



From "John Livingston Nevins,"
DR. NEVINS AND "FAMINE BOYS" AT THE "NAN-LOU,"
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JOHN LIVINGSTON NEVIUS, THE MODERN APOSTLE OF
CHINA.*

BY THE EDITOR-IN-CHIEF.

There is an apostolic succession, in a very unique sense. The Holy Ghost has His apostles, as the Acts of the Apostles proves; for, in the church of Antioch, He separated unto Himself and "sent forth" Barnabas and Saul; and, as the word apostle means one who is *sent forth*, Barnabas is afterward called an "apostle." (Compare 13 : 1-4 ; 14 : 14.)

Thus a word, hitherto having the specific sense of one chosen by Christ and sent forth by Him, and limited to such, is now for the first and, so far as we have observed, only time, used of a man who is sent forth under the authority and by the definite commission of the Spirit of God. Christ's apostles were all from those who had *seen Him after He was risen*, and who therefore can have no proper successors, as even Whately himself conceded; but the Holy Spirit's apostles may still be among us, for He still sends forth representatives, and we cannot doubt that he who is the subject of this sketch was among them.

For forty years out of sixty-four he was a missionary to the Chinese, and a faithful, loving, devoted, successful missionary he was. From the days of that pioneer, Robert Morrison, until now, it may well be doubted whether any one man has ever, during so long a term of service in the Middle Kingdom, had more abundant attestation that he was sent forth by the Spirit to that land.

It is true, Nevius was no common man. He possessed unusual capacity and sagacity combined, and he filled out a very varied and versatile career, as preacher, teacher, evangelist, pastor, organizer, administrator, gathering converts and training helpers, raising foreign fruits and relieving famished thousands, a botanist and an inventor, an author and a translator, all in one. He was so wise a counsellor that he was looked up to as a sage, so faithful an administrator that boundless confidence was re-

* John Livingston Nevius. By his wife. \$2.00. Published by F. H. Revell Co., New York.

posed in him, so catholic a disciple that he drew all believers into his capacious friendship, and so loyal a witness to Christ that he never gave an uncertain sound. His death leaves a gap, as an oak of Bashan leaves when torn up by a tornado, and it is a gap which half-a-dozen common men will not fill. Like Livingstone in Africa, Livingston Nevius was a missionary general and statesman in China.

Yet, tho an uncommon man, the secrets of his success are open for the most part to all who will learn them where he did, in the school of Christ. We shall here only advert to some of these divinely taught lessons, referring the reader to that more copious and complete narrative, and graphic profile of his character and career, which his widow has left us, in which she mixed her colors with her own brains and heart's blood.

First of all, Dr. Nevius laid the basis of his lifework in *regulating resolves*. He lived by rule, tho not by rote; and twenty-four such "Rules" are on record, the first dated December 29th, 1850; the last, April 17th, 1851. Four months, just after he attained majority, seem to have been given to the settling of the great principles by which his life was to be governed—in the best sense, *ruled*.

It is not needful to transcribe them here, as they are published in full in his life (p. 713); but they are the laying of foundations tried by the plumb-line and level, set true and square. It is amazing how comprehensive they are; they show the master builder working at the basis of the structure of character.

He begins by abandoning self-made plans, while seeking to be ready for whatever God wills; he puts life before him as a transaction with God and for God, and sets service rather than scholarship before him as his aim; he proposes victory over evil, Divine daily guidance, and habits of prayer, as to be expected and provided for; carelessness in devotion, covetousness in disposition, and envious and jealous tempers as to be anticipated and provided against; he determines also to study courtesy of manners, but especially love to God and charity to all men in his heart.

Physical health is not overlooked. Hours of sleep, of exercise; habits of eating and fasting, of holy reflection, and Bible study; diligent use of time and thoroughness of application, avoidance of procrastination, of frivolous and indelicate conversation, and even of careless speech—all these crowned by the solemn purpose in all his ways to acknowledge God, and to account nothing too trivial to submit to His direction—such are the basal stones which lay at the foundations of one of the purest, truest, noblest lives of this century of missions. What if every young man would lay a similar basis for his own life! What decision of character and what objects in living, deliberately chosen and sedulously pursued to the end!

Such Christian virtue brings its own reward. He shortly afterward recorded that whenever he had attempted to engage in any public service without asking help of God with a sense of weakness and dependence on

Him, he had without a single exception *made a signal failure* (p. 83). But his lifelong success proves so signal, that we need no further record of the fact that he learned to lean and lean hard on the everlasting arms.

Another lesson, learned early in life, was that supreme one of *waiting on God* (Ps. 130 : 6)—passive receptivity, the attitude of *repose*, which is the opposite of *action*, and necessary to the acquisition of strength for action. To get alone with God in the secret place and there wait for the vision of God, as watchers for the dawn ; waiting without speaking, in a sense without thinking, just spreading out the soul like Gideon's fleece to drink in the heavenly dew ; awed into silence yet blest with expectancy, oppressed with conscious emptiness and impotency, but confident of Divine fulness and sufficiency—this was his *second* great lesson in the school of holy living, and there is scarce a greater to be learned (p. 99) !

The third great step in this life was taken when, yet scarce twenty-four years old, God taught him the secret of a *restful activity*. These terms are not contradictory. He observed a tendency, both mental and physical, to *hurry*, with the usual accompaniments, *flurry* and *worry*, which rhyme in reason as well as in speech. He found an "impulsive, impetuous, hurrying, driving, reckless spirit manifesting itself in all intellectual enterprises"—"a restless anxiety to see the end of everything before the time"—"trying to do many things at once." And he marked the result—nothing ever half done, not stopping long enough to treasure up a good thought or deepen a holy impression, weakening the memory and the heart alike ; reluctance to do anything save under the pressure of hurry and excitement, and yet suffering from the inevitable reaction, with its depression of spirit. All this young Nevius learned to exchange for that co-labor with God that makes all work so blessed that even waiting on God renews strength. Some disciples have only got far enough to say, "I and God ;" others have got further, and say, "God and I ;" but blessed is he who has gone even further, and says, "God, and not I," as Paul did. To think of myself as only an instrument, and He the agent or actor—how restful this makes all labor for Him ! "Take My yoke upon you, and ye shall find rest unto your souls" (p. 103).

When John L. Nevius reached Ningpo, in 1854, he found a sphere for full application of his resolve to be diligent and thorough. To learn the Chinese tongue was no easy task. It has been said to require "a head of steel, lungs of brass, a heart of oak, the patience of Job, and the lifetime of Methuselah." He found that some who ventured too soon into public address did themselves more good than their hearers ; and that the thorough knowledge of the Chinese "character," the "book language" of the country, was more difficult than to get hold of any other language in the world. But there was another study which exhausted his whole forty years—the study of the contradictions and complexities of the Chinese *character* in another sense. This remained to the end a half-solved problem.

Dr. Nevius appears never to have been troubled with *scepticism*. Perhaps, after all, there is not much "honest doubt." For thirty years and more we have known but one case where scepticism had no obvious connection with the *evil heart* of unbelief which departs from the living God. He maintained constant fellowship with God, and, when he could obtain no more favorable hours for devotion, would walk ahead of others to commune with God. Without having in him anything of the ascetic bent, he seemed dead to the pleasures as well as to the charms of a sinful world.

In 1859 Dr. Nevius undertook, as pioneer, to open a new station at Hangchow, a city of a million inhabitants, and found a residence in the old Loh-o-tah Monastery. There he was overawed by the multitude of worshipers wending their way to the different monasteries, and, as for the vast throngs of beggars, such a loathsome spectacle he had never even imagined. In one immense hall he found five hundred idols, having cost enormous sums; but what most impressed him was an *asylum for animals*, where horses and donkeys, buffaloes and oxen, sheep, pigs, and fowls were housed by those who would secure merit with the gods. Beggars at large, and beasts cared for! A cemetery for asses and swine, and human beings left without burial (pp. 164-73)!

At Hangchow this apostle of China experienced the onerous *exchange of courtesies*. Every gift received implied another returned, so that even Chinese liberality was found to be organized selfishness. At the same time he had to meet and overcome Chinese suspicion and misrepresentation. He found that selfishness could not appreciate self-sacrifice, and he was asked how much he paid converts for becoming Christians, and felt that he was suspected of sinister motives. A book was printed and scattered broadcast, warning the people against capture and a worse than slave's fate. It was reported that girls were gathered into schools to be exported for *manufacture into an elixir of life* by boiling their bodies and obtaining the oil from them (pp. 186, 244)! To be suspected of monstrous crimes was a new sensation to the Christ-loving, soul-loving missionary; but he remembered how his Master was reckoned as a malefactor and crucified between thieves, and the servant and disciple was content not to be above his Lord.

Dr. Nevius, in the awful famine that visited Shantung, personally visited the stricken districts, and for three months disbursed relief to person. He had to carry the heavy bulky copper *cash* in huge barrows, sometimes as many as five; the amount of money he distributed was about \$10,000; the persons aided, 32,500; and the villages, 383. The discretion he exhibited was marvelous. No man could have made so little money go farther. It was a fearful tax on sympathy and endurance, but he bore it grandly, and the famine became God's pioneer evangelist opening doors for the Gospel.

The following is a testimonial from those in the famine district to the work and character of the "teacher Nee" (Nevius):

"Heaven, by means of rain and dew, nourishes all things. Man, by



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CHINESE BEGGARS PUTTING UP FOR THE NIGHT.

the refreshing influences of kindness, confers blessings upon his fellow-beings. The work is one, and the spirit which inspires it is the same. Therefore, he who exerts all his power to benefit others may be characterized as acting out of the principles of Heaven.

"The American teacher Nee was born in his own country, and on arriving at mature age came to China. He is thoroughly instructed in the doctrines of Christianity, and familiar with the mysteries of truth. He prints books and preaches true doctrine for the purpose of enlightening the ignorant; and not only teaches by words, but is able, in imitation of Heaven, to practise what he preaches.

"We, inhabitants of Chi-g-chiu, from the cycle Ye-hai to the cycle Ping-ts [three years], have been visited by a prolonged famine. Cries of distress, like those of the wild swans, filled the whole plain, and persons about to die stared at one another on the roads. When the teacher looked upon this spectacle his heart was grieved within him. Heaven-inspired pity was aroused, and he at once desired to institute extensive plans for saving the multitudes from calamity, only fearing that his ability was not equal to the task before him. Fortunately, noble men of like sympathies came to his aid, and contributed of their wealth, so that their beneficence was spread far and wide. Still, without special qualifications for executing this work, it would not have been accomplished.

