among their very frequent tribal animosities they can be cruel and treacherous), I observed that they carried with them a certain nut. Without other food, and nibbling on that nut, they would go a day's journey, destitute of the sensation of hunger, and return with strength unexhausted. That nut is the kola, comparatively recently

introduced to medicine, and which your druggist will furnish you as a nerve in the form of kola-wine. The nut is gathered in my own forest, canoe-loads of it passing my own door. I knew long ago of the *onai* poison with which our natives smeared the tips of their little bamboo arrows, but I did not then know what the poison was. The natives kept it a secret. I only knew that that little arrow was fatal even to a large animal, and yet that the poison did not make its flesh inedible. What sort of a poison was this that struck its victim to death and yet left that victim's flesh fit to be eaten?

We found that that *onai* was a long pod of a vine, which we now know to be the *strophanthus*, whose extract within the last few years your physicians have found to be a valuable substitute for or associate with digitalis in its action on the heart. We knew of the bean used in the Calabar region as a test in the native witchcraft ordeal. Introduced to the examination of medical experts in England, an extract has been prepared from it, which in ocular surgery is found as valuable for contracting the pupil of the eye as belladonna is for enlarging it.

(2) *Exports*.—As a business man you think it worth while to send out travelling salesmen, paying their salary, commission, and expenses. They go all over the United States, into Mexico and South America, and even into the British colonies. For what? To find doors for the goods of your trade, or if there be no open doors to force or make doors for the entrance of those goods.

Missionaries follow with or sometimes precede the emissaries of trade. There had been foreign commerce in Africa long before missionaries went there, but we create new wants in the native minds and introduce to their desire objects not formerly presented by traders.

In Zululand, under the American Board and the new mode of agriculture introduced by missionaries, quite a trade grew up in American ploughs. In our own mission, where all our payments

are made not in gold or silver, but in barter—yards of cloth, soap, tools, and a hundred other things—I have myself paid out to mission employés as their wages in boating, building, etc., hundreds of American axes. Standing as an unpaid commercial traveller, I may say to the hardware trade, "Pay me what thou owest."

2. *As a scientist*.—You are a scientific man, you rejoice in whatever adds to the sum of human knowledge. Your pleasure is in books and whatever may be added to them. I claim your interest in missions for the sake of the contributions which missionaries are constantly making all along scientific lines. (1) *Geographical*.—You know of what Burton, Speke, Stanley, and Cameron have done in African exploration; but Missionary Livingstone had preceded them, not backed as they by governmental influence, force of arms, and power of money. I give Captain Burton all praise for his discovery of Lake Tanganyika, but that discovery was less a discovery than a realization. Long before Burton's journey a German missionary, Rev. Dr. Krapf, at Mombas, on the East Africa Zanzibar coast, had penetrated inland. His eyes, and the eyes of his associate Rehmann, had been the first civilized eyes to look on the snow-topped summits of Mounts Keina and Kilimanjaro. They first heard from natives of a great interior lake or lakes. Krapf's first outline map, made from native description, gave Captain Burton the basis for his belief in the existence of those great interior lakes which he subsequently realized for the geographical world.

The English Baptist missionary, Greenfel, was the first to explore the Mobangi, the great affluent of the Congo on its right bank, its confluence near the equator. Schweinfurth's Welle had been a mystery. Whither did it flow? Where was its outlet? Greenfel showed that Welle and Mobangi were but one river. The Ogove River of the Congo-Français is valued by the French for its present wealth and fu-

ture possibilities. When I returned in 1874 from my first survey of that river, its value was only partially known through the few traders or other white men who had preceded me. The admiral of the French man-of-war, then visiting in Gaboon harbor, had an interview with me on his vessel, and taking notes of my statements considered them worthy of transmission to his Government. A year later, when I had walked overland the few days' journey between the Ogove and Gaboon rivers, a route that white man had tried but twice before, the governor at Gaboon asked me for the map of my route and its comparative merits.

2. *Natural History*.—On the lines of botany, zoology, conchology, entomology, ethnography, and philology, missionaries are, each according to his taste, making collections of specimens and writing monographs in aid of those several departments of science. This they do with no loss of the time or money of the societies or boards in whose employ they are. They do it as an intellectual recreation. Your missionaries are educated men, but they have not, as you, your means of intellectual enjoyment in the library, the lyceum, the club, and the magazine. Without abusing time belonging to special missionary work, and receiving no pecuniary compensation for their collected specimens (for a proper rule of our Presbyterian Board forbids our engaging in any other work that shall bring us financial emolument), we gratify our taste and find a needed recreation in examining the fauna, flora, or antiquities about us. In botanical specimens from Peru you are aware that Roman Catholic missionaries first brought to the knowledge of the medical world that valuable tree the cinchona. No collection of shells will be considered complete without specimens from the snow-white strand of our Corisco Island, specimens noted less for their size than for their beauty of color and shape. I have sent to America bushels of Corisco shells. All missionaries in their reduction of strange

languages to writing, in the compiling of grammars, and in their translations of the Bible and other books, are giving to philologists collateral aid in the study of ethnology. It may seem to some a thing not worth naming that a missionary has given to entomology the rare African *antimachus*, a magnificent butterfly, or that another has given to a botanical garden the *lisorchilus* orchid, once valued at \$25. And yet there are those who would give that sum for a new orchid!

Who is it that calls him a benefactor of his race who has caused to grow "two blades of grass where before there was but one"? Equally he is a contributor to science who adds any new fact to the sum of human knowledge. Your fellow-citizen, my friend, the distinguished surgeon, Dr. T. G. Morton, thanks me for the first entire carcase of that strange and fearful beast the gorilla, sent to this country. Its mounted skeleton is in your Philadelphia Academy of Natural Sciences. Three gorilla brains, given by me to Dr. Morton, were the first perfect ones ever examined in the study of comparative anatomy.

And Dr. Pepper Provost, of your university, thanks me for a collection of native African implements, tools, and other utensils illustrative of the life of those people. So unique and valuable was it considered, that it was placed on exhibition at the World's Fair, and one of your daily newspapers (the *Evening Telegraph*) lately remarked of it that "among the collections to be sent to the Columbian Exposition at Chicago, by the Museum of Archaeology of the University of Pennsylvania, there are none more interesting."

We ask no pecuniary or other reward for these items in the aggregation of the world's knowledge, but I claim for this side work of foreign missions at least the credit which you give to other workers in the cause of science. I do not discount the work of Lieutenant Peary, and his toil, success, and reward shared by his brave wife in the Arctic



Sea. Philadelphia does not grudge to aid him with \$20,000 on his new adventure. For what? For the solution of certain questions in meteorology. No one expects that commerce will be benefited or that there will be any adequate pecuniary return. Nevertheless the rich give of their wealth and brave men expose their lives, and I commend them. I commend their project; but give ye also equal aid and commendation to the work of other brave men and women on mission fields who bring their quota to the altar of science.

3. *In Civilizing.*—Perhaps you are of those who regard civilization as the lever in the elevation of the degraded nations. You say, "First civilize, then evangelize." Well, then, I meet you as a civilizer, though I might say, as I verily believe, that all that is good in civilization comes from Christianity; but let that pass to-day, for this half hour we are not talking as Christians. Standing simply as a civilizer I claim for foreign missions that, by introducing better modes of living, and encouraging industries, they are lifting heathen nations to higher planes.

The native African has but few arts, a little weaving, a few with some skill in blacksmithing, and many with a taste for carpentering; but they have few wants, and most of these nature, in the rampant abundance of her fruits and vegetables, readily supplies. Naturally they have few incentives to exertion.

But we come to them, creating new wants and arousing higher desires. It may be objected that trade does all this, that it does it in advance of the missionary. True, indeed, trade is a civilizer; I welcome it, even though it generally meets aboriginal nations with its worst side. In the end the outcome is good; but trade had been at our Gaboon region a hundred years before our mission came there, and trade had done very little for the elevation of the native tribes. It had brought in exchange for the valuable ivory, ebony, and other native products only articles of ephemeral value—flimsy, slazy cloth,

tawdry jewelry, gaudy beads, and gunpowder and rum. These things of little cost returned to trade 1000 per cent of gain, and being fragile and temporary, their duplicates were soon needed by the improvident native. Missionaries there, paying barter, offer to the natives goods of more permanent value and enduring quality.

They introduce articles never offered by a trader. Time is of no value to a native heathen. I have attracted his attention to a clock as an ornament. From it he learns time, and learning to count the hours, he soon tries to put more of effort into an hour. *That* is industry.

I am always pleased when, in paying a native, he asks for a pound of nails. Iron is a civilizer. I will show you a chain of sequences. What will he do with those nails? Pound them into a board. For that purpose he needs a hammer. To shape the board he must have a saw. To fashion it he must have a plane. What will he make? A bench? A table? If a bench, he will rise a step above the squalor of his clay floor. If a table, he will no longer sit singly and selfishly eating his dish of plantains, but will gather his family by his side. But that table will not stand evenly on the inequalities of the clay floor; he will need to build a better house with a plank floor, and building a better house, he will better treat his wife; and *there* he has risen many steps in civilization. And it all grew out of a pound of nails!

4. *Philanthropy.*—But perhaps philanthropy is your religion. You look upon Jesus only as a good man among other good men. You pose as a philanthropist. You are nothing if not a philanthropist. You believe in the Fatherhood of God and the brotherhood of man. So do I. I meet you there, and as a philanthropist I demand your aid in my foreign missionary work.

You say there is work to be done in the elevation of the lapsed masses of our own population. So there is. I will go with you into the slums of our

city, with you extend my hand to the hands of that woman of dishonored breast and give her another chance. With you go to the man of ruined life and give him another chance. Now my philanthropy is broader than yours. It stops not at my city, my state, my country ; but all over the round world, and knowing no distinction of race or color, whether white, red, black or yellow, wherever sin has gone debasing. I will go to lift up. *Wherever* there is suffering I will go to cheer. By just so much as a tribe or nation is degraded and down, all the more because it *is down* it has a right to be lifted up, and on you and me rest the duty to lift it up ! I went to Africa more than thirty years ago, in the flush of youth, expectant, hopeful, not knowing what was before me. (Thank God we do not know the future ! Perhaps if we did we would sometimes turn back appalled.) In those years I have travelled a long and weary way. Thorns in the path have pierced my feet, thorns have pierced my soul ; but in the presence of the degradations of heathenism, especially as those degradations crush down women and children, I protest to you, sirs, to-day, that in the name of Philanthropy alone I could again tread over that weary, thorny road, if for nothing else than the pity for the life that now is, to lift up heathen women and children. I know, indeed, that some of the cruelties of heathenism are equalled in the slums of our American cities ; I know that women are here sometimes fearfully outraged and children suffer dreadfully ; but I must say that at its worst for that woman, when worst comes to worst, and she can no longer find tolerance or affection for the heart of the human brute who had sworn to protect her, but whose hand is now her oppressor, there are police only a few rods away to whom she may appeal, and law that will protect her ; and for the child, beaten and outraged, there is a society for the prevention of cruelty that finally steps in to save ; and for the starving and the unclad before the

winter's cold, there is not many squares away the soup-house and charity organization. I say these victims of civilized brutality have a possible escape or appeal to civilized law and order. But the hopelessness of women in their status of heathenism, as against the oppressions of power or mere might and right of possession, is indescribable in its depth and extent. My poor heathen woman has no avenue of escape, no redress, no tribunal of appeal. She is simply hopeless !

And now I fling aside the covering of Unchristianity, which I cast over you and myself, and emerging from this shameful hour, gladly again open this blessed Bible, joyfully read again the Redeemer's great command, and appeal to you as Christians.

"Is it nothing to you, O ye Christians ?

Oh, answer me this to-day !

The heathen are looking to you ;

You can go or give or pray.

You can save your soul from blood-guiltiness,

For in lands you have never trod

The heathen are *dying* every day,

And *lying* without God !

Is it nothing to you, O ye Christians ?

Dare ye say ye have naught to do ?

All over the earth they wait for the light !

And is *that* nothing to you ?"

It *is* something to me ! And in obedience to that command I return to Africa, taking with me this Bible, that better than commerce, science, civilization, or mere philanthropy can bring the fallen back to God. A Bible, perfect in every page ; not a fragmentary Bible, or one for any of whose utterances I need apologize, but in its entirety, the Word of God !

Cyrus Hamlin.\*

BY REV. C. W. CUSHING, D.D., WELLS-BOROUGH, PA.

Dr. Hamlin tells us that he was not a promising child — was pronounced "weakly," and with "a head too big." When very young he hated babies, and

\* "My Life and Times," by Cyrus Hamlin, Congregational Sunday-school and Publishing Society, Boston and Chicago.

in one instance threw a stone at some which were brought to his home. The stone went through a window and smashed a valued piece of china. His mother called him to account, and he says "he always respected babies after that." While a small boy he and his brother stole two ox-goads from a neighbor. Such was the distress of my mother, he says, that "we never stole again."