"In disbursing the funds he put forth all his ability. Favors were evenly distributed, without partiality, and extended in every direction, passing by no one.

"Altho the teacher is unwilling to regard himself as having any merit in this matter, still how can those who have received such favors refrain from a grateful acknowledgment of them?"

Nevius's work as an author was conspicuous. Before he had been in China four years he began a series of papers on "the religions and superstitions" of the people, afterward enlarged into his volume, "China and the Chinese." About the same time he wrote "The Disciple's Guide," his first book in Chinese, and he translated part of Abbott's "Mother at Home." In 1859 he was appointed to prepare a "Compendium of Systematic Theology" by the Ningpo Presbytery—a sufficient witness to the confidence in which he was held (p. 195). In 1861 he had in press six books or tracts, including notes on Mark, and the first volume of his "Theology" (p. 222). His book on "Demonology," begun in 1880 and recently published, is a monument of patient toil and research;* and his "Methods of Mission Work" and "Manual for Inquirers" complete the list of his main publications—the former one of the standard books, invaluable for practical wisdom, a classic in its way.

Nothing was more prominent in Dr. Nevius's purpose for China than the creation of a native ministry (p. 235). This was the hope of the Church. Perhaps his greatest work in China was found in his *itinerating tours*, sometimes covering six hundred miles. Everywhere he preached, gathered converts, and then set them at work telling the Gospel story. In one of these tours he found that *nameless sect*, whose books had all been destroyed in times of persecution, but who perpetuated their beliefs by oral traditions embodied in rude rhymes. They held to a supreme deity,

* "Demon Possession," etc. \$1.50. F. H. Revell & Co.

to a sort of fall, and a coming restoration, when a great teacher should appear. Many of them were persuaded that Christ is the Savior for whom they had been looking (pp. 300, 301). He regarded evangelistic work as secondary to no other, and in it he was marvelously blest, and pursued the most apostolic methods. On one such tour he baptized two hundred and eight adult converts, and in the intervals of the tours he was equally busy training theological classes.

He made visits home in 1864, 1881, and 1890, but in each his work was unceasing and most blessed, visiting the churches and the colleges to kindle and feed mission fires. He always told the truth, however discouraging. His watchword was not enthusiasm, but obedience.

Evidently when Dr. Nevius got his *wife*, he got a good thing, a favor from the Lord. She stuck by him while she could, sharing his whole life and labor, and, when health imperiously demanded her to withdraw, she imperatively but lovingly commanded him to stay and let her go alone, heroically adding, "I would rather die here than take you from your work." Noble soul! who never could be thankful enough that, in three instances, she had strength to refuse positively to have the man she so loved go away for her sake. (Compare p. 150, etc.)

Mrs. Nevins started an industrial school, her Thread and Needle Club, which soon had a hundred women in it, and she used it as a means of teaching Gospel truth. When her voice failed, she actually studied and mastered the violin, that by it she might lead her music classes, herself about as fertile in expedients as her gifted husband. She has not only written this charming life, to which reference has been made, but has gone back to China now to prepare another in the language of that land of his adoption, suited to the needs of the people for whom he lived and died.

The last two mornings of his life he read, and with striking comments illumined, the second chapter of First Thessalonians. Forty-one years before he had recorded his delight in the study of that same chapter, and had written: "I only wish that I may be able to adopt such language with reference to the people with whom God may let me labor"—an unconscious prophecy of his whole life's work and its blessed end.

His death itself was an answered prayer, for his devoted wife had often besought God not to let her noble husband suffer decay of mind or body or long-continued pain; and so suddenly did God remove him, it was like a translation (p. 466).

Dr. W. A. P. Martin, long and closely identified with our friend Nevius, his *alter ego*, pays in the introduction a noble tribute to the grand man who had "planted churches through the length and breadth of the peninsula," and was "a pioneer in more than one field;" he attributes to him a "concord of harmonious powers," and characterizes him as one whose "inborn dignity compelled respect from the highest," while "his kindly sympathies" won the confidence of the lowest.

We can only again commend this life story to the careful reading and study of all who would learn the secrets and feel the promptings of one of the purest and truest lives our generation has known.

THE JEWS IN PALESTINE AND SYRIA.

BY REV. H. H. JESSUP, D.D., BEIRUT, SYRIA.

The question is constantly asked of one returning from Syria to the United States : What is the number of Jews in Syria and Palestine ? Is it true that they are flocking back by thousands and tens of thousands to the land of their fathers, and that soon they will take possession of Canaan, restore their kingdom, and rebuild their temple ?

Let us look at the facts in the case, and try to consider them impartially.

The only way to obtain accurate statistics in Palestine with regard to any particular sect is through the religious heads of the sects. The Ottoman Government has made repeated attempts to obtain an accurate census, but finds it difficult excepting in the case of the Mohammedans, whose male offspring are carefully registered at their birth on the military conscription lists. The other sects notoriously evade the census-takers, and give false reports in order to escape taxation. Very stringent regulations have now been adopted by the Ottoman officials, and by another decade they will probably have a fairly correct census.

Owing to the conflicting and exaggerated reports prevailing in Europe and America with regard to the Jews in Palestine, Her British Majesty's Consul in Jerusalem, Mr. J. Dickson, a most conscientious and worthy man in every respect, and Rev. Selah Merrill, D.D., United States Consul in Jerusalem, made careful and independent investigation in the year 1891 as to the numbers and location of the Jews. Dr. Merrill is too well known to need any word of introduction or praise.

After several months of searching every possible source of information, they arrived at substantially the same result, viz. :

Jews in Jerusalem.....	25,000 to 27,000
“ Jaffa	2,700
“ Ramleh	166
“ Hebron.....	1,200
“ Nablus.....	99
“ Tiberias.....	2,900
“ Safed.....	6,126
“ Acre	200
“ Haifa.....	1,640
“ all the colonies, less than.....	3,000
Total.....	45,031

These statistics cover Palestine proper. There are Jews in Damascus, Beirut, and Aleppo (in Syria proper), numbering some 23,000 in all. The Jews of Aleppo and Damascus have lived there from time immemorial,

and all of them speak the Arabic language as their vernacular. In Beirût is a small Jewish population, Arabic-speaking, largely connected with the families of Damascus and Aleppo. More recently Jewish merchants have come in from Vienna and Germany, who deal in clothing and are bankers and merchants, speaking the European languages. They are lax and liberal in their Jewish ideas, and some of them keep open shops on Saturdays.

The Jews of Palestine proper are largely supported by the European rabbis' fund, receiving house rent and weekly rations from the common fund, and thus encouraged in habits of idleness. No better means could be devised to demoralize and degrade a people than to support them from a charity fund. The Jews in Europe have a tender sympathy for "the poor saints in Jerusalem," and are taking the very best way to keep them poor and make them poorer.

The Rothschild colonies are conducted on the same pauperizing system. An intelligent observer visited the new Jewish colony on the coast near the ancient Cesarea. Each colonist receives land, a house, furniture, agricultural implements, and household utensils free, and a daily allowance of at least one franc per head. Our friend the visitor found the Jews living at ease in their houses on one half of the allowance, and with the other half hiring the Arabs to do all the work. This was largely the case with other colonies, so that Rothschild's agent indignantly declined to continue the allowance, excepting as wages paid for work actually performed. I visited two of the colonies in May, 1893, one on the west bank of the Jordan, at the *Jisr Binat Yakob*, north of the Sea of Galilee, and the other on the southwestern shore of the waters of Merom.

The first named was an unthrifty and forlorn affair. The colonists looked sickly and dejected. Their houses were built of boards, poorly suited to that hot valley, and their gardens were overgrown with weeds. Several houses were just begun, and they had been forbidden finishing them by the interference of the Turkish Government in Safed. The colony at Lake Merom has a splendid agricultural site, a level plot of hundreds of acres of deep, rich soil; but, alas! it is on the margin of the most pestilential marsh in Palestine. The Greek and Protestant villagers of Merj Aiyun, ten miles north of Merom, live on the hills, but are obliged to go down to the Huleh (Merom) to sow and harvest their crops; and it is notorious that, almost without exception, they all return home with chills and fever. The Jewish colonists at Merom are superior to those at the Jisr, and have beautiful plantations of roses and fruit trees, but they are surrounded by a poisonous atmosphere, and their neighbors south and east are the wild Arabs, Druses, and Circassians.

The whole impression made upon an observer with regard to these Jewish colonies is that they are forced, unnatural, and of doubtful success. The pauperizing system which has made Jerusalem a great almshouse tends to demoralize the whole system of Palestine colonization.

The entire scheme seems to be a kind of fad, which is being pursued with a special object, having none of the elements which made the old Phœnician colonies and the modern Anglo-Saxon colonies successful.

Several observations occur to me in connection with this whole subject of the future of the Jewish people :

1. The trend of Jewish migration at the present is westward, and farther than ever from the old land of Israel. There are about four times as many Jews now in New York City as there are in the whole of Palestine. Tens of thousands are going to the Argentine Republic in South America. They seem to be more and more torn loose from territorial attachments, and the great future of the Jewish race seems to be about to be wrought out in the free air of America.

2. The return of the Jews is to be a spiritual return to Christ, their Messiah and Lord. The marvelous prophecies in Ezekiel 40 to 48, clothed in priestly language and figures which speak of a readjustment of the configuration of Palestine, of a temple a mile square, and a special sacred "oblation" or temple area fifty miles square, clearly refer in splendid imagery to the future glories of the Church of Jesus Christ, and the "waters" flowing from beneath the sanctuary point to the life giving streams of the Gospel dispensation, which are destined to vitalize and bless all mankind. A literal fulfillment of those extraordinary prophecies is manifestly physically impossible without the most stupendous miracle ever performed.

3. The literal interpretation of the prophecies with regard to the "return" of the Jews is extremely improbable.

According to the New Testament, "he is not a Jew who is one outwardly." "They are not all Israel who are of Israel." When a Jew believes in Christ he becomes by faith a son of Abraham. The Christian Church to day is the Israel of God, and all believing Jews who enter the Church become Israelites.

Two lines of prophecy run through the Old Testament, one pointing to the Messiah and the other to the future of the Jews. If we take one literally, we must the other. If we take one spiritually, we must the other.