His father had died when he was seven months old, and his mother brought up the family on a farm. When the ox-yoke was broken he showed his genius by making another, as well as by making whatever things were lacking for convenience on the farm.

A very minute description of these early years is given, with some interesting incidents of their dumb animals—cows, horses, dogs, etc. There is a simplicity about these stories which is fascinating. "Old Bose" watching for his master on the coldest nights, long after the master was dead, can hardly be read without moistened eyes. The death of "old Carlo," which had to be shot when old, is suitably emphasized by tender words in doggerel, by the author.

At length the question of "life work" arose. His mother desired for him an education, but means were wanting. It was finally decided that he should go to Portland with his brother-in-law and learn the trade of silversmith and jeweller. While learning his trade, his spare moments were spent in reading good books. He joined an apprentices' evening school of seventy regular attendants. Two prizes were offered for the best essay on profane swearing. His sister urged him to write. "But I have never written anything," he said. However, he took the first prize.

About this time Deacon Isaac Smith asked him, "If he had ever thought it might be his duty to prepare for the ministry." Some resolutions adopted by President Edwards led him to a decision; but the expense of a preparation

staggered him. However, he was equal to any emergency. His life while in the academy at Bridgton is sketched as with the pencil of an artist. When bills accumulated he could make spoons or spectacles as well as the next one.

During his course at Bowdoin College he made a steam-engine, with condenser, air-pump, etc. Hon. Neal Dow took great interest in it, and helped him bore the cylinder. The college gave him \$175 for it as a model, and it is now in the Cleveland Cabinet. All this was good preparation for his future work.

Already, in the winter of 1832, at the age of twenty-one, he had chosen mission work in the foreign field for his life work, and Africa as the special field.

While a sophomore an element in his character was illustrated in a peculiar way. Standing alone in an abandoned place, a mile and a half from houses, was an old, forsaken, half-demolished church, and beside it an old-time graveyard. It was said to be haunted. On a wild, dark, stormy night he determined to go there, climb into the old pulpit, and challenge all the ghosts and hobgoblins to do him harm, and he would send them howling to the abyss. Immediately a groan, followed by raps on the side of the church! "Hallo there! who are you? what do you want?" he asked. Another groan and more raps. He got out of the house as soon as practicable and went around to the side to see whence the sounds came. He soon stumbled over an old cow, and found a whole herd of cattle sheltered from the storm by the church. Licking themselves, they had rapped their horns against the church. The mystery of the ghosts was solved, and he returned to his room.

His graduation from college was with honor.

His next work was in the seminary at Bangor, where his life was characterized with usual fidelity and successful progress, while much time was given to outside charitable and religious

work among the poor, hitherto almost entirely neglected. While in the seminary he received from Dr. Anderson his appointment as missionary to Constantinople. Arriving at Constantinople, he encountered many obstacles, first in securing a teacher of the language, and thereafter in every step for the establishment of the mission. He and his wife, a descendant of the martyr John Rogers, were heartily welcomed at the home of Rev. Dr. Goodell; but the missionaries were soon told by Boutineff, the Russian ambassador, that "the Emperor of all the Russias would never allow Protestantism to set its foot in Turkey." Dr. Schauffler replied: "Your Excellency, the kingdom of Christ will never ask the Emperor of all the Russias where it may set its foot." Catholics, Armenians, Greeks, all seemed combining with Russia to drive all Protestant missions from the country. To intensify the gloom, Lord Ponsonby, the English ambassador, had contempt for all missions. A change for the better at this time resulted from the death of the Sultan, which gave advantage to English authority.

In the winter of 1840, after a long struggle, a building was found in Bebec where he could open a school. He opened it with two scholars, contrary to the judgment of the other missionaries of the station. This was the germ of Robert College. Here Dr. Hamlin began his famous career as an artificer, by fitting up a workshop to make philosophical apparatus. His ability for any emergency was shown by outwitting the Patriarch, when he sent him word that all his students would be cast into prison. The school was interrupted for three weeks, and then opened with increased numbers. Some amusing incidents are narrated of his administering justice to culprits who were covered by the belief that he was "diabolo," on account of his ingenuity. His Yankee wit served him a good purpose in confounding the sceptics who confronted him.

In 1843 the seminary was removed to

better quarters. Every move aroused the Jesuits, who attacked the work in a series of tracts. Dr. Hamlin replied in a book, "Papists and Protestants." It was founded largely upon testimony from Roman authors, and silenced them completely. They attempted to have the Turkish Government suppress its publication, but failed. A message from Sir Stratford Canning settled it. An Armenian banker said this and other like publications saved the nation from Rome.

The students were poorly clothed, and Dr. Hamlin established a workshop for making stove-pipe, sheet-iron stoves, ash-pans, etc., which were in great demand. By this means the students not only clothed themselves, but learned useful employment; but opposition appeared. On one side the mission felt that Dr. Hamlin was becoming too much secularized, while, on the other, the Turks believed all inventions came from Satan. Finally the station voted to direct Dr. Hamlin to sell off the furniture of the workshop, close it up, and pay the proceeds into the treasury. He replied he should immediately sell off the furniture as directed, but as not a dollar had come from the treasury, he must decline to pay the proceeds into that fund. Moreover, the station would find it necessary to provide clothing for the students. This was a new revelation, and they voted that "Brother Hamlin take his own way to keep out rags."

The Protestant Church had fierce struggles while being launched in Turkey; but in spite of all there were one-hundred-and-fifty churches in the empire in 1893.

The next step to help the poor was the manufacture of rat-traps. This was a great success, and relieved many, but multitudes still were suffering. There was abundance of the finest wheat in the world, but no mills except those propelled by horse-power. Dr. Hamlin thought of a steam-mill and a bakery. Mr. Charles Ede, an English banker, offered to advance the money

required, but the station, as usual, did not approve of it. "Dr. Hamlin knew nothing of milling, bread-making, etc., and it must prove a failure." They had not learned that Dr. Hamlin was an equivalent for any emergency; but they voted, finally, that, "though we have no confidence in the scheme, we leave Brother Hamlin to act on his own responsibility." The story of the growth of this bread-making scheme, until he was compelled to furnish not only the English hospital, but the portion of the army there, at the rate of 12,000 pounds a day, is a marvellous bit of history. Not less interesting and not less commendable of his skill is the story of the conflict endured in securing a place for his operations.

The next move in this direction was the conversion of beer-casks into washing machines, to wash the cast-off clothing of the sick and wounded Russian soldiers, by which many poor women were put into better condition than ever before, while "out of the profits of his beer barrel he built a church."

His next work in Constantinople was purchasing a site for Robert College. It was a long and fierce conflict, and when accomplished his difficulties had only begun. The Pasha had determined not to allow a college to be built; but through a chain of most interesting incidents in connection with the visit of Admiral Farragut, the Pasha was outdone and an imperial edict was given, granting much more than he had ever dared to ask. A less courageous and persistent man would have utterly failed in this most important undertaking.

It should never be forgotten that while Dr. Hamlin was planning and superintending all these various schemes for the welfare of the people, schemes which of themselves would be sufficient to engross the energies of a vigorous man, he was never accused of neglecting his work as a teacher; while his career was marked with continued success in leading men to Christ.

Retiring from Constantinople, Dr. Hamlin was elected professor in Ban-

gor Theological Seminary, where he remained three years, and until elected President of Middlebury College, at the age of seventy, where he remained for five years, retiring at seventy-five, to the regret of all.

This is the story of a wonderful life, simply but beautifully told, in reading which thousands will be entranced and made more heroic.

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We feel constrained to add to what Dr. Cushing has said of this remarkable book our own word. It was said of Napoleon I., "Nature made him and broke the mould." That is equally true of Cyrus Hamlin. We once heard a Methodist bishop say, "If Dr. Hamlin were a Romanist, that Church would canonize him as soon after death as the almanac would allow." Be that as it may, he is and has been one of the strongest personalities of the century; an honor to his church, an honor to his country, an honor to humanity. He has been statesman, educator, financier, and diplomat, as well as a very successful missionary. The mission history of Turkey for the last half century cannot be understood without the facts embodied in this book. No romance is more thrilling nor any life-story more fascinatingly told. We know of one young lad who read it from end to end, charmed with it as if it were only a boy's story. We know of one mother who read it aloud to an invalid daughter, and of groups who have perused it with unabated delight. There is not a dull line in it. If twenty-thousand copies of it could be sold at once it would give a great impetus to missions. Dr. Hamlin is one of the able corps of editorial correspondents of this Review.

—J. T. G.

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#### A Perverted Report.

An important meeting of representatives of some fifteen missionary societies was mentioned in this Review last month as having been held in January in the Methodist Mission Rooms in

New York. The secular press reports of that meeting were in the main correct, but some of the papers grossly misstated some facts and more grossly made damaging impressions of missionary economy, by what the newsboys call "scare-heads," in which they put Rev. Dr. Mabie in a false attitude. The writer of this paragraph solicited a correction of these errors from Dr. Mabie himself and received the following, which is gladly inserted.—[J. T. G.]

"Inasmuch as a most perverted use has been made of some allusions of mine on the general topic of self-support at the late conference of secretaries in New York, I submit to you herewith the report which was made both of my address and that of Dr. Duncan, as given by the New York *Independent* of January 25th, a report which voices substantially what I meant to say, and which also states the fact concerning Dr. Duncan's paper."

"The next topic was 'The Development of Self-Supporting Churches on the Foreign Field.' The opening address on 'The Importance of the Measure' was by Dr. Mabie, of the American Baptist Missionary Union, and the next paper, on 'The Best Means of Securing this End,' was by Dr. Duncan, of the same Board. Dr. Mabie called special attention to the point that the self-support of the native churches does not mean the lessening of contribution, at home, that the work of missions is constantly increasing. The idea of self-support has less to do with the relief of the churches at home than with the development of the churches abroad; it carries with it the idea of development in the line of aggressive work and the control of their own work. It is essential, moreover, to the proper relations between the churches and the communities. Churches built by foreign funds inevitably assume the foreign aspect, and there was not that spontaneity of work that is essential to the best life of the Church. As an illustration of the proper methods by which this may be secured Dr. Duncan gave somewhat fully the extremely interesting history of the Bassein Karen Mission in Burma, where there are now ninety-one self-supporting churches, and not a single church which is not self-supporting. This was due chiefly to the fact that the missionary who laid the founda-

tions started with correct views, urged the development of lay workers in the Church, and brought about the unique custom of church discipline for covetousness."

### The International Missionary Union.

The eleventh annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., June 13th to 20th, 1894. Arrangements are made by the hospitality of Dr. Foster and other residents of Clifton Springs to entertain all missionaries coming for the purpose of attending the meeting. All missionaries are requested to send the Secretary, before the meeting, their names, societies, fields, and years of service. The Union is continuously seeking out all foreign missionaries who are living or visiting in this country and Canada. The Secretary, Rev. W. H. Belden, Clifton Springs, N. Y., invites correspondence with all such persons. Any inquiries about the Society will be answered by Mr. Belden.

The death of Rev. J. E. Chandler, Sr., of cholera, in India, and of Rev. Alden Grout, who, after thirty-five years of labor in Zululand, died, at the age of ninety, at Springfield, Mass., and the death of Rev. George Douglas, D.D., Principal of the Theological School of the University at Montreal, might well give us pause. Dr. Douglas contracted disease when a missionary in early life in the West Indies, which progressed till it resulted in total blindness and disability of the limbs, which required artificial support for years. He was the Chrysothom of the Dominion of Canada, and a more powerfully eloquent man has not graced the American pulpit or platform. His was a marvellous instance of the triumph of mind over matter. He was a Vice-President of the International Missionary Union, which institution has lost from its roll by death eleven members since June last, included in which list would be Dr. Nevius, Dr. Douglas, and Mr. Chandler.

### III.—FIELD OF MONTHLY SURVEY.

India,\* Burma,† Hinduism.‡

#### BURMA IN MISSIONS.

BY REV. A. BUNKER, TOUNGOO, BURMA.

The idea that our mission work in Burma, after the many years of help which it has received from us, should be able to take care of itself has gained currency among some good people.

Some also, looking at the hundreds of millions of China and India, have questioned if it was wise to expend so much on the comparatively small population of this province as is now being done.

Both of these views are taken from a human standpoint. As we followed God's leading in entering Burma, it will be safe to continue our work until He as unmistakably releases us.

As the preaching of the Gospel to all nations is His work, and as His servants should follow His leading only, we believe it is as unwise to compare missions with missions as it is to set off one kind of mission work against another. Domestic, home, and foreign missions are one in fact, and so the field is the world. One field of labor is more important than another only as it is so in the mind of God.

Burma, with its nine millions of inhabitants, may be as important, in the mind of God, to the conquest of Asia for Christ as are the millions of India. The mathematics of God are not those of men. The small band, with Abraham as leader, who, in the early history of the Hebrew race, crossed the Euphrates to an unknown land were more than all the nations of the earth in God's plan. His providential leading should determine the following of His people, not numbers, wealth, or worldly influence. Clough sought the high-caste Bramins, but God sent him back to the

Pariahs. "God hath chosen the weak things of the world to confound the mighty; yea, the things that are not to bring to naught the things that are."

Following this lead, is it too much to assume that His children may in some degree, at least, forecast His plans, when once He has begun to unfold them?

Now, the providential leadings which took Judson to Burma are familiar to all students of missionary history.

At this point we may well pause and ask:

1. If our work in Burma is completed, or only just begun?
2. What are the providential leadings now before us?
3. What do recent developments teach us?
4. What does the field now offer?
5. What things in our work should be emphasized for the future?

A somewhat accurate knowledge of Burma is necessary to enable us to answer these questions.

Burma is a part of a great country having intimate relations with many races and tribes. It cannot be easily detached from any plan of missionary work which must embrace the whole continent of Asia. Its physical geography, taken in connection with the peoples who dwell on the plains and mountains; its situation with reference to other races, as regards the lines of commerce and travel already developed or in prospect; and its importance in its relations to all future development should be carefully considered.

Objection has been taken to the phrase, "Burma at the back door of China." But however we may regard its situation with reference to that country, a careful study of its relations to the countries bordering upon it will show that the provinces of Szechuan and Yunnan must be brought into immediate relations with Rangoon, the *entree* of

\* See pp. 30 (January), 99 (February), 172, 179, 212 (March), 247, 267, 270, 281 (present issue).

† See also p. 125 (February).

‡ See also pp. 179 (March), 234 (present issue).

Burma, in the near future. Mr. Upcraft says of the former province, "It holds the key of East Central Asia." It is well to remember that Szechuan has fully thirty-five million souls, with one hundred and forty governing cities and uncounted wealth.

Not less important is a careful study of the various races of Burma, their geographical positions, and their fitness or unfitness for use in evangelizing work.

Again, if we take into consideration its past development we shall be encouraged to see how much the history of Burma is the history of the work of our missionary society in that province. The Baptist Mission has been the handmaid of the English Government, and its work has been often favorably mentioned by English officials.

When Judson entered the empire of his golden-footed majesty, nearly four-score years ago, who would have dared to predict the present advanced state of that country? All foundation work in the development of a race, or of a Christian civilization, is of the most difficult character, as every missionary well knows, and it makes a small showing. Yet most of this work in Burma has been accomplished. The thirty thousand Christians, gathered from all races, organized into churches, associations, and a convention for foreign mission work, with a carefully prepared system of mission schools, with printing-presses, weekly and monthly papers, dispensaries, etc., has required great labor and patience. The battle of religious intolerance has also been fought, and the proud, defiant king, who seemed to bow to the sceptre of King Jesus, has been swept from his throne, and all his dominions, from the Cambodia to the Bay of Bengal and the Gulf of Martaban to the Himalayas, have been thrown wide open to the Gospel messenger.

Again, were one to study the statistics of the development of trade and commerce of this country, he would find them not less instructive for the

past than for their promises for the future.

The frontier trade for the last year was more than \$2,000,000, an increase of about 5 per cent over the previous year, which is a large showing when we remember that the government is even yet engaged in bringing the tribes of Upper Burma under law and order.

The work of opening up communication and facilities for travel has also gone forward with commendable rapidity. The Judsons and early missionaries made journeys occupying months which now can be made in as many days. The grand trunk railway, from Rangoon to Mogoung in the north, a distance in a straight line of about 600 miles, is nearly completed, and our missionaries are able to travel the length of the land in comparative luxury. Military roads have been constructed into the mountains on the east and west; telegraph lines have been built, post-offices established, making the whole country accessible to missionary work. Within seven years over 2518 miles of telegraph line has been constructed in Upper Burma alone. During the last year nearly 1000 miles of wire has been laid. Exports are in excess of imports, and private trade has increased to 23,000,000 rupees.

Nor has the government, often aiding the missionaries, neglected the common work of education of the people. However, of the two hundred thousand pupils in government and mission schools, our mission has a seven-tenth part of the whole, or nearly twelve thousand children under its care.

This is significant, and shows how large an influence we have attained in this land; also brings corresponding duties and obligations for the future.

Recent developments are, however, enlarging our view. The taking of Upper Burma by the English and the dethronement of King Thebaw caused scarcely a ripple on the news of the day; yet how far-reaching the results already appear in the plans of God,



so far as man can interpret them! The dethronement of the king meant the decapitation of the Buddhist Church in Burma. The king as the head of the Church being removed, the bulwark of Buddhism fell. The results are already apparent in the increasing interest manifested by that people in the religion of Jesus. During the last year there has been reported the first instance on record of a Buddhist village expelling its priests and applying to our mission for teachers.

Again, the dethronement of the king brings our mission face to face with unlimited opportunities for work, and affords an admirable field on which to train the battalions of Christ already gathered in Burma and Assam.

The government having once grasped the throne of the Alomypigs have since employed its armies in reducing to order the brave but lawless Hill tribes, whose countries skirt the whole eastern, northern, and western frontier of Burma. Fully forty tribes have thus been wholly or in part led to acknowledge the authority of her Majesty the Queen, and to live in peace with themselves and neighbors. A great impulse has also in like manner been given to the opening of the whole country in the matter of roads and railways. Not only have many roads been completed, but much larger enterprises are under contemplation. A recent paper announces the completion of the final survey of a railway northeast from Mandalay to Kunlong Ferry, on the northern Salween, a distance of about 200 miles. Kunlong Ferry is about midway between Mandalay and a point on the Yang-tse-Kiang, by the way of Talifoo, the centre of Panthay power, and is the rendezvous for the trade of Western Yunnan.

This road opens up a great extent of country and brings the millions of Yunnan and Szechuan into immediate touch with Burma.

Again, a railway is projected from Mogyung in the north, through the State of Manipur, to join the Assam

railway, which is advancing through that State to meet the road from Burma. This, too, will bring a multitude of peoples from these brave Hillmen into touch with the missionary.

Now we reach the fact which the business men of the Old World are not slow to appreciate—viz., Burma as a railway and trade centre for Southern Asia. With these roads completed and the Euphrates valley road, "the way of the kings of the East," for which a syndicate has been already announced in England, and which will connect Constantinople with Quetta, in Afghanistan, the missionary will take train at Calais, in France, and in a few days' easy travel will disembark in Calcutta or Rangoon; and when the Kunlong Ferry road is opened, it will not be long before the headwaters of the Yang-tse-Kiang are reached, for this is the short cut for the trade of Western China. Is it too great a stretch of imagination to suppose that a few years will connect Shanghai with the headwaters of this river by rail? Commerce will inevitably take the shortest and cheapest routes of transportation, and more improbable enterprises have already been realized than the connection of Shanghai and London by rail.

Did Isaiah foresee these days when he said: "And I will make all my mountains a way, and all my highways shall be exalted. Behold, these shall come from afar, and, lo, these from the north and from the west, and these from the land of Sinim."

Again, the era of peace and good government which has come to Burma is greatly stimulating immigration from all neighboring States. The ubiquitous Chinaman is seen everywhere pushing himself into every nook where money can be made. It is also estimated that before a decade has passed there will be over three millions of Indians in Burma.

This rapid survey would be imperfect if we were to pass the Hillmen without further notice. It is believed that these are to be a great factor in the future evangelizing of Southern Asia; that

they are a chosen people, kept and prepared of God for important use in this work of the Holy Spirit. Though divided into many tribes and clans, there is a marvellous likeness stamping them as originally one race. Kept from idolatry by their priests and their traditions of a former Jehovah worship, as well as of early Bible history; allied in manners, customs, worship, and physique; showing everywhere a wonderful grasp of spiritual truth, when once they have apprehended it; born teachers and preachers, with the simple faith of a child—they occupy, without doubt, a large place in the plan of God for the future of Asia. These chosen people, whether found in Assam, Northern and Southern Burma, Siam, Cambodia, or Western China, supply us with our corps of native helpers. Out of thirty thousand converts in Burma, twenty-seven thousand are from the Hillmen.

Their zeal and activity in the past in self-support, in education, in evangelizing, not only their own people, the devil-worshippers, but in advancing successfully to the attack of hoary Buddhism in its strongholds, cheer us with the great hope that God has been preparing a people from the beginning who should come to the kingdom for this time and purpose. Perhaps here we may discover one of the reasons why Judson was turned from other countries he sought to enter and sent to inhospitable Burma.

These Hill tribes in Burma are now for a large part reduced to order, and a highway has been cast up all over the mountains by the English Government for the missionary and his message.

It is said that it requires greater generalship to secure the fruits of victory than to win a battle.

The battle in Burma is being won. Now it remains to be seen if we have wisdom enough to secure the fruits of victory.

The developments of God's providence teach us that our work here is now fairly begun rather than completed. Our view has enlarged. With

a corps of six hundred and ten trained native pastors, and three times that number under training, we look forward to the conquest of the whole land for Jesus.

We do well here to discern the lessons the past has taught us, and, by the help of the Spirit, those which need to be emphasized for our future work.

One of these lessons is that *spiritual results follow the law of cause and effect* in no small degree. As we sow we reap. Our best results have been secured by painstaking, persistent, patient labor. In order to secure an efficient corps of native helpers we have been obliged to carefully train and educate them from the beginning. The best helpers are usually the best trained men, other things equal.

We have reached a point where a change of missionary methods is absolutely necessary. Our successes demand such a change, and we must emphasize, as never before, the training of a native instrumentality for our work. Hereafter the missionary will not be merely an evangelist, but the trainer of evangelists. For such a task the future of our work demands the best talent. The necessity that such men should be *leaders of men, many-sided, well-balanced, and mighty men of faith*, is obvious.

But to raise up this native instrumentality, Christian schools are of prime necessity. Happily we have now five hundred village schools, over five hundred churches, and not far from one hundred thousand adherents of our mission, from which to draw material for these training-schools.

This Christian education is demanded by the new foes which are already marshalling their forces against our King in all the Orient. Says a missionary in a recent letter: "The battle of the future in the East will not be between Christianity and Buddhism, but Christianity and infidelity."

Finally, *our very successes are becoming our peril*. This fact cannot be too strongly emphasized. They put the

Church to sleep when they should stimulate it to greatly increased activity, for we are a long way from final victory.

We send our missionaries to heathen lands, and God gives them surprising results, but our responsibility has only now begun. How would public opinion scorch the name of a military officer who should send forward a forlorn hope without proper supports! Sending forth missionaries carries with it the duty of supporting them, not neglecting them till they are crushed by their very success.

We rejoice to believe that there is a rising tide of missionary zeal all over this broad land, and that the churches of all denominations are rallying to the calls of the hour, and that a better day is dawning for this work of our Lord.

We trust that the time is near when the children of God will do His business, with the same or greater zeal than they show in their own; when they will acknowledge His Divine right, not only to a tenth, but to all they have; when faith and works, head and heart, shall get together. Then will come to pass the declaration of the Lord of hosts, "The heathen shall know that I am the Lord, when I shall be sanctified in you before their eyes."

In *India* there are no fewer than 65 Protestant missionary societies directing the work of 857 ordained missionaries—viz., 16 Presbyterian societies, with 149 laborers; 13 Baptist societies, with 129 missionaries; 9 societies of the Established Church of England, with 203 missionaries; 7 Lutheran associations, with 125 men and women; 4 Methodist societies, with 110 Gospel ambassadors; 2 Congregationalist associations, with 76 missionaries; 1 Unitas Fratrum and 1 Quaker society, with 16 in their employ; as also 7 independent societies, together with 5 women's associations. In addition to these 857 ordained missionaries there are 711 ordained European lay helpers, 114 European and semi-European lady assistants, teachers, etc., and 3491 native lay

preachers. The number of native Protestant Christians is 559,681, an increase of 150,000 in ten years. Of these, 182,722 are communicant members of churches, an increase of 70,000 in the last decade.

#### MADRAS COLLEGE.

Mr. Meston, from Madras College, makes a strong appeal for prayers instead of criticisms in regard to the educational work there. He says: "Praise the Lord, one of the students was baptized on the first Sunday of December. He was a Hindu of a caste family, though not a Brahmin. Still it must have been a great wrench for him; his wife was baptized along with him. . . . It was a most solemn thing, and oh may it bring us more *prayers*. People may not believe in educational missions, but they might at least pray. It is such a horrible feeling to be doing work in which there is so little result visible, and amid it all to be *sure* that we are not backed up by prayer. . . . If people were remembering us I know I should feel it more. . . . There are some mornings vivid still in my recollection, and filling me with a joy beyond compare, when I have been able to lay hold of some precious Gospel truth, and to hold the attention of the students with it for an hour; and these were mornings when I knew that prayers were going up in my behalf. This is the glorious working of God for which I could only give grateful thanks. Oh, brother, pray for the Christian college. Unless we are terribly faithless, surely God has some fruit for us to gather even now, and still more in the days to come."