If we say that the future of the Jews is a literally material future ; that they are to return to Palestine, rebuild Jerusalem, reconstruct the temple, its altars, ritual, and ceremonies, and that all the world is literally to "go up once a year to Jerusalem" to worship, and that the destruction of the temple by Titus was only an incidental matter, a temporary disappearance of the temple, as when destroyed by the King of Babylon, and that it is to be restored in all its details, services, and typical rites, then we are bound to say that the Messiah was to be an earthly king, and that *He has never come*. But if we claim that Jesus of Nazareth was the true Messiah, our atoning High Priest, and that the Epistle to the Hebrews rightly declared the whole Jewish dispensation, with its types, symbols, sacred persons, and rites and victims to have been fulfilled in Christ and done away forever in

Christ, the only Priest and Sacrifice, then we must believe that all the figurative glorious language in the Old Testament with regard to the return of the Jews refers to their spiritual return to Christ, their Savior, and their glorious reception by faith into the great company of Christ's Disciples, who constitute the Christian Church.

The Apostle Paul says of Israel's future that "when the fulness of the Gentiles shall have come in, then all Israel *shall be saved.*" Surely this is a more glorious future than a deportation to the narrow confines of Palestine, to set up again the old scaffolding of sacrifices and burnt offerings which was torn down forever when the veil of the temple was rent as Christ our Saviour died on the Cross. Before the times of Jesus of Nazareth Judaism led to Christ; since His advent, it leads away from Christ.

God in His providence has made very clear the duty of the Church of Christ with regard to the Jews. He is locating them in the centers of Christian light and liberty, and preparing the way for their evangelization. Judaism in England and America is undergoing a process of liberalization, if not of disintegration. The traditions of the Talmud cannot stand against the light and education of the nineteenth century.

The Jews here are our fellow-citizens, neighbors, and friends. Many of them are men of true nobility of character. They admit the beauty of the character of Jesus of Nazareth, and need only the enlightening power of the Holy Spirit to accept Him as their Messiah.

Our duty to them is plain. We should labor to win them to Christ. We should train our young ministers and evangelists to familiarity with the Messianic prophecies, that they may meet the sincere difficulties of the Jews as well as the specious objections of the caviller. How many among our Christian workers can meet the candid objections of an educated Jew to our Messianic interpretations of Isaiah, Daniel, and Zechariah!

We have surrendered too much the work among Jews to special laborers converted from the Jews themselves. All honor to such men as Hermann Warsawiack and Jacob Freshman and others! May the Lord bless them more and more. They are peculiarly fitted for their work, but let us not leave them to bear the burden alone.

The great future ingathering of the Jewish people to Christ will no doubt be on this continent. God is bringing them here in multitudes, and laying the burden of their salvation upon the heart of the Church of Christ.

There is little profit to be derived from counting the few scores of forlorn Jews who find their way to Palestine, to be fed on charity and treated as lionized paupers.

It is far more scriptural, more in the spirit of the New Testament, and more Christ-like to give the Gospel to the hundreds of thousands of Jews in New York, Chicago, Philadelphia, St. Louis, and Cincinnati, and all our smaller cities. They are not far from the kingdom of God. Some of them are noble examples of liberality and benevolence. Those two eminent Jews, the Hon. Messrs. Strauss and Hirsch, who successively filled

the post of United States Minister to Constantinople, did more to promote American interests and protect American missions in Turkey than many of their Christian predecessors had done.

We may say, in conclusion, that it is violently improbable that the lost ten tribes, now lost to history for about twenty-six hundred years and hopelessly intermingled and intermarried among the nations of the world, are to come forth a distinct people and prove their tribal pedigrees in order to obtain their tribal allotment of territory as described in Ezekiel 47.

The Prophet Ezekiel, himself a priest, described the future glories of the Gospel age in priestly language and in terms with which he was familiar; but his meaning was spiritual, full of Christ and the Gospel in its coming glory and triumph.

Let us draw from it inspiration, hope, and courage. All Israel shall be saved. The Lord hasten it in His own blessed time and way!

THE BEGINNINGS OF THE EDUCATION OF WOMAN IN SYRIA.*

BY REV. T. LAURIE.

The mere record of what was done by the ladies of the Syrian Mission could no more convey a correct idea of the work than mere measurements of distance and description of the surface of the country could describe the obstacles encountered by an army in rescuing that country from the power of the oppressor. Before we can get a true conception of the work of woman's deliverance we must understand that from which she was delivered.

Burying their daughters alive was so common among the Arabs, that it is said in the Koran (Sura LXXXI.), "When the girl buried alive shall be asked for what sin she was slain," etc., and an ancient proverb says,

"To send women before to the other world is a benefit;
The best son-in-law is the grave."

One shudders to think of the social condition that furnished a reason for such an utterance. The only occasion on which Othman is said to have shed a tear was when the daughter whom he was burying alive reached up her little hand to wipe the dry dust of her grave from her father's beard.

The Koran says (Sura IV., line 38), "Virtuous women are obedient, but chide those for whose refractoriness ye have cause to fear—*and scourge them.*" How literally this instruction is carried out in Moslem

* The recent death of Mrs. Rahil Bistany in Beirut led to the publication of an interesting episode in her early life in the *Missionary Herald* for May, 1894, and revived interest in the memories of those days led on to the preparation of the present narrative.

countries few in this land can understand. Women are not seldom killed in this way, and none take notice of the crime. Dr. H. H. Jessup tells us: "A Moslem neighbor of mine once beat one of his wives to death. I heard her screams day after day, till one night I heard a dreadful shriek, and blow after blow falling on her tortured body. I could hear the brute cursing her as he struck. The Moslem police would not interfere, and I could not enter the house. Next day there was a funeral there, and the dead body was buried like a dog. When you ask the reason of a scream in the Moslem quarter of the city, you will be told, with a shrug of the shoulder, 'Only some one beating his wife.'"

How far the influence of this Moslem practice is felt among the Christian sects may be inferred from the following incident: A missionary in Eastern Turkey noticed that no women came to church, and urged the men to persuade them to attend. Next Sabbath they were all there as meek as lambs. "Why, how did you induce so many to come?" "Oh, we beat them till they promised to come!" Verily evil communications corrupt good manners.

In 1862 Daoud Pasha, the Christian governor secured for Lebanon by European intervention, arrested, convicted, and hung a Druze who murdered a girl of his own village, supposing that the Pasha would never call in question such a time-honored custom, and the women of all sects began to feel that, after all, they had some right to life which the other sex was bound to respect—a right, however, not yet fully guaranteed in Turkey.

The same year a vile dervish, under pretence of casting out a devil, tied a cord round the feet of an insane woman and drew her up to the ceiling head downward, thrust a red-hot iron into her eye, and cauterized her body almost from head to foot, then placing a gallon of pitch under her head, burned her to charcoal. The government took no notice of the fact, save that the *official* journal in Beirut advised the public not to patronize the impostor!

Some soldiers attempted to outrage a woman from Ain Kesoor who was employed to carry water to men at work on the road. Mr. Calhoun's cook reported the case to the Turkish officer, and was beaten with a club for his pains. The colonel at Abeih, however, ordered the soldiers to be beaten with forty stripes, but when Colonel Frazer, the British Commissioner, was authorized, with Omer Pasha, to look into the case, two of the soldiers were shot, and both Druzes and Moslems began to realize that woman's life and honor had a value that could be appreciated. This was in 1861.

At an anniversary of the Girls' Seminary in Beirut, Rev. John Wortabet, Professor of Anatomy and Physiology in the Syrian Protestant College, told the audience of a man near Gaza who yoked together his wife and his ass to plough his field, and contrasted the public sentiment that tolerated such things with the assembly of educated women before him.

Marriage ceremonies reveal much of the condition of woman. In Syria

no bride was ever asked if she would marry the bridegroom. She was simply pronounced to be his wife. Indeed, often she was not consulted at all, but simply required to marry so-and-so. If he pleased her, very well; if not, it was all the same.

In 1863 Dr. H. H. Jessup was sent for to marry two Protestant couples at Hums. The brides could not be allowed to go to him to get the needful directions for the ceremony, so their male relatives had to go with him to their homes. Even so it required much diplomacy to induce the bride to come in from the next room veiled and attended by several women.

Said one: "I hear that you ask the girl if she is willing to take this man to be her husband?" "Certainly we do." "Well, I know one woman who would have said no had they given her the opportunity." The surprise of the women that the bride should have the right to say yes or no was most amazing. That one thing gave them new ideas of the dignity of woman under the Gospel.

What was even more contrary to their ideas of propriety, they had heard that the brides were to walk home from church with their husbands, and certain young men planned to mob them if they did so, but ample preparations were made to meet them. Evening brought with it such a crowd as could hardly squeeze into the open court of the mission house. Men, women, and children were laughing, screaming, and discussing the strange innovations. A way was made through the crowd for the brides and their attendants. The parties were arranged before the pulpit, and then the missionaries had to wait till a tolerable stillness had been secured, for in Oriental churches silence and good order are almost unknown. The address to the married pairs called forth more than Methodist responses: "That is true;" "That is news here;" "Mashallah;" and a woman cried out, "Praise to God, women are something after all." A Moslem Effendi, who had listened to it all, said: "That is the most sensible way of getting married I ever heard of." The missionaries escorted each couple separately to their homes, and the rioters, seeing they could not reach their victims without first making the acquaintance of stout missionary canes, were content to let them alone.

Nofel Effendi, an intelligent Syrian Protestant, excuses husband and wife not walking together in this way: "You can walk with your wife in the street, because, being unveiled, men know that she is your wife, but ours are so veiled and swathed that nobody could tell whether she belonged to me or to another man, and that is rather an awkward predicament."

When European women walk unveiled through the Moslem quarters of Syrian cities it is well for them that they do not understand Arabic. When French ladies first resided in Tripoli, the governor could suppress the insults offered to them in the streets only by the free use of the bastinado.

Arabs are noted for their ceremonious politeness, but a Moslem, em-

ployed to teach Arabic grammar to a missionary, when the wife of his pupil had occasion to pass through the room, spat toward her with a look of ineffable contempt, his feeling of scorn for a woman overcoming every instinct of politeness.

In Syria the mother weeps when told that she has borne a daughter, and a proverb in Kesrawan says : "The threshold weeps forty days when a girl is born." Dr. Jessup knew a grandmother in Tripoli who would not kiss her granddaughter for six months after birth. Our American consul at Tripoli was so annoyed by the women coming to condole with his wife on the birth of another daughter, that he ordered the American flag to be unfurled as a token of his joy.

So the entire community set itself against the education of woman. The Moslem bitterly opposed it as contrary to all his ideas of woman, and his opposition influenced the other sects. Then the native Christians had other reasons of their own, for though they could not deny the correct lives of Protestants, they held that they were without religion, and were not willing therefore to place their daughters under their control. Some thought that if a woman could write, she would write improper letters to the other sex ; others feared that she would write incantations to bewitch or even take away the life of her husband—ideas that only proclaimed the failure of their methods of training and the lack of love in their own homes.

Our missionary ladies, however, had gone to Syria to do good, and were not disposed to despair of success in anything that would advance the kingdom of God. Even though some objected, "We are only girls," as though that settled the question of their ability to learn, they confidently expected God would remove every obstacle and answer every objection in His own way. At first establishing a seminary, or even a school, was impossible, and so Mrs. Goodell and Mrs. Bird were content to gather girls and women in their houses for an hour or two each day, and teach them what they could. This was in 1825, but they accomplished so little, that in 1833 the missionaries wrote : "The education of woman is not merely neglected, but discourag_ed and opposed. Indeed, as yet it is nearly untried."

On the arrival of Mrs. S. L. Smith, in January, 1834, she found Mrs. W. M. Thomson teaching six or eight girls, who met every afternoon at her room in Beirút, and Mrs. Dodge conducted a school for Druze girls at Aaleih, a village in Lebanon, 2300 feet above the sea. One morning not a girl appeared, for the villagers had heard that the English fleet was coming up the mountain to Aaleih to carry off all the girls to England ! In 1837 Mrs. Whiting and Miss Tilden had a school for Moslem girls in Jerusalem, and Mrs. Whiting had several native girls in her own family.

Mrs. Smith soon enlarged the little school for girls, and with help, principally from Mrs. Alexander Tod, *née* Gliddon, of Alexandria, built, in 1835, a school-house for it on the mission premises. In 1836 she had

as many as forty pupils. From the most promising of these she selected Rahil Ata, and with the consent of her parents took her into her own home to get her away from evil example and be continuously under the influence of a well-ordered Christian home. There could not have been found a better "house mother" or a more promising subject for the experiment.

A word here about this method of working. In some respects it was much better than a seminary could have been at that time. When God would bring back a world from idolatry, He began with the father of a family, who He knew "would command his children, and his household after him, and they would keep the way of the Lord." This method brought each young lady into personal relations with her instructor; so Miss Fisk, in Persia, found not only a seminary needful, but one in which the pupils would be under her personal supervision in all things all the while. They were not only taught, but led in every path of righteousness; counsels were given that could not be imparted in the school-room, and moulded the whole character in every department of daily life. I had almost said that day and night the pupils were brought in contact with the highest order of piety and intelligence. Very few children in our own land are so favored. Manners and personal habits were sedulously cared for; their views of life were shaped after the highest ideals, in sharpest contrast to the low frivolity round about them.

Besides the constant influence of a truly religious home, it was no small privilege to meet representatives of our best religious families, who visited the missionary on entering or leaving the Holy Land. Pastors of churches, professors in colleges, the cream of both our city and our country life, all left an influence for good on these Syrian maidens.

While their character was moulded under such favorable circumstances, the intellect was not neglected. Mathematics cultivated the reasoning powers; grammar taught them how to express what they knew; geography and history gave them correct views of the world; botany opened up new beauties in flowers, and astronomy unfolded the fulness of the heavens. The library, atlases, missionary and astronomical maps, globes, an orrery, chemical, galvanic, and electric apparatus, made their knowledge more exact and serviceable. Their study of English opened up to them the treasures of English literature, while their native Arabic was not overlooked. Instruction in physiology and hygiene also corrected the errors that had grown strong during the ages.

Above all else, the Word of God held the place of honor. Every morning it occupied the first hour of school. It was explained at family prayer in the evening, when some of the neighbors were usually present, and the Catechism furnished a fitting casket for the treasures of the Word.

They knew the religious condition of the world better than most of the pupils in our academies at home, and could tell when and how the Gospel was introduced where it is known. Every alternate Sabbath even-

ing was devoted to a conference on this subject, to which all, even the youngest, brought the facts which they had learned. Mrs. De Forest tells of one little girl—not one of the bright ones either—who had studied out the errors of her own church, and could tell at what period each of them had its origin. One day when a priest was telling her mother how sin entered the world, she gave Bible and Catechism on the subject, till the priest angrily demanded, “What right have you to know anything about it?” Nor must we forget their sweet singing of hymns, for there is in Arabic both a church and Sunday-school hymn-book, and there are organs and pianos to accompany the singing.

With all this special care was taken not to get the young ladies out of sympathy with their own people, except in things which should not be tolerated. Thus, though their food and clothing conformed to the customs of the country, they did not wear the same clothing night and day, nor were calves and donkeys counted indispensable inmates of their chambers. In all things they were taught to observe the laws of health and propriety.

One lady, whenever her *protégée* showed symptoms of feeling above her people, used to bring out the old faded dress she wore when she first came to the house, as an object-lesson, that for all which she had received more than others she was indebted to God, owing Him so much more love and service. *Noblesse oblige.*

This general account of methods of education applies more especially to the family of Dr. and Mrs. De Forest, with whom the writer was best acquainted, but it also applies more or less perfectly to other families engaged in the same work. Mrs. Beadle had taken Khazma Witwat, a Druze girl, into her home, and Mrs. Keyes had Lulu, from Wady Shahrur. When the writer reached Beirut, December, 1844, Rahil had been married to Butrus Bistany, and had a house of her own. Lulu and Khazma were with Dr. De Forest, and Salome and Melita Karabed, Hannah Wortabet, and Saadeh and Rufka (Rebecca) Gregory were with Mrs. Whiting in Abeh. Dr. De Forest afterward had more, at one time fifteen and at another eighteen. Dr. Jessup says of him: “The good wrought by that sainted man in Syria will never be fully known in this world. The lovely Christian families whose mothers were trained by him and his wife will be his monuments in future generations. It is a common remark in Syria that his pupils have turned out well.” Of Mrs. De Forest he says: “Her name is embalmed with that of her sainted husband in the memory of the Christian families of Syria. The list of their pupils is to a great extent the list of the leading women who have taught or engaged in other evangelical work in Syria.”

Mrs. S. L. Smith had written, February 18th, 1835: “With the exception of the three or four native converts, we know not one pious teacher, one judicious parent, one family regulated by the love of God, or one tradesman actuated by the fear of God—no, not even one.” It is a terrible statement, and tells how much Syria owes to those who have

rendered such a cry out of the depths henceforth impossible. The instruction of these girls was toilsome, their moral training was even more difficult, and then as grace rendered them more attractive than the frivolous ones around them in a Moslem land, new dangers arose. Also in a land where each sect believed its own rites the only passport to heaven, it is not strange if their relatives felt uneasy at their being trained outside their own church.

The Missionary Herald for 1894, pp. 119-124, gives a vivid picture of the perils encountered by Rahil in 1843 from relatives, who held that sin could be forgiven through priestly absolution.

Take another example. Dr. Jessup says: "If any doubt the utility of labors for Arab women, let him first visit the disorderly and cheerless homes of the common villager, and then enter the tidy, well-ordered home of Mr. Aranan, the husband of Lulu, and in the morning listen to the voice of praise and communion with God at family prayer. Instead of the father eating gloomily alone, mother and children eating what he is pleased to leave them, he would see the whole family seated together at the table, a blessing asked, and everything conducted with decorum. Then father and daughter go to give their morning lessons at the seminary, and the son sets out for his recitation at college."

That same Lulu, when with Mrs. Keyes, went home to attend the wedding of a cousin, and at night, when her brothers thought her asleep, she heard them laying their plans to force her to the confessional and the mass, and then be married to a villager whom they had selected to be her husband. She gave no hint of being awake, but next day adroitly shunned the priest and came back with a native helper, her brothers having drunk too much wine to be able to prevent it. Then, when they heard that Mrs. Keyes was returning to America, and Lulu was with Dr. Thomson till the De Forests came back from Jerusalem, they went down by night with an armed company of mountaineers to take her by force, and in this also were unsuccessful. Still they did not abandon their purpose. Years after, when Lulu had joined the mission church and was betrothed to Mr. Araman, they came up to the summer home of Dr. De Forest, and heaped all manner of abuse on her for what they called her apostasy and betrothal to a Protestant. More than that, they plotted to seize and carry her off by force when the family should go back to Beirût in the autumn. Happily the doctor heard of their plan, and took her down at midnight by another road than that where they intended to waylay her, and so she escaped their hands.

Another case also brings out the care God has for orphans entrusted to His hands. Saadeh and Rufka Gregory had a grandmother whose reputation was none of the best, and when the mother died she came on to Beirût for the children. She was allowed to visit them, and one day she stealthily placed Saadeh in a native boat (*shukhtoor*) to be taken to Jaffa. The poor child, then only six years old, cried bitterly when she

found that grandma was not with her, as she had promised, but God moved an Armenian on board, who knew her father, to comfort her, and on their arrival at Jaffa to inform the American consul about the case, who rescued her and sent her to Mr. Whiting at Jerusalem. Not long after Mr. Whiting was surprised, on returning from a call, to find the grandmother and Rufka at his house. She had quarrelled with her associates, and come to him for refuge; so both the orphans were reunited in a Christian home.

Years after the old woman, who had never given up her plotting to get the young ladies into her power for her own purposes, induced a blind brother to claim possession of them as their proper guardian. She had also in some way got into the good graces of the wife of a prominent representative of England in Syria, and as she knew her English friend had some influence with the Grand Vizier at Constantinople, it was so managed among them all that a Turkish man-of-war was being sent to seize the young ladies. Providentially our minister then at the Sublime Porte was both fearless and energetic, and had so much to say about another bombardment of Beirût by American guns, that the whole matter was allowed to drop very quietly. Miss Rufka Gregory was teacher in the seminary for several years while Mr. Araman was principal. This whole narrative shows that whatever means the God of this world may employ against the missionary work, He that sitteth in the heavens shall laugh, for there is One who has power over all flesh to give eternal life to as many as are given Him. Blessed are all they that put their trust in Him. These things may make interesting reading for us, but at the time they caused our missionary ladies many anxious hours and sleepless nights.

Syria was an excellent field in which to try this experiment of woman's education, it is so cosmopolitan in the extent of its influence. Melita assisted the missionary ladies at Aleppo. Salome taught school in Mosul, on the banks of the Tigris. Hannah Wortabet taught in Egypt. Saadeh, after teaching in a United Presbyterian school in Egypt, died a member of Dr. John Hall's church in New York City. Her sister Rufka also taught in Egypt as well as in Beirût, and is now in Melbourne, Australia, or was the last time she was heard from, for she married a Scotchman, and after his death in Melbourne resumed her former occupation. A son of a Syrian missionary met a son of Rahil at the Columbian Fair at Chicago; so that good seed sown in Beirût bears fruit over all the world.