Among the Garos in *Assam* the work is moving on with increasing momentum. At the beginning of the year the number of communicants was about 2400. More than 800 were baptized last year. Nearly all of the churches are financially self-supporting, and a genuine missionary spirit evinces itself. The prospect in Upper Assam, among the tea-garden laborers, is also full of much promise.

#### IV.—EDITORIAL DEPARTMENT.

Dr. A. J. Gordon and the editor-in-chief have been making a short tour in the interests of missions, beginning February 13th, in Toronto, Hamilton, Brantford, London (Ontario), and finishing with the Student Volunteer Convention, Detroit, February 28th to March 4th. The degree of interest developed has been to us both a most delightful surprise. Instead of confining attention to the subject of *missions*, we have sought to lay a foundation for a true and deep apprehension of the evangelization of the world, by calling attention first to the Holy Spirit, His personality, work, and manifold activity as the Spirit of truth, of life, of order, of power; then to the blessed hope of the Lord's coming and the true character of the present age as preparatory to His advent, and as the age of out-gathering of God's people from all nations; then to the true relations of giving, both of self and of substance, not only to missions objectively, but to spiritual growth subjectively, etc. This honoring of the Spirit at the beginning was uniformly followed by remarkable signs of His personal presence throughout. At Toronto, one and even two overflow meetings became necessary, and the interest was most impressively solemn. Over \$1470 in voluntary offerings were gathered. Dr. G. L. Mackay, of Formosa, Mr. Spencer Walton, of South Africa, Rev. John McVickar, of Honan, were among the speakers. Dr. Mackay's account of the work in Formosa we have never heard excelled in thrilling and convincing power. A special account of the Students' Convention at Detroit will appear hereafter in these pages.

The last census of India was accomplished with marvellous celerity and thoroughness and shows an amazing population. It was done chiefly on one day, February 26th, 1891, when 1,000,000 persons were employed as census-

takers. Regard seems to have been had to fitness rather than to political considerations. The result has been duly tabulated, and is considered very accurate. The figures foot up a population in all India of 286,000,000. Of these in British India there are 220,500,000. Besides those who are thus directly under British influence, there are 65,500,000 over whom England "exercises a quasi and semi-feudal authority." What a mass of humanity! And how rapidly increasing! Since 1881 the increase has been 26,000,000, or nearly 10 per cent in a single decade; but in the recently acquired Indian possessions the increase has been still more marked. For instance, in Lower Burma the population has multiplied one half since it came under British administration. These facts speak volumes.

And what a proof and illustration here of the celerity with which the Gospel might be proclaimed through all the earth! Suppose that all Christian churches in all nations should simply combine during any one year to undertake to get into contact with the entire unsaved population of the globe, and organize with like thoroughness!

We have a letter of great interest from a cousin of Mrs. Nevius, which we give our readers. It was addressed to our dear friends, Mr. and Mrs. J. E. Mathieson, of London.

CHIEFOO, CHINA, Nov. 25, 1893.

My cousin, Mrs. Nevius, wishes me to write you for her the sad tidings of her dear husband's death, which occurred on October 19th, Thursday morning at half-past ten.

Dr. Nevius was in very poor health when we returned to China last autumn, but for some months past had seemed much better, and had been able to keep steadily at work all summer on the revision and translation of the Bible, and had finished the part assigned him.

At the time of his death he was preparing for a trip into the interior of the

province to attend a mission meeting and presbytery at Wei Hien. He had not felt so well as usual for a day or two, but on Thursday morning after breakfast had prayers with the Chinese as on other mornings, and went on with his preparations. One of the last things he did was to make a list of articles he should need for his six days' overland journey.

His pulse was going in such a strange, irregular way that Mrs. Nevius thought it would be better for him to see the doctor before starting on his trip, and sent for him to come. Dr. Nevius met the doctor at the gate. They soon after came in the house and sat down in the study. The doctor seeing that Dr. Nevius looked poorly, asked him if he would not lie down on the sofa. He replied, "No, I am all right; we will go upstairs presently." They had a little more conversation, and Dr. Nevius was about to speak again, with a smile on his face, but his head fell forward, and the doctor caught him in his arms and laid him on the floor. Mrs. Nevius entered the room just at that moment. She bent over him, calling him endearing names, but there was not a moment's consciousness, not a moment's pain, God had taken him so quickly and so quietly. There were but a few faint breaths, and all was over of this life for him.

My cousin was ill at the time with a bronchial attack, but rallied, and was able to see him laid to rest the following day, but has been dangerously ill all these weeks since, and we hardly know yet whether the danger is passed, but hope she will soon begin to improve more rapidly.

Many friends are urging Mrs. Nevius to write the life of her dear husband, and are praying that she may be raised up from this illness to do it. I think, were it not for this work in view, she would hardly wish to come back to the life which looks so hard and lonely and so changed in every way for her. She sends you her love.

With kind regards,  
I am very sincerely yours,  
LISLE BAINBRIDGE.

Mr. Mathieson adds: "This will be of interest to you. Dear Nevius visited us at Hampstead more than twenty years ago. I deemed him one of the wisest and best of missionaries to the Chinese."  
J. E. M.

"January 16, 1894."

We are desired to republish this short statement with regard to giving:

Among our duties we put in the front rank a proper and scriptural standard of *giving*, based on the conception of a *Divine stewardship* in all property, which is the only solution to the present inadequacy of our gifts. We have *giving*, but not of the *right sort*.

There are at least ten ways of giving:

1. The *careless* way—giving something to any cause presented, without inquiry into its merits or claims, or proportionate value as to other causes.

2. The *impulsive* way—giving as the feelings and caprices of the moment dictate, as often and as much as love, pity, or awakened sensibility prompt.

3. The *easy* way—lazily to shirk all real self-denial by a resort to fairs, festivals, and other panderings to the flesh, to raise money for the Lord's cause.

4. The *selfish* way—giving because there is promised some reward of praise, prominence, or human glory.

5. The *calculating* way—giving with reference to some returns in prosperity or material benefit.

6. The *systematic* way—laying aside as an offering to God a definite portion of income: one tenth, or fifth, or third, or half, as conscience dictates. This is adapted to both rich and poor, and if largely practised would indefinitely increase our gifts.

7. The *intelligent* way—giving to each object after a personal investigation into its comparative claims on our beneficence, and without regard to the appeal of men.

8. The *self-denying* way—saving what would be spent in luxuries and needless expenditures, and sacredly applying to purposes of religion and charity.

9. The *equal* way—giving to God and the needy as much as is spent on self, balancing personal expenses and benevolent outlay. What a corrective to all extravagance!

10. The *heroic* way—limiting our expenditure to a certain sum, and giving away the entire remainder. This is stewardship actually in exercise. This was John Wesley's way, and it is J. Hudson Taylor's way. It makes of

a disciple a habitual, conscientious, proportionate, prayerful, liberal, unselfish, consecrated giver.

We meet the following erroneous paragraph, not for the first time :

"The first zenana teaching ever attempted in the East was in Siam in 1851, as zenana work in India did not begin until 1858. Twenty-one of the thirty young wives of the king composed the class. And the beginning in India was on this wise : A certain missionary's wife in Calcutta sat in her parlor embroidering a pair of slippers for her husband. A Brahmin gentleman admired them. Mrs. Mullens asked him if he would not like to have his wife taught to make them. He answered yes. That was a fatal word to those who wished to cling to idolatry, but a joyous "yes" it has proved to be to them. As this lady was teaching the women of India to twine the gold and purple into the slippers, she was twining into their hearts the fibres of the sufferings and love of our Lord and Saviour. After one home was opened to the missionary, it was easy to gain access to others."

This is a mistake. Neither Mrs. Mullens nor Mrs. Elizabeth Sale, before her, *originated* zenana work. It dates back years before to the work of Rev. Thomas Smith, Alexander Duff, and Rev. John Fordyce. Having ourselves made such misstatements, we desire to correct them for ourselves and others.

Rev. Z. C. Taylor, of Bahia, writes of the war in Brazil :

"To all religious people, priests and evangelists, there is an underlying secret in this war. The revolting admiral is in hearty sympathy with the Romish religion by protecting and obeying its chiefs. It is from the Pope's legate at Rio that this fact is made public. There has been no pretension so far of a return to a monarchy. In my humble judgment the war is a national chastisement on the part of Rome, because the republican constitution commenced by declaring Church and State separate and equal rights to all. No priest was allowed to vote or be elected to office ;

but silently, secretly, persistently the intriguing Jesuitical priests have been at work creating discontent, thrusting themselves into office, and begging for public favor and patronage ; and gained their point so far as to place the real condition of affairs almost as intolerant and idolatrous as during the monarchy. A short time ago Congress sent a delegate to the Pope, recognizing his legate at Rio City. Councils were ordering certain idol processions to be made at public expense. Bahia and our other State legislature gave endowments to Catholic seminaries ; and now Bahia legislature is considering a proposition to put priests to teaching in public schools as formerly. A soldier is ordered by law to accompany any procession which he may meet, and government bands of music are sent to play at idol festivals. The name 'citizen,' so highly prized at first, has become tame. The priests have had a good opportunity to put the people against the republic. All are quite certain that the monarchy can never be restored, and so in general public sentiment that is not in hearty sympathy with one or the other party is doubtful and despairing. War in Rio has been going on two months to-day (November 6th). Our congregations and work here are not affected in the least by it. Brother Aden fortunately stopped off here and has escaped danger and delay. I believe this war will bring good to the cause of liberty. The people are thinking and learning in the hard school of experience. Light, liberty, and equality must come."

A book called "Traffic in Girls, and Florence Crittenton Missions," has been recently published, written by Miss Charlton Edholm, Superintendent of the Press Department of the World's Woman's Christian Temperance Union. The contents of the book are not only terrible revelations of the existing facts, but in our opinion are in some cases almost too bad to be *put on paper* ; they remind us of what Paul says, "It is a shame to speak of those things which are done of them in secret."

This book, which thus perhaps errs in plainness of statement and shocking revelations, contains startling facts, warning ministers, mothers, and young women of the plots whereby myriads of "our little sisters" are ensnared into

lives of shame; and it tells the glad story of the rescue of thousands by evangelist Charles N. Crittenton, of New York, whom Miss Frances Willard happily calls the "Brother of Girls."

All lovers of purity will feel glad that successful efforts are made to rescue many more of these girls from their pitiable life. Mr. Crittenton will give all the proceeds of the sale of the book to the mission work.

There is a royal caste of beggars in Nanking. It was founded by Hung Wu, the first monarch of the Ming dynasty. He did this because, having once been in the mendicant line himself, he wished to oblige an old beggar friend. "I don't want anything from your Majesty," said the latter, "except to have plenty to eat and wear and have nothing to do." He could not have put it better. The beggar had his wish. The caste of which he was the first chief live in certain large "caves" in the wall of Nanking. The police appoints the head of the beggars. They are well off, and their apartments are lofty and airy. From the arrogance of modern tramps, one would suppose they belonged to a royal caste.

The editor has received a letter from a *very high source*, which he thinks he ought to give in substance to the readers of the REVIEW. It is written from London, and dated January 15th, 1894.

MY DEAR DR. PIERSON: I enclose a letter to Dr. Gordon on educational missions. I cannot help feeling that it is unfortunate that Mr. Watkins's letter was printed. I sometimes think that your REVIEW, which has gained an important position in this country, needs some one to check the English news, and see that things are kept in their right proportion.

Let me thank you most warmly for your admirable article on the "Parliament of Religions." I say Amen to it with all my heart. It is curious how little we in England have heard of the "Parliament;" just a few fragmentary letters, etc. We are now looking out for the authorized report, which is announced for January 16th.

Also I am truly glad that you stand firm to the grand truths enunciated

in your Mildmay address, reproduced in your November number, on the kingdom. I am delighted with Dr. Gordon's "Holy Spirit in Missions," and have written an article on it for the *Intelligencer*.  
E. S.