Some will doubtless ask, How many of these young ladies became true disciples? Mrs. De Forest, who returned home with her husband in 1854, mentions thirteen who had joined the church before that time.

The husband of Khazma failed in business, so that the family depended on her needle for its daily bread. After that she was bedridden for years, but never murmured. Her trusting submission was so manifestly from the Lord that it led a number to prove for themselves the blessedness of faith in Jesus. A girl who had lived with her in more prosperous days insisted

on coming back to work in the family, and care for her gratuitously till she died. That must have been the true grace of God in both of them that yielded fruit like that. After her death young ladies in Lakewood, N. J., carried one of her daughters through the seminary in Beirut.

An American lady travelling in Syria wrote to Mrs. De Forest of one of her pupils, Miriam, daughter of Khalid, of Bhamdun, and wife of Naoom (Nahum) Tabit, of Beirut, as follows :

"We went to see her at the hospital, where she will have an internal tumor removed to-morrow. She spoke very sweetly of you. She said : 'Those were delightful days when she taught me of Jesus. What could I now do without Him? He is my Saviour, and I am in His hands. He has gone to prepare a home for me, and I leave all with Him. I am not afraid, but without Him I should be in terror all the while.' Her calm face and quiet tones witnessed to the truth of what she said. She died soon after leaving the operating-table."

Dr. H. H. Jessup says of Rahil : "I was with her almost daily for weeks before she died. Her faith and patience were beautiful. The aroma of Christian peace filled her chamber, and all who came to see her were comforted and blessed. The devotion of her children was lovely, and we could only bless God for such a Christian home and such testimony to the power and grace of our blessed Lord."

The writer regrets that he has no details concerning others who have entered into rest, but only a general testimony to their faith and patience.

It is not the design of this paper to give more than the beginnings of that education of woman in Syria that now bears such abundant fruits. The present large building was provided for the seminary in 1867, three years before the A. B. C. F. M. retired from Syria. The timber used in its construction was brought from Maine ; the doors and windows were made in Lowell, under the direction of Dr. Cyrus Hamlin ; the tiles came from Marseilles, the iron bedsteads from Birmingham, and the pavements partly from Italy and partly from Lebanon. A good beginning had been made toward making the institution self-supporting ; \$3220 was paid for tuition that year, counting its value on a gold basis. The number in attendance was 76, of whom 57 were boarding pupils, and the seminary was exceedingly popular.

THE DRUSES.*

BY A. H. MCKINNEY, PH.D.

In a district of Northern Syria, comprising the whole of the southern range of Mt. Lebanon and the western slope of Anti-Lebanon, is to be

* A despatch from Beirut, dated October 18th, says that there is much excitement in Lebanon, owing to conflicts between the Druses and Mutualis. A number on both sides have been killed. The Mutualis, pleading that it is impossible for them to obtain justice from the Turkish officials,

found a peculiar people. Independent, proud, brave, handsome, industrious, hospitable, self-possessed, educated, and very mysterious, they form a unique branch of the human family. In addition to the districts named above, they occupy in whole or in part many of the adjacent towns and villages. Their numbers have been estimated all the way from fifty thousand to over one hundred thousand souls.

An old tradition derived their name from the Count of Dreux, and made them descendants of a band of Crusaders who had been left in Lebanon. Later investigations have shown that this tradition is pure fiction. The name is derived from Darazi,* a Persian adventurer, who first taught the peculiar tenets of the Druses. These people themselves hate the name of Darazi, and deny the derivation, claiming that their name comes from the Arabic *darisa* (those who read), or from *durs* (the clever one). These seem to be fanciful derivations, and it is reserved for the future philologist to determine the exact etymology of the word.

Among other things for which the Druses are remarkable is the mixed character of their ancestry. By many ethnologists they are supposed to have sprung originally from the Cuthites (Kurds), who were brought into Samaria by Esarhaddon to repopulate the strongholds, which had been depopulated during the captivity of Israel. In 686 A.D. Constantine IV. brought in the Mardi, a warlike people originally from Persia, for the purpose of repelling the Mohammedan invaders. At different times the Arabs swept through the mountains and left their impress on the people, giving to the Druse his language, which is Arabic. Thus the Druses of to-day are the outgrowth of that conglomeration which had been formed by the eleventh century A.D. It still remains, however, for the ethnologist to determine whether these strange people originally were Semites, Indo-Teutonic, or, as their own tradition indicates, Chinese. Haskett Smith, who lived among the Druses for many years, is satisfied that they are the direct descendants of the subjects of Hiram, King of Tyre, who assisted Solomon in building the temple.

Their religion came from Hakem Bemrillah of Egypt, who was the sixth Fatimite caliph. He is generally considered to have been insane, and is known as the Nero of Africa. During the twenty-five years of his reign he had eighteen thousand men put to death, and thousands of Christian churches and monasteries destroyed. He was flattered by Darazi into proclaiming himself a representative of God. In Cairo, in the year 1029 A.D., he publicly declared himself to be the incarnation of God. This announcement at first met with violent opposition, and Darazi was obliged to flee for his life. A quieter and more crafty method of propagandism met with suc-

have assembled to the number of 4000 men, all armed, in the vicinity of Marghiloum, to march against the Druses. The latter have appealed for aid from their co-religionists at Hauran, who are preparing to send 8000 men to their assistance. The Vali of Damascus has thus far prevented the Hauranites from leaving. The Vali of Beirût has sent cavalry to prevent armed men from entering the vilayet.

* Mohammed Ibu Ismail Duruzi (or Darazi).

cess, and many of the ignorant mountaineers became converts. A Persian mystic, named Hamze, became first the disciple, and finally the prime-minister of Hal-em. With great shrewdness and adroitness he added to the new religion many attractive features; and it is he that is enshrined in the heart of the modern Druse as the founder of his faith.

Five years ago the writer listened to a lecture by a Syrian, a native of Mt. Lebanon, who called himself a "Christian Druse,"* and who was supposed to tell something about his people and their religion. The lecture was chiefly remarkable for what it did not tell about the Druse religion. A subsequent conversation with the lecturer failed to elicit anything definite about his faith. This mysteriousness concerning his belief on the part of the Druse was in keeping with the whole trend of his life. Mystery overshadows everything connected with the Druses. So accustomed are they to lie, that a missionary † living among them declares that when an Englishman tells them that there are no Druses in England, they suspect him of being one. Instead of feeling offended at what they consider his deceit, they honor him for it. So esoteric are they, that they do not hesitate to put to death any one who reveals their secrets, or any one found in possession of their sacred books.

How, then, do we know anything of their religion? Copies of their manuscripts have been found by travelers and explorers, and are in public libraries in different parts of Europe. But the hostile army has given us more than the peaceful traveler has been able to secure. In 1838, during an invasion of Ibrahim Pasha, the sacred books of the Druses were captured, and from them we are able to learn something of their teachings. But even with these books in his hands, the theologian can no more give a clear statement of their religious truths and practices than can the ethnologist speak decisively concerning their origin.

Their doctrines are derived from the Pentateuch, the Gospel, the Koran, and the Sufi Allegories. Intermingled with selections from all these sources are traces of Persian dualism and Indian transmigration. Is it strange that from such diverse sources one of the most remarkable doctrinal systems ‡ that the world has ever known should have been developed? The following are their chief doctrines:

I. *Monotheism*.—The Druses, who rival the Mohammedans in their declaration of the Unity of God, call themselves Muwahhidun, or Unitarians. They believe in one self-existent, eternal God, without parts or attributes, "indefinable, incomprehensible, ineffable, and passionless." § Belief in this one God is essential to salvation. "Book of Testimonies to the Mysteries of the Unity" is the title of one of their sacred books, composed by Hamze.

* Smith challenges the missionaries to produce a converted Druse.

† The Rev. William Ewing.

‡ Millman characterizes the Druse system as "one of the most extraordinary religious aberrations which ever extensively affected the mind of man."

§ Encyclopædia Britannica.

II. *Inferior Beings.*—Like the Zoroastrians, the Druses have a number of created beings inferior to God and yet much superior to man. Universal Intelligence, the highest of these beings, alone enjoys communion with God. Next to him are four archangels, who help to support the throne of God. Then comes spiritual agents of various ranks. While many claim that the dualism of spiritual beings found in the Zoroastrian system is not paralleled, Carnarvon* holds that Iblis corresponds to Ahri-man, and that the moral conflict goes on between him and Hakem. Remembering that Hamze was a Persian, it is but natural to find that the dualism of the Zoroastrians should have been adopted in whole or in part.

III. *Incarnations.*—As manifestations of His love to mankind, there have been ten incarnations of God, of which the Elijah of the Old Testament was the fourth and Hakem was the tenth and final one. The latter appeared and held open the door of mercy for twenty-six years, and it was then closed forever, so that there is now no hope for his rejectors. In addition to these incarnations, God has manifested Himself in the person of others. Hence Jesus and Mohammed are revered as prophets, as are also such teachers as Abraham, Moses, Pythagoras, Plato, Darazi, and many others, who are not regarded as incarnations of God.

IV. *The Coming One.*—Hakem will come again and conquer the world, tramping under foot those who rejected him and subduing those who oppose him. Whether this doctrine is connected with the Christian's belief in the second coming of Christ, or with the Parsee's hope of the coming of Sosiosh, it is difficult to determine.

V. *Souls* are individual, but the number never varies. They were all created together, and as soon as a Druse dies his soul enters another body.

VI. *Transmigration.*—There is a want of agreement among scholars as to just how far this doctrine is believed in. Some claim that the Druses hold that the souls of the virtuous are to pass into the bodies of Chinese Druses, and that souls of the wicked enter the bodies of animals, such as camels or even dogs. Others claim that there is no belief in transmigration into animals. Our most reliable information on this, as well as on all other subjects connected with the Druses, comes from those who within recent years have lived among these interesting people. Such investigators agree in declaring that they believe that after a life of holiness the soul will enter into an angel or other heavenly being, and that a life of wickedness leads to transmigration into an animal, corresponding in nature to the life led by the individual. (For example, the soul of a ferocious Druse will enter some such animal as the tiger.) A missionary testifies: † “At the very moment of his mother's death a calf was born in the herd of a Druse, and he firmly believed that the soul of his mother dwelt in that calf.”

VII. *Fatalism.*—According to Druse theology, not only is God per-

* See “Recollections of the Druses,” by the Earl of Carnarvon.

† The Rev. William Ewing in *The Sunday-School Times*, February 4, 1893.

sonal, but His providential government extends to the most minute details of life. Not only is He the great first cause, but all secondary causes are ruled out. Believing that whatever happens is the result of God's immediate action, the Druses are, in theory at least, extreme fatalists. And with some of them it is more than theory, as may be proven by some of their practices. Many of them, acting from motives different from those which influence the faith-curist of to-day, refuse, when ill, to take medicine, on the ground that to do so would be to interfere with God's work. On the other hand, the good effects of this theory are evidenced in the calmness with which many Druses bear what to others would be bitter affliction. At such times they say, "Hamdillah! Praise be to God! It is the Lord's doing, and we are thankful." *

VIII. The Seven Points of Islam are rejected, and the following are substituted for them :

1. Veracity (only to one another).
2. Mutual protection and resistance.
3. Renunciation of all other religions.
4. Profession of the unity of Hakem as God.
5. Contentment with the works of God.
6. Submission to the will of God.
7. Separation from those in error and from demons.

The Druses are divided religiously into two classes, the Akals (Arabic *Akî*, intelligence) and the Djahils (*ignorant*). Only the former are initiated into the Druse mysteries, and they are very strict as to religious observances and personal conduct. The latter are uninitiated, and free from religious restrictions. While the Druses must speak the truth to their fellow-religionists, they need not do so to outsiders. Hence their word counts for nothing. All their doctrines are kept secret; they condemn proselyting, and they make outward profession of the dominant religion. Hence they pray with the Mohammedan, or sprinkle themselves with the holy water of the Maronite. They are Christian to-day and Mohammedan to-morrow should circumstances demand the change.

Few esoteric religions have escaped the charge of hiding immoralities under the cloak of religion. Even the early Christians met such charges. Is it any wonder, then, that the vilest practices have been attributed to the Druses? "Habitually marrying their own daughters," "carrying on licentious orgies with promiscuous intercourse in the name of religion," "worshipping the calf," "worshipping the devil," are samples of the accusations which had been brought against them. Those † who have had the best opportunities for knowing the truth have characterized such charges as utterly false.

Some of the practices of the Druses are as strange as their doctrines, while others are worthy of imitation.

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* See Haskett Smith in *Blackwood's Magazine*, vol. 148, p. 700.

† Churchill, Carnarvon, & al.

Prayer in the sense of supplication is unknown among them, because their fatalism makes it impossible for God to change His will; and therefore they argue: "Why ask Him for anything? If He is to give it, He will give it."

Fasting is unknown.

Almsgiving is distinctly discouraged; their theory being that if they act with brotherly love toward one another there will be no necessity for charity in the ordinary sense of that term. The Druses resemble the Parsees in that it is said that there are no beggars among them.

Polygamy is unheard of. They are strict monogamists. The grave defect in their marriage laws is in reference to divorce. Here the husband has absolute power. He has but to say, "Leave my house, you are no longer my wife," and the moment that the wife crosses the threshold the marriage relation terminates, and can never be resumed by the two who are thus divorced.

Illegitimacy is exceedingly rare. The Druse maiden is guarded with care, and great emphasis is placed on strict morality. No one has yet seen a male and a female Druse dancing together.

Attention is paid to education. Unlike many of their Syrian sisters, the women can read and write. They are said to be admitted to the secret conclaves of the Druses, and even to the priesthood.

The traditions of these people are many and curious. The most remarkable is the one that vaguely connects them with the Chinese. Scholars are puzzled by, and unable to account for, their knowledge of the Chinese. Among their traditions of Jesus Christ may be mentioned the one concerning His crucifixion. They hold "that a second Jesus Christ, the manifestation of the Divine, passed scathless from the world."*

As is to be expected, the influence of these people amounts to almost nothing. But this is not the worst result of their esoteric teachings and practices. They are so shut up within themselves that they have been but little influenced by the outside world. Hence Christian missionaries have made almost no impression upon them. In both these respects the Druse and the Parsee stand side by side.

But what of the future? Will the religion of the Druse ever touch men's hearts as does the religion of Jesus? No. For the former says: "The door is shut; none can enter in, and none can pass out," while the invitation of the latter, offered to every sin-sick, heart-sore son and daughter of Adam is: "Come unto Me, *all ye* that labor and are heavy laden, and I will give you rest."

* Ewing.

EDUCATIONAL MISSION WORK IN EGYPT.*

BY REV. H. W. HOGG, ASSIOUT, EGYPT.

Egypt, as an old center of Christianity and a land subjected to a growing European influence, must differ from many scenes of missionary labor. Even what applies to one part of Egypt may not apply in the same degree to anyother, the Upper country being, *e.g.*, much more simple and primitive than the Lower. As the writer's experience of educational mission work has been gained in the former, while the country will be dealt with here as a whole, it will necessarily be as seen from Upper Egypt.

The people of Egypt all speak one language—Arabic—the native Egyptian language being just as absolutely dead in its Christian Coptic stage as in its pagan hieroglyphic. The educational advantage of uniformity of language, however, is more than counterbalanced by diversity of religion. No really national system of education exists. The Mohammedan mosques teach boys to recite the Koran, and a certain number of men receive a very thorough if primitive training in Arabic studies at the great Mohammedan school in Cairo. Many Coptic boys are taught to recite the Psalms in Arabic, and Coptic priests are taught to chant the church service in Coptic. The government has for years been trying to develop an educational system on a Mohammedan basis; latterly, with the help of English inspection and to some extent under English direction, a number of schools have been organized in the more important centers of population. Especially in Lower Egypt there are many schools supported by foreigners—French schools, Italian schools, German schools, English schools, Scotch schools, monks' schools, nuns' schools, secular schools—many of the pupils being European; in some of them a good many Egyptian. Of these schools, however, I have no direct personal knowledge, and it will therefore be more satisfactory not to include them in our survey.† To show that the problems and principles of educational missions in Egypt may be fairly studied in connection with the American schools, it is enough to say that at present there are, in round numbers, 120 schools, 20 of them for girls alone; 8000 pupils, 500 being Jews, etc.; 1500 Mohammedans, 4500 Copts, and 1500 Protestants; £3000 received in school fees; the total cost being £5000.

All this has grown out of the work begun by the American missiona-

* The last annual report of the Egyptian Mission of the United Presbyterian Church of America, which has just reached the writer, contains an excellent account of educational work in Egypt from the missionary point of view by the Rev. J. R. Alexander, D.D., the man who knows most about it. A copy of this report could doubtless be had by any one by applying to Rev. W. W. Barr, D.D., 1425 Christian Street, Philadelphia, Pa.

† In what follows, therefore, what is said must be taken as referring to the work originated by the American Mission.

ries in 1854, forty-one years ago. As this work includes most of the departments of missionary labor; we must begin by answering the question :

1. *To what extent has the educational side been developed?*

The 119 schools (the exact number) represent a complete system, embracing 107 that are elementary schools, situated chiefly in villages ; and 12 others—namely, 10 high schools, 1 college, and 1 theological school. The last two are for boys and young men alone. Seven of the high schools are for girls alone, and of the 107 elementary schools, 13. Of the remaining 94, 44 have also girls in attendance—a remarkable fact when we remember the treatment of girls in the East, and encouraging in view of the difficulty of procuring female teachers. Thus, while there are 20 schools for girls alone, there are 64 out of 119 where girls attend.

The elementary schools give instruction in Bible knowledge, reading and writing Arabic, simple arithmetic, usually a little English, singing, sometimes Arabic grammar, and geography of Egypt, and occasionally a little French. The high schools carry on these subjects to a further point, and add some history—Egyptian and general—some mathematics, and more or less natural science. The college teaches these branches yet more fully, paying great attention to English—many of the subjects being taught through the medium of the English language ; also giving a very complete course in history—Egyptian and general, sacred, church, and secular—and adding courses in a number of physical sciences, mental science, ethics, political economy, Christian evidences, and other distinctively Christian subjects. Essays and debates are freely used. The theological school provides the ordinary courses in ancient languages, dogmatics, apologetics, exegesis, history, and homiletics.

Of the 107 elementary schools, 87 are already absolutely self-supporting. Two of these, one for boys and one for girls, have been entirely supported for many years by two wealthy Egyptian families in Assiout, and are quite equal in *grade* to some of the high schools. The remaining 20 schools received in all during last year £300 of aid, and it is hoped they will soon be self-supporting. The 12 higher schools are entirely under the control and management of the missionaries, and many of the higher classes are taught by them—an interesting fact being that it is now found possible to have ladies teaching young men in the college. In the 107 primary schools, the teachers are almost without exception young men trained in the college or in one of the higher schools, or young women from one of the higher girls' schools. Their election and appointment is with the cognizance and largely by the management of missionaries, in the largest number of cases the head of the college ; and there is a certain undefinable control exercised over the school. The interdependence of the college and the elementary schools is such that the teachers of the latter are kept more or less in touch with the former. Pupils are in general not received into the college till they have got all that can be got in their

native place. A certain uniformity in text-books is thus maintained, and the young teachers instinctively or purposely try to some extent to copy the methods employed in the higher schools. Still much is purposely or of necessity left to local management. Some leading local man—oftenest a clergyman or other officer in the church—is appointed by the community guardian of the school. He signs the agreements with the teacher, and in general conserves the interests of teacher and taught. There is no inspector of schools; but missionaries and native ministers informally do a good deal of such work, and the semi-annual entrance examinations for admission to the college are by no means without their use in this respect. Graduation at the college takes place after the annual inspection by a committee appointed for the purpose by the General Missionary Association. Graduation at the theological school is dependent on the decision of a special committee appointed by the Presbytery of the Native Reformed Church, with the advice of the professors.

2. *How far has this department justified its existence?*

Most organizations serve several distinct ends, especially at different stages in their history, and not unfrequently their most important service is not quite that for which they were originally brought into existence. Most of the wants, however, that educational mission work strives to meet are still to be found in Egypt.