An Oxford graduate and LL.D., to whom a lady excused herself on account of an engagement at the zenana mission, innocently asked where "*Zenana*" was. Almost as bad as the old lady who wanted to know if *old Calabar* was dead yet? or the M.P. who protested against sending English troops to the deadly climate of Western Africa, thinking *Ceylon* an abbreviation of *Sierra Leone!*

Dr. E. H. Edwards, whose postal address is Tien-tsin, North China, writes to the editor to ask help in finding a fellow-worker. At Tai-yüen Fu (our station) there are now eight children belonging to different missionary families, and ranging in age from four to ten years, for whom we are anxious to engage a *kindergarten teacher*. A lady came out last year and has been teaching the children since then, but now wishes to engage in mission work among the Chinese, and we expect to lose her services. If you knew of a certificated kindergarten teacher who would undertake the work of teaching the foreign children of our community as mission work in the spirit of a missionary, we should only be too thankful to welcome her. To a competent teacher we would offer £50 (fifty pounds) a year, with board and lodging. Of course this is not much compared with what a certificated teacher could get in America, but is more than the teachers at our mission school at Chefoo receive. I think you know the kind of lady we should like. It would be as well if the lady could conveniently see the council of our mission at Toronto, but this is not absolutely necessary, as we should be responsible for her passage and salary. Our port (Tien-tsin) is closed to steamer traffic by ice about the middle of November, so that I fear it will not be possible for any one to reach us for next winter. Steamer traffic reopens about March, so that if a suitable teacher were found she could be with us next spring. As we are situated about latitude 38° N., and our station is 3000 feet above the sea, there is no objection to one's arriving in the spring instead of the autumn.

## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

INDIA.

—“ I have often heard it said of the older missionary society that the propagation of the Gospel in foreign parts is an anachronism ; and I for one am at a loss to know what is really foreign to England’s opportunity. May I ask leave to give you very briefly my impressions of what we are doing in this respect in our great and glorious Indian Empire ? We have there more than 280,000,000 souls, over whom, directly or indirectly, we have influence. The capital cities there, as Bombay or Calcutta, are like great European towns in magnificence, and the cities generally are permeated everywhere with English ideas and influence. All this has been given to us, and our power and grasp, I believe, are increasing every day. The Indian problem is doubtless more complex than ever, and difficulties are rising up which our fathers never knew ; but we have only to look the right and the truth in the face and go straight forward, and things the world calls impossibilities will be speedily solved by the power of the Church of God. Here we are with this great work before us—what have we done ? As to our material gifts, there is no doubt of the enormous benefits conferred on India by British rule. Everywhere there are security and prosperity, which but for the wise English raj would never have been known. The *pax Britannica* extends over more millions of men than the *pax Romana* in days gone by ever did ; communications are opened, and everything is done to draw up that vast population to a higher material condition, bringing all our science and power to bear on mate-

rial improvement ; and for that we thank God, for, after all, the material is His as well as the spiritual, and we believe that through our commerce and political dominion England is a fellow-worker with Him for the blessing of all the earth.

“ And what have we done with regard to intellectual life ? We impart our Western knowledge and science and culture, and although, in spite of great advance, only a fraction of the great population can yet read and write, we are extending with marvellous rapidity our intellectual influence. I visited at Madras, Bombay, and Calcutta great educational institutions which might fairly take their rank with the greatest in the old country. I have observed in the villages—and let me tell you of one peculiar feature which a missionary should never forget, that 90 per cent of the people live in villages or towns of less than 20,000 people—I have seen schools in the villages, and everything is being done to spread this intellectual life. We have done well, for there is no doubt of the immense receptivity of the higher and cultured classes in India in regard to our teaching.

“ But what is our highest duty to God in respect to India ? It is to impart the moral and spiritual gifts which we owe, in the name of Christ, to the inhabitants of India. In earlier days English rulers in India seemed ashamed of the name of Christ, and the people of India believed that we had no religion at all. This shows what arrears we have to make up, and what a little we have done in this great work. But yet there has been poured forth a marvellous blessing. The population is increasing, but the Christian population is increasing, I think some sixfold beyond the general increase. We have much to do, but within the last twenty-



five years there has been an increase such as has not been known on earth since the days of the apostles themselves. We are going on with the work, and, in spite of hindrances, want of faith, and the wretched religious differences which are a cause of scoffing on the part of the heathen, the opportunity is there, and that opportunity has been wonderfully made use of to do an enormous work in India. You have only to go to South India, where there are vast temples, marvellous in splendor, and having thousands of devotees sometimes attached to the service of the temple, to see that heathenism has a great and mighty hold on the inhabitants. We have destroyed much of the faith of the educated classes without giving them anything in its place, but that is not true of the great mass. There the religious spirit is strong, and amid the perversions and the distorting medium of idolatry there it is with strength and vitality, and what we have to do is to lay hold of what is good in that religious spirit and extinguish what is evil, to raise what is good to a higher level, and destroy the evil by the power of Christ. Then there is Mohammedanism in the north, less full of ideas, less progressive in spirit than Hinduism, but with a toughness and a tenacity which, except in Christianity, are seen in no other religion; and there are points in which Mohammedanism has a grasp of that vital truth that there is one God only, in whom men live and move and have their being. We are confronted with two great religious systems, each having in it both good and evil, and we have to inspire the one and cast out the other."—BISHOP BARRY, in *Church Missionary Intelligencer*.

—"A striking peculiarity of the religious life of the Christianity of this country, as it seems to us, is the lack of the emotional element. Even where faith is manifest and active there seems to be almost no feeling. Perhaps our experience is exceptional, but in many

years of mission work we never met with a case of what is known in America as 'revival work'—that is, a case in which persons are so powerfully affected by the Holy Spirit's influences that physical effects, either in the way of great distress or in the way of transports of joy, were manifested. Even in cases where there seems to be 'conviction of sin,' it lacks that pungency and vividness which we have seen in other lands, and even where conversion seems genuine it bears more traces of an intellectual change than of something which profoundly moves the heart. We are not arguing whether this lack of emotion be a defect or an improvement. We simply call attention to it as a curious circumstance. We never remember to have seen tears caused by spiritual emotion in the eyes of any native of India but once, and that was in the case of a gray-headed preacher; and yet we have seen many cases in which persons seemed in the midst of mighty temptations, to be heartily striving against sin, and endeavoring to commend the religion of Jesus to others by a holy life. Possibly the missionary body are largely accountable for this state of things, by reason of the way in which they have instructed their converts. If this be so, it might be well to review those instructions and see if they are as complete and well-rounded as they should be. A conversion which affects men's brains and not their emotions has not gone far enough. If this matter be only a race peculiarity, and not an effect of training, there is little to be said. It is not to be expected, nor indeed desired, that the Christianity of this country should in all respects conform to Western models, but we should at least keep our eyes open, and keep defects from creeping into our congregations in the guise of advantage."—MAKHZANI-MASHI, quoted in *Bombay Guardian*.

—Opportunities are now largely opening for zenana female missionaries, if allowed by the Church, to administer

baptism within the zenanas, thereby sparing Hindu ladies a wrench from their homes which would leave them outcasts, as well as a publicity utterly alien to all their feelings. The *Witness* is inclined, and with good reason, to favor this. Baptism by lay persons, male or female, is received throughout almost all Christendom as valid, and as authorized in exceptional circumstances.

—"The founders of the Protestant churches in India deserve to be held in all honor. The labors of Ziegenbalg, Schwartz, and their coadjutors, will ever form a stimulus to the Christian missionary. That they did not fully understand the religion and customs of the country is not to be wondered at. Sanskrit was sealed to them; information had to be gathered as best it could; war and confusion often interfered with their work. That they ever achieved so much is a marvel; that they made mistakes they would be the first to admit. One of these mistakes was the apparent toleration of caste. A century of toleration has not eradicated it. The evil seems rooted in the soil, and is ready to spring up in unsuspected forms."—*Harvest Field*.

—"We hear from various quarters of friends who are tempted to forsake the anti-opium cause. They are inclined to believe that the statements of Sir George Birdwood, Sir William Moore, Sir John Strachey, and Sir Lepel Griffin are a triumphant vindication of the Indian Government. Apart from the fact that they have only seen a small part of the evidence placed before the commission, a moment's thought would save our friends from such a grave mistake. It is not proposed, even by these men, to remove the label 'Poison' from our laudanum bottles. With all their professed admiration for the virtues and innocence of opium, not one of them has suggested that it was at all desirable to substitute its use in this country for the alcohol which they affect to condemn.

They have not the least intention of encouraging or making it more easy for their children or their friends to use the fascinating drug; but they have the moral cowardice to urge that what they *dare* not propose to their own countrymen here, they may safely encourage among the great heathen populations of the East. Our friends ought by this time to know that, though it suits the Indian Government to parade the evidence of such men, the opinions of Sir George Birdwood and Sir William Moore on this subject are the ridicule of their own profession. Their admiration for opium, and that of their two friends, Sir John Strachey and Sir Lepel Griffin, has but one meaning—the millions of money received by the Indian Government from the Chinese victims of the drug."—*Medical Missions*.

—The *Harvest Field* warmly resents, as an utter misrepresentation of the educational missionaries of India, the charge that they regard secular education and science as a *preparation* for receiving the Gospel. It explains that they aim to give a *complete* education, including continuous evangelical instruction, because the government, in its religious neutrality, cannot do this. They cannot, of course, confine their own instruction purely to religion. They must provide for mind, body, and heart; but the provision for the mind and body is not a preparation but a concomitant of the training intended for the spiritual nature. They cannot accept the government pupils as sufficiently trained, nor can they, by refusing to provide the instruction which the government does give, drive their young men into the government schools.

—"The other Sunday morning, on visiting some tea gardens, we heard at every turn children singing, *Yeshu mujh ko karta pyar* (the version in Hindi of 'Jesus loves me'). Praising God at the thought of this Gospel message being caused to resound far and near by these as yet heathen children, we asked why they were singing. The an-

swer soon came. A prize had been offered by the manager of one of the gardens to the child who would sing the hymn best and most correctly at the Sunday-school. Twelve children competed; and all did so well (only two made any mistake) that to each was given a book prize. We may note that in this competition the Hindu children far outstripped the Christian children, both in expression and in correct singing."—*Darjeeling News*.

—In view of a dangerous surgical operation lately performed, with entire success, by a female missionary physician, in the case of a Hindu lady in Lucknow, a heathen journal remarked: "Miracles still occur. Even to-day Jesus Christ is performing them through the female physicians whom He sends into our zenanas."

—Mr. ALEXANDER EZRA, in the *Harvest Field*, thinks that it is easy to overestimate the stiffness and foreign tone of translations into the Indian vernacular. At all events, says he, this fault is fast disappearing. The present Tamil Bible is not what Mr. Haigh would call a mere "transverberation," but almost a perfect translation. He goes on to protest against plunging the biblical ideas into the ocean of filth welling out from Hindu mythology and literature, and declares that India will never become robustly Christian unless she drinks deep of English Christian literature. Let the Indian Church remain Indian by all means, but let her, for Christ's sake, be heartily willing to surrender all that part of her nationality which is irredeemably saturated with the vileness of the national heathenism.

—The total number of baptized persons in the American Lutheran Mission in the Nellore District of the Madras Presidency is 14,265, of whom 6178 are communicants. They are distributed throughout 425 villages.

—The United Presbyterian Mission (Scottish) during last year treated 210,000 patients at its dispensaries.

#### MISCELLANEOUS.

—Speaking of the hideous barbarities by which the early English convicts and emigrants in Australia almost exterminated the native race, organizing regular hunting-parties to shoot down men, women, and children, and even dragging them to death at the tails of their horses, the *Macedoniër* remarks: "Who is it, of the civilized Christian world, that has compassion on all this wretchedness under all this barbarism? Not such men of science as M. Renan, who has declared that he sees no reason why we should ascribe to a Papua an immortal soul. No; it is the Wesleyan, Episcopal, and the Moravian missionaries, who, constrained by the condescending love of Christ, have compassion on the unhappy lot of these their oppressed and degraded fellow-men."

—Bishop Temple, of London, preaching before the Church Missionary Society, touches as follows the question of the slow progress of the kingdom of God: "I suppose most of us at first sight are very much more struck with something that is done with a sudden blow, very much more struck with an exhibition of power that we see in some sudden, vast change brought about in an exceedingly short space of time; and we think that there is more evidence of Divine power and Divine interference in the rapid than in the slow. And yet reflection would rather lead us to look at the other side. There is no doubt that when anything is done very rapidly, whether it be in a great convulsion of nature, or whether it be in the sudden change in the views and convictions of a large number of men, there is something very striking in the rapidity with which God sometimes does work of that kind. But is there not something still more striking in the steady, quiet work that goes on century after century, and shows that the one purpose is held fast long after those who were first employed to fulfil it have passed away, and when through

generation after generation it was quite impossible for men to keep up any one purpose, because they passed away and could not hand on the determination with which they themselves had been actuated? Is it not still more striking, I say, that there is but one purpose displayed through all these changes of successive generations, and that while men change and pass away from the earth, there is still the one great aim steadily followed, there is still the one great work going on? If there be proof of a Divine operation, surely it is rather here."

—In view of the greater susceptibility of the female constitution to the depressing effects of tropical climates, the question is often raised whether it might not be better if the greater part of our missionaries went out unmarried. The *Revue des Missions Contemporaines* quotes the following from the Paris *Estaffete*, which is interesting as giving what may be called the view of a Roman Catholic unbeliever. We reproduce it without modification.

"It is worth while taking note of the advantages which the Protestant missionaries enjoy in virtue of their mode of life, of the influences which they create for themselves in remote countries by means of their families. There are very few houses of pastors, in the Indies or elsewhere, which do not thus constitute a centre, a nucleus of relations more or less mundane, and do not form a permanent focus of proselytism.

"The pastors, as is known, are endowed, moreover, with an eminent subtlety, more diplomatic than religious. They are excellent to convert and to control their neophytes. Many are aided in their work by their wives. These show themselves, in fact, both faithful companions and intelligent counsellors. And not infrequently a part of the successes obtained by their husbands are attributable to them. This influence of woman in the labors and in the struggles undertaken by the missionaries has not escaped the eye of

Catholicism. The Sisters of Charity are everywhere sent into the most insalubrious countries to extend the circle of the Christian sway. But they find themselves there isolated, without direct support, without the maternal authority which the family procures, especially among the Oriental peoples."

### English Notes.

BY REV. JAMES DOUGLAS.

*The New Hebrides.*—The work of evangelizing the New Hebrides continues to extend. Little more than a year ago Dr. Lamb, graduate of Edinburgh University, landed on the island of Ambrim among a crowd of naked savages. As the result of his work, and the temporary assistance of two brothers named Murray, from Aberdeen, thirty-seven villages have been brought under Christian influence, several places of worship erected, and others in course of erection, and half the island changed. The change wrought is largely perceived in the remedial effect, both as it concerns the body and the soul. Ambrim is beautiful for situation, a paradise of coconut palms, and the gem of the group of islands to which it belongs. Now it is being fringed with Gospel glory and illuminated by a light that is brighter than the sun.

*The Gospel in Ireland.*—Mr. Thomas Cannellan has much at heart the spiritual interests of his fellow-countrymen. He has issued a booklet for free distribution in order to the more extended diffusion of Gospel light. In consequence of his labors the people are turning, in increasing numbers, to the Bible for guidance; and some of the priests are now advising their flocks to read the Scriptures.

*The Gospel in Bohemia.*—The land of John Huss has of late been the scene of much blessing. A bookseller, who has been converted, has begun to publish the Bible in divisions or parts, each part to cost about one halfpenny. The

house of John Huss himself with its grounds has been secured by the Evangelical Continental Society, and will be used as a centre of Gospel testimony. As thousands flock from year to year to see the house where that great Reformer was born, it is hoped that it will prove a coign of vantage from which the Gospel may sound forth to all Bohemia.

*Central Africa.*—Mr. William Lucas, of Melbourne, Australia, in speaking of Central Africa from the missionary point of view, strongly holds as the result of his own observation that any further accessions to the number of missionaries should mean the opening up of untouched areas. Already the opinion widely prevails that there are "more than sufficient missionaries in the Blantyre province without clashing with each other's operations, unless very defined areas are decided on." Much land remains to be possessed, and the call is for large-hearted, devoted men and women who will work in Africa on African lines; and by African lines is meant for one thing those lines which disturb as little as possible tribal relations. A colonization scheme Mr. Lucas evidently thinks more feasible in fancy than in fact.

*The Late Bishop J. S. Hill and Mrs. Hill.*—The mystery attaching to God's way has been afresh vividly shown in the sudden removal of Bishop and Mrs. Hill, almost coincident with their arrival at their African home. High hopes centred in their outgoing, and the prospects of the Niger Mission never looked so bright before; but the angel reaper has intercepted these destined workers and cut down the hopes that had entwined themselves around their mission. The grief felt is, we believe, more deep and general than is even the expression or manifestation of it. It was said to Mary, "Yea, a sword shall pierce thine own heart also." Even so must their experience be who travail in birth for the world's redemption.

*Zenana Work.*—Speaking of the women of India, Dr. R. N. Cust says: "They are little better than the sheep which bleat in the fields and the birds which sing on the trees; they have no future to look forward to, no idea of repentance for the past, no hopes of another world, except of being with their husbands, if husbands they have had, and passing out of existence, if they have had none."

In view of this sombre description, zenana work is like a jewel set on a dark ground. Miss Lyon reports that in Patna City there are over sixty women in the zenanas who are reading the Testament. Others record like progress, and in some cases the living seed has germinated. Mrs. Pollen, of Bulandshuhr, writes: "Again and again in the zenanas have I seen the eyes of the warty and sad fill with tears when I pressed home to them the message of God's love; often and often in one form or another has the assurance been given from heathen lips that the vain, so-called prayer, 'Ram-ram, Ram-ram,' would be given up, and that their prayer would be raised to Him who hears and answers, for a heart with which to know and love Him." Their sincerity is shown in their desire to learn to read, which for them is slow and hard work. "But it is a great pleasure when, here and there, we find a woman already able to read Urdu or Hindi; then from the first they can put into their hands the books which, with God's blessing, may lead into the way of life." Mrs. Pollen also speaks of the enlarging scope of the work. "Since March, 1892, over one hundred houses have been opened to us, and the work is now far beyond what we can meet and is still increasing."

#### THE KINGDOM.

—It will be a favor very highly esteemed if secretaries of all missionary societies will send early copies of annual reports to the editor of this department of General Missionary Intelligence.

—"Go, or send"—that is, actually engage in life-long service for the world's evangelization, *in propria persona*, or else by proxy, through a substitute provided. For example, a certain young clergyman came to the conviction that it was for him to enter the foreign field, and prepared to do so; but later it became clear that he was called of God rather to fit men for the ministry. Nevertheless, he counted himself under obligation to "send" in a way more definite and personal, and so devotes a sufficient portion of his salary to maintain a representative on heathen soil. And why not?

—This was the prayer of Teava, a convert of the Hervey Islands, who helped to carry the Gospel to the natives of the Samoan group, who only nine years before had been the lowest kind of a heathen: "O Lord, Thou art the King of our spirits, Thou hast issued orders to Thy subjects to do a great work, Thou hast commanded them to preach the Gospel to every creature. We are going on that errand now. Let Thy presence go with us to quicken us and enable us to persevere in the great work until we die."

—"There must be a great exodus of the Christian world, in men, women, money, and spirit, to the heathen world."—*J. M. Hodson.*

—Mr. Fuller, a missionary in Berar, closes a letter with these words: "Oh, if the people at home could be persuaded to live as wholly and as really self-denying for the work at home, as they think they would do if accepted for the field, the ones that do come to the regions beyond would be used of God in a marvellous manner!" Or, put it in this way: Live with such self-denial as they take for granted that missionaries should possess.

—Verily, human nature is the same all the world over, and the heathen are no better than "Christians." It was in Tahiti and in early days that it was the fashion for a man who had stolen

a pig wherewith to make a fine feast for his friends, before the toothsome roast was wholly consumed, to cut off carefully a few inches of the *thin end of the tail*, the same to be religiously carried as an offering to Hiro, the god who gave special protection to thieves.

—A missionary in China, writing of a girl in the mission school under her care, says: "Last night Wah Noo told me she wanted to be a 'whole Christian.' So we had a long talk; and she told me the different things she had done that day that were wrong, and for which she wished the Lord to forgive her. She said: '1. I did not brush my teeth as you told me to do; 2. I did not take off the lower sheet on the bed when I made it up, and I know I ought to always; 3. I got angry with one of the girls; 4. I did not use the soap when I took my bath; 5. I did not try to do my example in multiplication. All the other girls did theirs wrong, so I thought I would, too. Ask the Lord to help me to be a whole Christian.'"

—The seventh chapter of Numbers is the longest one in that book, one of the longest in the Bible, and it is all about *giving*. It tells us about the offerings of the tabernacle. We are asked to give as the Lord hath prospered us. The poor widow cast in her two mites, but it was all her living. The Hindu woman said: "I have nothing to give but my tongue; I'll give that."

—The religion of Christ brings comfort to our own souls when we bring comfort with our religion to some one else. Andrew Fuller once said: "I could not comfort my pious people, however and whatever I preached to them, until they began to comfort the souls of the perishing heathen."

—Mr. Chambers, of Brzroom, writes of a recent graduate who had been doing good service as teacher in a village school where the people were too poor to give him even his bread, and who has been waiting to know whether

the mission would be able to give him a small grant sufficient to live upon. At the close of the term, for which he had had so little reward, he said: "I did not know for what I was being prepared while I was in school. This is hard work indeed and most trying, but this short experience has given me a little idea of what a grand thing it is to assist others toward a higher and better life."

—If ever the wearing of gems is in order, they are surely in this case: "The Countess of Aberdeen wears at state functions a coronet the distinguishing features of which are five emeralds, said to be the largest in the world. These precious stones were presented to Her Excellency by the people of Ireland as an expression of love and gratitude for her interest in their welfare during the period of Lord Aberdeen's Lord Lieutenancy."

—The occupation of medical missionaries is not yet gone. One of the North Africa Mission agents in Algeria met with a patient in a recent tour to whom had been applied a remarkable prescription under the orders of a native "doctor." The patient was made to lie on the ground, the doctor rubbed his heel on a hot axhead, then pressed his heel into the man's stomach. This was done twice. The heel having been again rubbed on the ax, it was pressed on the inside of the elbow joint of the left arm. The patient was then told to drink salt water until it made him sick, when he would be healed!

—Mrs. Charles Brown, Quincy, Ill., leaves \$300,000 to public charities, and two thirds of it goes to local and State societies for the prevention of cruelty to animals. Her nearest relatives are only remembered by 4 legacies of \$1000 each. She leaves \$55,000 and her residence and furniture, to inaugurate and maintain a home for the aged poor, \$5000 to a home for orphans, \$5000 to an industrial home for girls; and other bequests are: \$75,000 to the Illinois

Humane Society, \$45,000 to the Louisiana State Society for the Prevention of Cruelty to Animals, \$15,000 to the Massachusetts Society for the Prevention of Cruelty to Animals, and \$15,000 to the Quincy Humane Society.

—The *Indian Witness* says in a recent issue: "The number of missionaries landing in India during the last three months of the year is so great, that with the exception of persons of unusual prominence no attempt is made to record the names of the arrivals. The steamer *Carthage* brought 31 to Bombay, and about the same date another ship landed 23 in Calcutta. The number of arrivals in 1893 was greater than ever before recorded."

—A missionary in India speaks of the difference between those who have formerly heard, and those to whom the message is a new thing. The latter listen, but there is no response of the heart. It is hard to speak to minds which have no idea of God's holiness and man's sinfulness.

—The *Quarterly Review* for January contains a very thoughtful and suggestive article upon the Progress and Prospects of Church Missions, relating chiefly to the 20 or more organizations through which the English Establishment gives and labors, but also touching often and appreciatively upon those of other denominations. The writer speaks of missions as "a movement which is rightly regarded as a criterion of spiritual vitality, an *articulus cadentis vel stantis ecclesie*," and finds most abundant ground for encouragement as touching the future.

—British and other foreign residents in India give more than \$300,000 a year toward the evangelization of that country, which shows what they think of missions.

—In estimating the forces which make for the world's redemption, we are not to ignore or belittle even such secular and material things as the magic lantern or the bicycle, and much less

the railroad, the steamship, the telegraph, and the Postal Union which do so much to facilitate the progress of the kingdom.

—Whoso would appreciate South America as a field for missions must needs peruse a masterly article by Rev. T. B. Wood, presiding elder of Peru, prepared for the World's Congress, and published in *Gospel in all Lands* for February. It is both statesmanlike in grasp and apostolic in fervor.

—Rev. A. P. Happee figures it out conclusively that the number of Buddhists is often rated most absurdly and preposterously high. Instead of 500,000,000, he can discover but 86,500,000 all told, and of these he locates 30,000,000 in China, 20,000,000 in Japan, 10,000,000 each in Manchuria and Siam, etc. Professor Monier Williams would put the maximum at 100,000,000.

—The Oberlin Missionary Home (Judson Cottage), with Mrs. S. C. Little in charge, occupying a temporary building, is filled to overflowing and more, by 10 children, ranging in age from 6 years to 20, from 8 families, and representing fields as far apart as India, Micronesia, China, Mexico, and South Africa. Only some \$4000 is in hand for a structure sufficiently large for permanent use. A gift of \$1000 has recently come from the children of missionaries once resident in the Hawaiian Islands. The need of enlargement is pressing, and donations are solicited for rearing the walls, furnishing rooms, etc. Here is a noble opportunity for Sunday-schools and societies of Christian Endeavor.

—“Missionary homes” of another sort are becoming quite common for the use of the societies. Not long since the Methodists were provided with one by the great Book Concern, the Episcopalians have recently erected the Church Missions House, and in due season the Presbyterians will be housed in similar roomy quarters of their own.