It has proved itself an early available and safe means of bringing new area within the influence of enlightened Christianity. The absolute beginning at any new town in Egypt is probably made by a *colporteur* selling Scriptures and other books, religious and educational, or by some enlightened tradesman, followed up, probably, by a visit or visits from a preacher or teacher of some kind. But the first formal step, now almost always originating in the people themselves, is the opening of a school. It is in this way that most of the 107 primary schools have come into existence, and new ones are coming into existence every few months. The school forms a center. Very soon, if not from the first, religious services are conducted in the evening and on Sabbath, often by the teacher himself. In time, if not at the outset, children of all religions come to the school, and they and their guardians are brought informally into connection with enlightened Christian thought and practice. The numbers quoted above show, *e.g.*, what a large Mohammedan constituency is influenced in this way, and it should be noted that considerably more than half of these Mohammedans are in the elementary schools. In most cases the formation of the school leads eventually to the organization of a more or less formally constituted church. But long before this is accomplished, the religious teaching and the religious and moral tone of the school, imperfect though it be, make themselves felt throughout a wide circle. It thus, by the interest it creates, reacts markedly in increasing the circulation of the Scriptures in other ways than by teaching the people to read them, and the children to understand something of them.

We have thus arrived at the second great service rendered by the educational work, it is educating the Christian community. The test here is the product. The government departments prefer to employ lads trained in these schools to any others, largely on moral grounds. It is hardly likely that any one who has been brought enough into contact with Egyptians to know the average Egyptian lad—and with the schools we speak of, to know the average pupil—would be unwilling to testify that there is a real difference. Dr. Alexander, in the article referred to above, says that these pupils “are found occupying positions of trust and honor in the pastorate, in the schools, in the postal, railway, telegraph, police, justice, finance, and war departments of the civil service. They are found among the pupils and teachers of the government colleges. They are servants, laborers, farmers, mechanics, merchants, clerks, interpreters, theologues, teachers, newspaper correspondents, printers, medical students, doctors, lawyers, journalists, authors.” From the girls’ schools, where there were last year 2332 girls, “have gone forth 50 teachers and scores and hundreds of wives and mothers who are examples to all in the care and cleanliness of their homes and their persons, in the training of their children, in their moral, earnest lives.” If, on the one hand, this long list means that the Christian influence of the schools is being felt and *appreciated* throughout the country, on the other hand, it means that the schools have a serious and responsible task. Perhaps the severest test is the home. The fathers, elders though they be in the Protestant Church, cannot restrain their amazement that the missionary should eat with his wife; the children, when they grow up, have in some cases actually succeeded in bringing into existence a domestic life that we English can with a good conscience call a home. This is of incalculable importance. For the European civilization that is seen reflected in the streets of Egypt drives young men from their “homes.” It is the girls’ schools that produce the women that make it possible for the men to think of home as something more than a place to sleep in.

The greatest difficulty in regard to girls’ schools is to get teachers, *i. e.*, suitable teachers; and this introduces us to a third important service rendered by the educational department—it is training workers. There are 19 ordained native ministers and 308 other native workers in receipt of salaries paid largely from native sources. There are 33 organized congregations, with elders and deacons. A great deal depends on the qualification of these men and women for their work. In fact, this is becoming more and more every year the main condition of success. One duty after another is being assumed by the native church. The possibility of advance depends on the ability of the native community, through its schools, to provide the right kind of men and women. There is now some splendid faithful work being done by these men and women. They hold the key to the situation. But there is also an army of unofficial workers to be trained, the living members of the Church, the leaders of society, the sup-

porters of reform. Rich men need to learn that they may be Christian. Men of all grades in the social scale need to know that the best intellect and power and social position in the world can be beautified and perfected by being made conformable to the spirit of Christ.

3. *What have been found to be the most serious difficulties?*

The first difficulty is to get the right staff of workers. Among the men and women sent out as missionaries there is not always a sufficient proportion of those who are gifted with the peculiar qualities required for making teachers or for managing schools. The work of selection here of course falls on the Church at home. It is a very responsible task. On the field it is the finding of native workers that needs all the skill and tact and perseverance at one's command. In Egypt there has been no little success in this line, but it has cost great labor—labor that can never be known, and, if known, could not be understood by one outside.

The arrangement of the course of study presents serious difficulties. The supporters of the mission are deeply and chiefly interested in the religious branches of education; the position of the schools in the country depends on their success as an educational organization; the tastes and prejudices of the more ignorant of the natives demand, or, rather, crave, the laying of an undue emphasis on certain showy but secondary subjects. What has been said above as to the moral stuff of the pupils that have passed through the schools shows that a course has been steered that has avoided many snares; but it has been difficult. The finding of appropriate text-books is no easy thing. The mission has itself produced several text-books, but latterly it has found it to be almost imperative to adopt the text-books used in the schools established by the government.

There are, of course, difficulties connected with finance. In the expending of money dangers have to be avoided. Excessive economy may lead to inefficiency. The opposite plan may fill important positions with men who have not the moral qualifications needful for true educational work. Then again, in boarding institutions, the style of living must be refined enough to elevate, if possible, and yet must not be beyond the means of the average pupil to maintain after school days. On the other side of the account there are perhaps even greater difficulties. In all but the 12 higher schools the principle followed has been that of absolute self-support. There have been exceptions, but they are few. This makes it often very difficult to find a teacher, for the constituency of many of the schools is poor, and the people fancy themselves poorer than they really are. It is not rare to find a rather inferior teacher in a school, because the people cannot or will not pay for a better. What seems to be needed is some feasible way, of making a grant in aid which, while conserving the spirit of self-support, would give a certain power of control to some central authority, and relieve constraint where it exists. No such plan has yet been practicably available. In the higher schools self-support is not within sight; but the difficulty is all the greater. The varying circumstances of

the pupils have to be considered. A certain number of pupils have to be received free. Even in boarding-schools there are many who pay almost nothing. Many, however, bring their own bread, and they are encouraged to do so; and in the college all who do not pay the full fees required are expected to perform some service for the good of the institution in recognition of the privileges they enjoy. This has often been found an important principle when there has been a scarcity of teachers for village schools. At the theological school there are no charges for regular students. The difficulties of finance are very great; but some of them have been surmounted, altho at the expense of *immense* labor and worry.

In organization, much trouble arises from the fact that usually moral suasion is the strongest force than can be used. The perplexities involved in securing the best possible distribution of teaching force over the various schools, when the schools and the teachers are all really free agents, are very great. Yet by perseverance much has been done. Frequently the college has had to give up a useful teacher and train another for the sake of some other school.

Competition with other schools is the last difficulty we shall mention. That a Mohammedan school should draw off Christian boys would be a calamity. And yet, if the method or course of study followed in the Christian school does not please the popular fancy, *e.g.*, by supplying the amount and *kind* of secular instruction desired, this will happen. It has happened when some *improvement* has been introduced into the Christian school.

We must bring this article to a close. Enough has been said to show that a very important work is being done in Egypt, and, in many respects, with marked success. It will not have been difficult, either, to see what have been some of the conditions the more or less complete fulfilment of which have made that success possible. It seems to the writer that among these are the bold recognition of the educational department as an important institution needing to be managed in a business-like way; the selection and setting apart of men and women, in the mission or out of it, having the needful qualifications for educational work; the adoption of a carefully thought out and fairly continuous policy, of which the principles of self-support and the training of teachers within the system should be an important part; and the maintenance of a distinctively Christian tone and character, which has in Egypt been a means of strength, and has not prevented 1500 of Mohammedan children from joining the schools, and even Mohammedan parents from sending their daughters as boarding pupils. Some of these principles have been but partially recognized, but apparently with increasing definiteness as the work expanded, and it seems hardly possible that the present encouraging position could have been reached had they been ignored. Friends who make a winter trip to the East have an opportunity of seeing how these things are. Many who have done so have testified that a visit to some of these schools has been one of the most interesting events of an eventful visit to the land of the Pharaohs.

THE FOUNDERS' WEEK CONVENTION OF THE LONDON MISSIONARY SOCIETY.

BY JAMES DOUGLAS, BRINGTON HILL, LONDON, ENGLAND.

This celebration, which has been attended by about a thousand delegates, has been worthy of the occasion, and has been marked by an intensive view of missionary facts over the wide area of the society's operations. Brethren from the foreign field were in strong force, and had each his place in the kaleidoscopic views presented of the world's state and needs. It added to the cosmopolitan character of the convention that there were representatives from Basle, Norway, and Holland present; while the brotherhood of the evangelical churches at home was emphasized by the presence and hearty greetings of leading Baptist, Wesleyan, and Presbyterian ministers. What struck us most was the matter-of-fact spirit informing the whole line of the proceedings. The day of romance or of sensation in missions seems to be ended, and all is now dead earnest. It would be a mistake to aver that enthusiasm is decayed, but it is now too well instructed to talk sentiment. The morning conferences especially were characterized by seriousness of tone, and by an enthusiasm that was strictly harnessed to the practical view of mission facts and needs. Doubtless the present outlook in China and Madagascar, ominous enough to make flesh and blood falter, told on the meetings. This was apparent from time to time. But tho the exceptional difficulties of the hour exercised a sobering influence on the assemblies, there was no sign that they had a repressive effect either on the missionaries themselves or on their supporters at home. On the contrary, courage rose with danger, and pressed on to the goal undeterred by the rough hewing of adverse circumstance.

There was something truly sublime in the Founders' Week Convention, were it only for the chastened spirit which it showed, the ungarnished view of results, and the fortitude oblivious of so much as the thought of retreat. It is grand when faith is such that the will is whole; and when faith under grievous trial has this issue, it is grander still. Prudence may be a virtue, a *missionary* virtue; but it is not, as Edward Irving felt in his day, the pole-star of the virtues. Prudence does not merit the first, second, and third place. No. The real Great-Heart is faith. The London Missionary Society, and so far the whole Church of God, is to be congratulated on an exhibition of faith of an approved quality.

Immense public interest centered in the presence of three native Christians from Bechuanaland, two of them chiefs. Khama, the senior chief, a man of spare and stooping frame and impressive mien, gave two brief addresses in his native tongue, which were interpreted, sentence by sentence, by Mr. Willoughby. His attitude to the liquor traffic may be inferred from his description of strong drink as "our common enemy;" while his feelings with respect to Christian missions are portrayed in the following words:

"The work we stand in to-day is the work of goodness, the work that

excels all work in real goodness. The work we find in the land is the work that tires men and passes away ; the work of God knows no ending, and goes on ever before us. I have been trying to help all my young people to go forward in learning in schools, in things like this ; and I say that *that* town is a town of beauty where the work of God is taken up with both hands."