## WOMAN'S WORK.

—What is the good of separating woman's work from the general giving of the churches? Is it not a case of simply robbing Peter to pay Paul? Not so at all. The benefit is very great, and in almost every way. To divide and specialize is to multiply the number of givers; and besides, the Woman's Boards are in several respects models of thorough organization. Among the rest they gather hosts of small sums, and secure from as many as possible definite pledges of so much a year, a month, a week. The feminine mind is full of purpose and energy, and of ingenuity and tact as well.

—An aged Scotch woman, living in a room and kitchen house on the south side of Glasgow, recently gave £590, “saved by pennies,” to an Aged Workers' Home.

—The Rev. W. G. Lawes some two years since carried through the press for the British and Foreign Bible Society an edition of the New Testament in Motu, one of the languages of New Guinea, and almost the entire cost—some £300—was defrayed by the repeated subscriptions of a Lancashire woman.

—She did not read the papers. Or was she surrounded by poor specimens? Or was her mind blinded by prejudice? A Russian Jewess had need of clothing for her little child; the doctor brought her some. She inquired: “Did Jewish ladies send these?” “No, Christian ladies,” he replied. “Christian? I did not know that Christians could be kind!”

—The following is taken from “Our Viceregal Life in India,” by the Marchioness of Dufferin: “Miss Mitcheson told me an amusing thing about her hospital. It is very difficult to get women to come into it, and they particularly fear the *clean sheets!* They think that if they go into them they will certainly become Christians. They are not nearly so much afraid that the



religious teaching she gives them will have that effect."

—A well-dressed Hindu woman wears but one piece of cloth. It is six or eight yards long and one and a quarter wide. She wraps it in graceful folds about her waist, shoulders, and body, lets it hang loosely in some parts, and tucks it in tight here and there to keep it in place, and she is neatly and becomingly dressed without the use of pin, button, hook, or string. It is needless to say the dressmaker has no mission in India.

—A woman much interested in medical missions has offered two scholarships, of the value of £100 and £50 respectively, to such as desire to educate themselves for medical work in the mission field. These scholarships are tenable at the Edinburgh School of Medicine for Women.

—The Baptist women of the East and the interior sustain 106 of their own sex in the foreign field.

—The Congregational Woman's Board (eastern division) is able to report \$134,778 raised last year, the donations being \$4000 more than in 1892.

—The women of the Methodist Church, South, have set their hearts and their hands upon raising during the current year \$100,000 "for the foreign work alone."

—The twelfth annual report of the Woman's Missionary Society of the Methodist Church in Canada (corresponding secretary, Mrs. E. S. Strachan, Hamilton, Ont.) is to be highly commended for containing, in particular, what too many similar publications utterly lack, full tables of summaries which give at a glance the facts that busy readers would like to gain. This same society, beginning with this year, publishes at St. John, N. B., *The Palm Branch*, a neat monthly of eight pages.

#### OUR YOUNG PEOPLE.

—The Young Men's Christian Association of the city of New York, at its forty-first anniversary reported a mem-

bership of 7584, being 400 larger than ever before. In the employment bureau 3906 were provided with work. Fifty-nine educational classes in 18 lines of study have been conducted for 1839 different young men. The total attendance at meetings and of visitors to the rooms aggregated 1,783,825, or a daily average for the year of 4867.

—Says the *Church at Home and Abroad*: "The Christian Endeavor Societies are quickening the life and improving the methods of work in the Church of to-day; but they are doing more, they are training for the Church of the future members who will be able to work as well as worship; Sabbath-school teachers who will have something to teach; elders who will be able to conduct prayer-meetings and to help the pastor, and deacons who will know how to pray and when to stop."

—Somebody well suggests that since Christian Endeavor has begun to push missions with such earnestness, its lofty and Christlike spirit is set forth by the picture which portrays a woman in the midst of the angry billows clinging to the cross with one arm, and with the other endeavoring to rescue a fellow-mortal from the same deadly peril.

—The young people of the Presbyterian Church, South, not including gifts to the Congo boat fund, or what was donated through the Sunday-schools, contributed to missions \$4211 during nine months of last year.

—The Attleborough (Mass.) League held a missionary meeting recently, and as a result a Young Woman's Foreign Missionary Society was organized with 67 members, and a collection of \$100 was taken.

—As objects for the offerings to be made on Christian Endeavor Day, February 2d, the American Board suggested nearly 300 schools in Turkey, India, and China requiring from \$22 to \$150 each, and for Junior Societies contributions for the missionary vessels. The Woman's Board offered as an object

the salary of Miss Abbie G. Chapin, of Tung-cho, China.

—A "Sunshine Committee" in an Australian Society bought an invalid's chair, which it loans to the sick. It was first used by an old gentleman who had not been out for six years.

—"Take my hands and let them move at the impulse of Thy love." The Endeavor Society in Dr. Stalker's church, Glasgow, has taken these words from Miss Havergul's consecration hymn, as its motto.

—Rev. J. P. Jones, of Pasumalai, South India, has established, among the village congregations under his care, 11 Endeavor societies, all flourishing and doing good. "One of the chief features of each society," says Mr. Jones, "is that all the members go out every week to preach the Gospel to the heathen; and they do it with enthusiasm, too. And yet most of them are recently out of heathenism themselves. Not one half of them can read, and not one half of them earn, on an average, more than 5 cents a day."

—There are now 217 societies, with a total membership of 7806, in the German Reformed Church. They are attempting to raise annually \$1500, which shall be known as the Christian Endeavor Foreign Missionary Fund. Of this amount for the first year \$800 has already been pledged.

—In Kansas City one society has 15 members pledged to give to the Lord one tenth of all their earnings, and in Marshfield Hills, Mass., the members began betimes to prepare for Easter by securing each a plant to be cared for until that day, and then the whole number to be distributed among the sick and poor.

—"What shall we tell our boys to do for missions?" was the weighty question propounded to a large company of Episcopal women recently. And with "our girls" added, it is one which the churches should by all means endeavor to answer quickly and wisely.

—In Alaska a boy under conviction woke and prayed at midnight. The next morning he told his teacher that he was "the sinnerest boy in school."

#### THE UNITED STATES.

—The *Church at Home and Abroad* estimates that between \$40,000,000 and \$50,000,000 are expended annually in this country for church edifices, and that "every day in the year more than 12 new churches are completed and dedicated to the worship of the Triune God."

—If this is so, and the statement is well vouched for, it is high time a few live home missionaries were dispatched thither. In a certain county of Missouri "there are people in plenty, and they have many churches, such as they are, 22 of one kind, not one of which has a pastor. They are supplied by 6 men who all work at their trades during the week, and preach at 5 or 6 different places on Sunday. They are paid no salaries [serves 'em right], and spend most of the time in the pulpit fighting the beliefs of other denominations." Ergo, "the type of piety is not high."

—But the real Gospel is possessed of matchless power to elevate and ennoble. Thus fifty years ago Five Points, in New York City, was one of the very worst of nests for vice, disorder, and crime. The police of that day found their power tested to the utmost in the endeavor to restrain outbreaks of wickedness. Yet in the course of years an entire transformation has been wrought, and the precinct is now as peaceful and orderly as any part of New York. This result is owing not to the strong arm of the law or the efficiency of the police, but to the introduction and maintenance of practical Christianity.

—What a marvel of growth! Oklahoma, only a babe of one year, has a population of about 150,000, and a property valuation of about \$17,000,000. The capital city, Guthrie, claims a population of 10,000. Oklahoma City

is still larger, and there are eight or ten other towns having from 1000 to 4000 inhabitants each. There are 400 churches in the territory, generally of a very primitive pattern.

—A little more than a dozen years ago the kindergarten had its beginning in San Francisco with 2 schools, 109 children, and receipts amounting to \$11,806; but now that city contains 87, with 3318 pupils, receipts \$43,197, and endowments aggregating \$451,853. In all 9000 little pilgrims have been started in the path of life.

—During January and February a rich blessing attended the journeying of Mr. Greig, the successor of Dr. McAll, as he passed from Portland, Me., as far west as Indianapolis, and between Toronto and Washington, speaking in numerous places and telling what wonders the Lord is working in France.

—Miss Annie Beard, the daughter of the Rev. A. F. Beard, formerly of the American Church, Paris, has sailed or will soon sail for Paris, to devote herself to the work of the McAll Mission, especially among the children. Miss Beard is an accomplished kindergartner, and will introduce kindergarten methods into some of the children's schools. As much of her childhood was passed in Paris, she is thoroughly familiar, not only with the French language, but with the aims and work of the mission.

—During the eight years preceding 1890 the American Bible Society put into circulation in the South 1,829,971 copies of the Scriptures, of which 1,029,911 were donated and 800,000 were paid for by auxiliaries. The cost of this distribution was \$293,000.

—The Catholic missionaries are making steady progress among the negroes of the South. It is stated that there are about 160,000 negro Catholics in the United States; there are 21 sisterhoods teaching in 108 schools over 8000 negro children. Four communities are especially devoted to the negroes: The Sisters of St. Francis, from England; the

Sisters of the Holy Ghost, San Antonio, Tex.; the Sisters of the Blessed Sacrament, Mother Katherine Drexel's community; and the Mission Helpers, of Baltimore.

—The Seventh-Day Baptists have a membership of 9000. The missionary headquarters are at Westerly, R. I.; the income of the society is \$5485, with \$800 from the foreign field (China); the missionaries number 7, of whom 4 are ordained, with 4 wives and 3 unmarried women; 1 ordained native and 4 other native helpers; 3 churches with 82 members, and 3 schools with 67 pupils.

—In February appeared No. 1 of the *Mission Voice*, a four-page paper to be issued quarterly, published by the Foreign Christian (Disciple) Missionary Society, at Cincinnati.

—"The 15 Bible classes and the little church at Germantown," Pa. (Reformed Episcopal) contributed to missions last year \$8774. "This money supports more than 100 workers in China, Japan, and India, besides that which is sent to Africa, Arabia, and Israel." It is divided between some 20 different objects.

—The churches of the Philadelphia Presbytery contributed to foreign missions last year \$18,854, the Woman's Board \$15,157, and the Sunday-schools \$1571, a total of \$35,582.

**Canada.**—The summary of statistics for the Presbyterian mission in Trinidad is as follows: Catechists, 50; schools, 52; pupils enrolled, 4380; baptisms—adults, 180; infants, 193; marriages, 52; communicants, 596; contributions of native church, \$3000. The expenditure on this mission last year was \$40,000, of which only \$19,000 were from Canada—the remainder \$21,000 being provided by the Government of Trinidad, and friends of the mission in Trinidad and elsewhere.

—The work of the Presbyterian Board of French Evangelization was begun about fifty-five years ago, when

there was not known to be a single Protestant among the 600,000 French in the country. The missionary began in the homes, teaching parents and children, and conversing on religious subjects with the fathers of families. Evening schools were then begun, with the Bible as the reading book. The operations of the board are now carried on in Quebec, Ontario, and New Brunswick, with, in Quebec alone, 18 pastors, 12 missionaries, 7 missionary colporteurs, and 26 teachers at work, under whose ministrations a goodly number of converts have been obtained.

### EUROPE.

**Great Britain.**—The London Directory to Metropolitan Charities contains information concerning more than 1000 benevolent institutions, and gives as the total of receipts during 1893 for the maintenance of 756 of these \$27,747,470 (£5,549,494). The noble list includes such as : 3 Bible societies and 12 book and tract societies ; 35 missionary societies, home and foreign ; 25 charities for the blind, 7 for deaf and dumb, 5 for incurables ; 84 hospitals and 42 dispensaries ; 99 homes for the aged, 39 for orphans, and 38 for prevention and reformation.

—The British and Foreign Bible Society recently issued in a single month 7 new editions of the Scriptures, including the Javanese, Polish, Portuguese, Fiji, Maori, Congo, and Esth.

—Medical Missions at Home and Abroad has now in the field 185 medical missionaries who hold British diplomas, an increase of 20 in a year, and of 60 since 1890. Of the number 25 are women.

—The Established Church has 24,292 clergymen, other Protestant bodies 10,057, and the Roman Catholics 2511, a total of 36,800. To these are to be added of missionaries, itinerant preachers, Scripture readers, etc., 5119 men and 4194 women. The total revenue of the Establishment is £5,753,557.

—The Church Society not only mourns the recent loss of Bishop Hill and wife, of the Niger, but also of Rev. E. W. Mathias and James Vernall, of the same field, while a fifth by serious sickness is compelled to retire.

—The directors of the London Society have decided to reinforce and extend the mission in Matabeleland as soon as the circumstances of the country permit of the active resumption of missionary work. It is understood that the directors intend to establish an industrial training institution, to teach the natives useful manual arts.

—The East London Institute proposes to send out in the spring a party of 5, to reinforce the existing stations of the Balolo mission, on the Congo. This means an expenditure of £800 ; the passage and outfit of each person costing some £150. Only two of the six leading rivers of Lolo Land are as yet touched by the mission ; the other four still wait.

—The fifth annual report of the Jerusalem and the East Fund gives an account of the work done, which, to some extent, is encouraging. Besides Bishop Blyth and an archdeacon, there is a clergyman at Jerusalem, 1 at Suez, 1 at Cairo, 1 at Haifa, 1 at Larnaca, and 1 at Beirut. The total receipts from all sources for last year were £6151.

—The Cambridge Missionary Union dates from the visit of David Livingstone to Cambridge in 1857, since which time it has made notable progress. The building of the Henry Martyn Hall, in 1887, marked an epoch, as evidenced by the following facts : Between 1857 and 1887, 65 Cambridge men went to the foreign field, an average of 2 per annum ; between 1887 and 1894, 75 men have gone out, the yearly average of departures being now no less than 10.

**The Continent.**—The Lutherans of Germany sustain 4 seamen's missions for the benefit of the 40,000 German sailors, to be found on the thousands of German vessels.

—Though the Moravians are but a little flock, having a membership in Europe and America of not much over 30,000, yet since 1732 they have sent out no less than 2383 men and women to spread the glad tidings. A defect of their work appears in the fact that in all these 162 years they have raised up only about 50 native ministers (96, with wives included).

—Sweden has 5 missionary societies, all of recent origin, which are independent of the State Church: the Missionary League, the Holiness League, the Missionary Alliance, the Swedish Woman's Mission to the Women of North Africa, and the Swedish Mission in China.

—According to the London *Daily News* the Procurator of the Holy Synod of Russia reports that the Stundists and other nonconformists are steadily increasing in spite of all efforts to put them down. And his Excellency opines that "the extremely religious mode of life, the strict moral discipline, the close sympathy, and the unflinching support rendered to the needy by the affluent members of these sectarian communities, have all combined to enlist the voluntary adhesion of the simple and ignorant peasants." All of which, of course, is too bad—indeed, is scandalous in the extreme!

—The project of erecting a German Protestant church in Rome is being pushed with considerable vigor. Nearly 150,000 marks have already been collected, and recently 154 representative men from the Church of Prussia presented a petition to the High Consistory asking to have a general collection ordered for this purpose throughout the country: 3 provincial synods have sanctioned the project, and Dr. Barkhensen, the head of the consistory, has been in Rome and looked into the movement.

—The *Churchman* learns that the venerable cathedral of St. Peter, through the enterprise of Pope Leo, is already

provided with electric lighting, telephone, and phonograph, that an elevator is soon to be added to the carnal conveniences; and ventures humbly to suggest that an intramural railroad should soon follow in the vast structure, provided the deadly trolley can be dispensed with.

#### ASIA.

—Dr. H. C. Haydn thus writes of this continent: "It is the largest, richest, and most populous on the face of the earth! In civilization the oldest! Mother of great religions, of all the religions worth naming! The great forerunners of the Christ, and the Christ Himself, were Asiatics. Judaism, Buddhism, Brahmanism, Confucianism, Christianity, Mohammedanism—all Asiatic. The prophets of the Old Testament, the writers of the New, and the Book—the greatest of books—are all Asiatic. The early fathers of the Church, whose subtle thought and kindling interpretation of Christianity are so influencing modern movements within the Church, were many of them Asiatic. Why does Asia now stand for so little? She lost her Gospel and her Christ rather than welcome both to dominate her life."

Islam.—*Scribner's Magazine* for December gives this interesting item: "The most striking peculiarity of Constantinople is the immense vitality which has carried it through so many 'deaths.' It is common to speak of Turkey as the 'sick man,' and to associate ideas of ruin and decay with one of the most intensely living cities in the world. But no one who has spent even twenty-four hours on either side of the Golden Horn could ever conceive of anything distantly approaching to stagnation. Coming from Europe, whether from Italy or Austria, one is forcibly struck by the universal life, liveliness, and activity of the capital. There is no city in the world where so many different types of humanity meet and jostle each other and the stranger at every turn. Every nation in Europe is

represented, and every nation of Asia as well."

—While in Asia Minor the chief language for missionary purposes is the Armenian, in Syria it is the Arabic instead. Aleppo, a city of more than 120,000, is located upon the border between the two, but with Arabic as the speech of the multitude. After long trial it has been found by the American Board impracticable to work this field from the north, and so it has been arranged that the Presbyterians from Beirut shall take possession.

—As a traveller writes: "Whoever wishes to see Palestine in the garb it has worn for unnumbered centuries must visit it soon. The people are adopting European dress and ways. Our inventions are coming. The telegraph is domiciled; and soon the crooked stick will give way to the plough, the camel stand aside or run bellowing to the field, as I have seen him do, while the engine rushes on, and the Palestine of Bible days will be no more."

—The *Evangelist* tells of a Persian who one year ago was such a fanatical Moslem that he would go into a bath every night to wash off the pollution of contact with Christians during the day. Now he has had his property—and he was a man of means—confiscated, and both his ears cut off. But undismayed he yet declared that "Christ is the only Saviour of men."

—Mrs. Bishop, a stanch church-woman, after what she saw *in loco*, and after what she has learned since, concludes that it would have been much more wise and Christian if the Anglican Mission (Archbishop's) had kept out of the Oroomiah region, and left the Nestorians to be cared for by the Americans who follow in the footsteps of Dr. Perkins.

India.—At length the British Government appears to be on excellent terms with the enterprising Amcer of Afghanistan, and so the day may be hastened when the Gospel can have free course

in the region lying beyond the Khyber Pass.

—Mr. Bryce, the historian, expresses the opinion that the only hope of India rising to a consciousness of its own dignity and power as a nation is through the English language and the Christian religion.

—A recent writer exclaims: "Who knows but the mighty caste system which to-day presents such an obstacle to the higher classes confessing Christ may yet prove an instrument for bringing the people *en masse* to the Gospel." That is, they may be constrained to give up their idolatry, and put themselves under Christian teaching.

—The Earl of Northbrook speaks of having been impressed by a conversation held with "one of the very ablest and most distinguished of the Hindus in the whole of India," and who told him that his favorite book was "Thomas à Kempis." Well might the earl conclude that though he called himself a Hindu, he might yet be not far from the kingdom.

—By the census of 1881 there were 13,730,000 Brahmans in the land. These "thrice-born" souls of such lofty pretensions are not, however, a homogeneous body, but are split into "a vast number of classes." Mr. Herring says there are 1886 tribes of them.

—The Hindu money-lender is the great curse of village life in this country. To borrow seems to be the great temptation for the Hindu Christian, and in cases not a few debt is the chief hindrance to evangelizing activity. The missionary will be met by demands to pay the obligations of the native helpers; and what to do is a perplexing question.

—Rev. J. N. Cushing, American Baptist, writes of the Was, a tribe very ferocious and little known, dwelling in Burma and toward the borders of Western China: "They are a people without the most elementary notions of decency or propriety of any kind. They hab-

itually practice the most savage customs, being unable to sow a field without cutting off some one's head and offering it to appease the unseen powers. The state of dirt of both men and women is absolutely beyond belief, and is only limited by the point beyond which extraneous matter refuses to adhere to human flesh," etc. Outside of every village is an avenue of grinning skulls fixed by the hundred upon posts.

—Dr. Philips, the General Secretary of the Sunday-School Union, recently visited the German missionaries in Malabar, in order to arrange with them for the organization of Sunday-schools for heathen children, and reports: "The services I attended at these stations were the best attended I ever saw in India, and the singing of the congregations the best I ever heard; no other native Christian assembly can come up to them."

—Rev. John E. Chandler, missionary of the American Board at Madura, who died of cholera, January 10th, had been in faithful and laborious service only two years less than half a century, going out in 1846 and having but two visits to America, the last time being 1889-92. He was able to rejoice over abundance of good seed sown and rich harvests gathered.

**China.**—The Chinese have wonderful memories. Pupils in mission schools can often recite chapter after chapter, and some of them most of the New Testament.

—Mr. Ament, of Peking, reports an incident illustrative of the power of Christian song among the country people. Upon his arrival at one village the leading Christian in it called together a good audience. Among them were groups of children who, greatly to the missionary's surprise, stood up before the company and sang prettily several Christian hymns. Other children came forward and offered to do the same in order to obtain some pictures held up as a prize. They had been taught by a young man, not him-

self a Christian, he having learned the hymns while on a visit to Peking.

—It is said to be quite common in China for men to write out and post by the side of the street a prayer which they wish to address to their god. The notion seems to be that those who read the prayer will in some sense join in it, and that the god will be pleased at having so many people address him, and so be more likely to give a favorable answer.

—A Bible agent in Chinkiang sums up a narrative of conversion in these words: "When a Chinese convert comes three days' journey simply to inquire about the Gospel, maintains himself while he is being taught, and gives presents to his teachers, burns his idols and tablets, foregoes his legal rights and yields to oppression for Christ's sake rather than go to law, and, knowing the persecution that will probably follow, offers his house for a preaching-hall, and himself takes a lead in Christian work—we may have the assurance that his religion is not vain, and that there must be something remarkable about a 'Four Gospels and Acts.'"

—During 1893 Rev. Hunter Corbett, of Chefoo, received 104 into the church upon confession of faith.

—The Presbyterian hospitals in Peking and Canton treated last year 57,541 cases.

—The gods of the Celestial Empire must needs be continually on the *qui vive* against cheating. A writer in the *North China Herald* narrates that "in August last an epidemic was prevailing, such as is common at that season of the year, but not common at New Year's. Hence it was proposed to make the god of sickness think that he had mistaken the time of year, and so had sent the epidemic at the wrong season. Therefore, on September 1st, they pretended that it was the first day of the New Year, the festivities appropriate to that season were begun, the crack-

ers fired, and the placards of red paper were displayed. The authorities co-operated in the attempted cheat, and the people thought that they should thus get the better of the divinity."

—The total statistics of the American Presbyterian missions, North, in China for last year are as follows: Ordained American missionaries, 53; total of American missionary laborers, 157; ordained natives, 48; total native agents, 398; churches, 64; communicants, 6081; number added on confession of faith, 862; number of schools, 203; total of pupils, 4078; pupils in Sabbath-schools, 2910.

—The American Methodists have 4 missions in China with 43 missionaries, 86 assistant missionaries, 79 ordained native preachers, 443 other native helpers, 6021 church-members, 4684 probationers, and 4225 pupils in 231 schools. The Sunday-school scholars number 7251.

—The Rev. L. O. Warner, an English Church missionary who has been making a journey of exploration in Korea, writes: "In travelling through the country we were shown with pride many memorials of filial piety. In many cases the turf round the parents' tombs was marked by the imprints of the feet, knees, and brim of the hat of the devoted sons who had come every day for many years and bowed and prostrated themselves at the tomb of their parents, as they offered them their daily food of rice and wine. Filial piety is considered the highest virtue, and sometimes, when the doctor orders it, a son will cut off his finger and cook it, and offer it to his father or mother to assist their recovery. This is considered a most righteous act, and is generally memorialized by a tablet."

**Japan.**—From the nineteenth annual report of the Department of Education these facts appear. The standards of the middle and higher schools are being raised. Native teachers are being rapidly developed, and begin to take the place of foreign instructors. Public libraries are being established through-

out the kingdom, 15 of the large cities having already organized and in operation libraries of considerable size. The library of the Imperial University now contains more than 80,000 books in European languages.

—The new religious life is making itself felt among all classes of people through the ably conducted religious press. Nearly every denomination has its organ, and even churches having less than 100 adherents have their papers. The first number of a new magazine, the *Japanese Evangelist*, published in Yokohama, has recently appeared.

—The oddest timber "corner" in the world is one that the Buddhists are trying to form for the purpose of preventing Christians from getting any more material with which to build churches.

—*The Missionary Herald* (A. B. C. F. M.) for January has an interesting article on "Applied Christianity in the Hokkaido: An Attempt at Prison Reform in Japan." Something is told of the 4 prisons in that northern island, which contain some 7000 criminals. A few years since Mr. Oinue was made superintendent, and presently reached the conclusion that the principles of Christianity were needed for the instruction of the prisoners, and finally secured a Christian *quasi*-chaplain for each prison. Every Sunday afternoon all are gathered for a moral address, and a Sunday-school follows with the Bible for a text-book. In one prison, out of 1506 prisoners 510 are studying the Scriptures, and 148 follow a course of daily readings from the Old and New Testaments.

—*Medical Missions at Home and Abroad* speaks of a movement to place a well-bound copy of the Bible in Japanese into the hands of every native physician in the Mikado's Empire. There are at present about 40,000 doctors for the 40,000,000 of the Japanese people. It is proposed that these Bibles shall be given by the medical men of England and America to their brethren in Japan.