Interesting papers concerning all parts of the foreign field were supplied by the society's missionaries, and in most cases were read by the writers themselves. Thus, one morning was devoted to an exposition of the work in the South Seas and in Madagascar, while at a similar sitting a many-sided view of the work in India and China was submitted. In the sketches supplied there was an evident desire on the part of the missionary brethren that the friends at home should see things according to the law of true perspective and a just regard for light and shade. Frankness reigned. The results were gracious, affording ample ground for grateful retrospect and hopeful incentive, but they were not absolutely phenomenal. Speaking of the Hervey Islands, Mr. Lawrence, of Aitutaki, called attention to the fact that the inhabitants of these regions are a tropical people, and largely display the constitutional failings that usually appear where such climatic conditions exist. They are not conspicuous for moral grit, but rather show a weakness in the direction of luxurious ease and supineness of character. "Indeed," said Mr. Lawrence, "the bulk of the people show a greater aptitude for the taking *on* of Christianity than they show for the taking of it *in*." At the same time, without staying to observe that there was home as well as foreign thrust in such a confession, he knew of many native Christians who were stalwarts alike in strength of character and devotion of heart. In his view, a pressing need of the hour lay in meeting the public demand for an English education. The native mind was now on the *qui vive* for this ; and while important results had already accrued from the educational work that had been for years in course, since the greater number of the people could now read and write, and were also expert in figures, still he felt that there was a loud call, with the dawn of their second century, for a forward movement in education. Of late the Roman Catholics had come, together with the Seventh-Day Adventists and Mormons. The times were transitional, and it devolved on the London Missionary Society that, having been first in the field, they should see that the future of the people should not suffer through any unwisdom or slackness in the conduct of the campaign.

The claims of New Guinea found an able and exceedingly popular exponent in the person of the Rev. James Chalmers. Papers were not in his line, but his tongue was "as the pen of a ready writer." He spoke more frequently than any other brother from the foreign field, but not, so far as we could notice, to the disarrangement of the program, or the eclipsing of a lesser light. His words added mightily to the stimulus, power, and life of the meetings. It is not given to all to have a giant

ince, has been destroyed. The trouble began with the ill treatment of a medical missionary belonging to one of the Protestant missions. Toward the end of May the Chinese were holding the feast of *Twan-yang*. One of the foreigners here, a Protestant missionary, went very naturally to see the spectacle,* and as soon as the mob perceived him they began to shout and throw stones at him. The missionary returned to his residence followed by the mob, and as soon as they arrived at the house they broke open the door and looted the premises, the inmates barely escaping with their lives. When they had stolen everything and destroyed all they could not carry away, they burned down the house.

“On May 29th, just after mass, we received a letter warning us that all foreigners were to be attacked. On hearing this I wrote to the Viceroy, who resided only a short distance away, asking for protection, but no answer was received. On that day the residences and establishments of all the Protestant missionaries were burned and looted, after which the rioters turned their attention to the Catholic orphanage, and, seeing there was no help to be obtained from the Viceroy, I went in my chair to the *Taotai* general's *yamen* to appeal to that official for protection. When I arrived at the *yamen* they would not allow me to enter, but received me with insults and stoned me. Afterward my chair was overturned and my bearers beaten. As I was making off, a mandarin in the crowd tried to strike me with an ax, and had the blow taken effect, it would have shorn off my head. I was hurt and bruised about my body, and my head was cut. During my absence the mob destroyed the Catholic premises. It was all over so quickly that the fathers had time to save nothing but a few papers. While the work of destruction was going on the Viceroy himself passed, and called out to the mob, ‘You can pull down what you like and rob what you like, but do not burn anything, lest you should set fire to the neighbors' houses.’ During the destruction of our property the tomb of Mgr. Dufresse, one of our bishops who was decapitated by the Chinese seventy years ago, was broken into. The skeleton of the martyr was torn from its resting-place and the poor bones were carried about the streets by the mob for the purpose of further infuriating the people against us, the rioters crying, ‘See, here are the bones of some of the people the missionaries have murdered. We have just taken them from under the foreign devils' houses.’ Orphanages, churches, and all our houses were destroyed. There is not one stone left standing on another. At three A.M. on May 30th we were taken in chairs to the *yamen* of the *Wu Yang Shien* (a magistrate), where we found eighteen English and American missionaries, including ladies and children, who were all, like ourselves, poor people—beggars—without anything left to them in this world.

“Here we all remained till June 1st, when we were taken to the Prefect's *yamen*, from which I am now writing to you.”

* A mistake; no missionary went to see the spectacle.

desolated by the invader, we having to maintain a passive neutrality." The latest deliverance, however, on the subject of Madagascar, and certainly the most cheering one, was supplied on Thursday evening, September 26th, by the Rev. W. E. Cousins, who came fresh from the capital of the Hovas, and succeeded in imparting an inspiring tone to what had hitherto been a depressing subject. Mr. Cousins's creed, in respect of the future of Christian missions in Madagascar, is that we need fear no evil. He has no suspicion that the French will seek to disown treaty rights, and for himself he has faith in the loyalty and toleration of the French civil authorities. Mr. Cousins looks on the bright side. Happily there is ever a bright side to faith, even when it is darkest to sense. May the Hova Christians and their evangelical shepherds have this vision now!

Both India and China were ably represented. According to the Rev. I. H. Hacker, of Neyoor, Travancore, the self-supporting churches, which it is the aim of the missionaries to establish, are both their anxiety in the present and their hope of the future. Nearly all as yet is elementary. There is more of the spirit of the Old Testament than of the New. Historical facts are grasped, but the experimental knowledge is faint. The tendency is to trust in a round of mechanical service, to wage a social rather than a spiritual warfare. In Mr. Hacker's view this leaven infects the native pastorates. Hitherto the native pastors have been left very much to themselves—a doubtful policy. The consequence has been the perfunctory round of duty, with no serious effort to deepen the spiritual life of the churches. The need of the hour concerned the overhauling of present methods and the adoption of a more intensive and definite aim.

Four papers were read on China—North, Central, and South. In North China the foreign staff consists of 16 men, assisted by a native staff of 21 teachers. The present membership is 1000, but nowhere is there a strong native church. Mr. Bryson's testimony is that the majority of the converts may be regarded as babes in Christ, with, however, the passions of men and women. Thus far of Tientsin and neighborhood, where practically the field is boundless and the people show no hostility.

In dealing with Central China, Mr. Sparham, of Hankow, described the history of the London Missionary Society mission as "one long forward movement." God had upheld Dr. Griffith John and his companions in labor, so that they had been able both to sow and to reap abundantly. The news from Hong-Kong, in the south, was to the effect that there had grown up an admirable system of itineracy, and that the Chinese were beginning to appreciate Christianity as a moral force.

In what the Rev. R. M. Ross had to say, touching Amoy, there was much to cheer and but little to sadden. Here the Christian type is of a pronounced manly description—robust, aggressive, intrepid, and self-denying. Some thousands are now Christians, and these, with native money, have started a forward movement of their own, and are now carrying on missionary operations on the mainland in the hope eventually of

joining forces with Dr. John. Mr. Ross's speech must have made every Christian heart in the great assembly to rejoice.

Among the speakers whose long service on the field of missions lent the weight of added interest were Dr. Lockhart, the first Protestant medical missionary in China, and Dr. Muirhead, who has been nearly fifty years there. The latter spoke of the opposing forces in the Chinese Empire as threefold : Confucianism, or self-reformation ; Buddhism, or self-abnegation ; and the worship of ancestors, which may be construed as self-development or rationalism.

In bringing this rough sketch to a close, in which it has been our aim to sample rather than exhaustively chronicle the program of the convention, we should fail in chivalrous feeling did we omit altogether to note the distinguished *niche* accorded to women's work and place and sphere on the mission field. Several papers written by lady missionaries were read, tho not by their writers, and many an interesting peep was given into the home life of the heathen world. We learn, so far as the Chinese women are concerned, with how small cares and petty things the web of life is woven ; and how volatile the mind must be which can interrupt an earnest talk from curiosity to know if the foreign lady trimmed her own hat. Never probably before have the difficulties been so brought home to the English mind that hedge round the work of Christian women in heathen lands ; but as Miss Budden, of Almora, pointed out, what a boundless field is opened for European women ! In India especially all things are ready. "European women," said Miss Budden, "can lead native women anywhere, and native women teachers can go anywhere." And for the work, not only are health and strength required, but cheerfulness and love to the people also.

We have but to add that to Dr. Stalker, of Glasgow, fell the honor of preaching the sermon in which the proceedings closed, the text being, "Yet have I set My king upon My holy hill of Sion"—a sublime text and, as might have been expected, graphically handled. God speed the hour of Christ's enthronement and apocalypse on that holy hill ; yea, let that day come and let all other days pass away !

Rev. Edward Storrow also writes as follows concerning this centenary celebration :

"In the City Temple for six days, and usually three times each day, the friends of the society met to rejoice, to praise God, to receive reports of what has been accomplished, and to consider in what manner the society can in the future best fulfil the great purposes for which it exists.

"It was very impressive to gather from the presence of the missionaries and the papers read how *wide and varied* were the spheres occupied : India, China, New Guinea, Polynesia, South and Central Africa, and Madagascar—all had their representatives ; but in some of these spheres, as in India, a distance not far short of two thousand miles separated the extreme stations of Kumaon, in the north, from those of Travancore, in the South.

"The *forms of labor* carried on in these various spheres differ considerably. Direct endeavors to preach the Gospel have properly the first place, but auxiliary efforts were described, and too much stress by several speakers was laid—as we think—on the importance of increasing them.

"The *amount and variety* of work accomplished by the missionaries and their native helpers was seen to be very great. Islands in the South Seas were referred to where every vestige of heathenism has disappeared; 1100 congregations of Christians in Madagascar owe their origin to the society, and hard and formidable as the propagation of the Gospel in Africa, China, and India may be, abundant evidence was given of solid progress.

"The *spirit and tone* of the speaking and of the papers read were very admirable. Without boastfulness or hero-worship, or even a consciousness of having done aught but fulfil a great and solemn duty, missionary after missionary told of work accomplished or needing to be done.

"Their *hopefulness* was very apparent. They had an amount of faith in God and the power of the Gospel not usually possessed by ministers at home, and even those who had clear conceptions of the tremendous difficulty of combating the great superstitions of the East, showed no signs of weariness and despair. Elation often comes to the true men when so placed.

"While the society has a noble history, a record of great things accomplished, and occupies spheres of remarkable promise, it closes its centenary with not a little anxiety. Its hope to increase its income by £25,000 a year, its missionaries from about 200 to 300, and to raise a special centenary fund of £100,000 have met with but partial success. Is there not great reason to desire that evangelical beliefs and convictions, which feed and nourish the missionary enterprise, may spread rather than languish in all Protestant communities; and that there should be a deeper conviction that our greatest want is not money or machinery, but more of the mind of Christ and of the Divine Spirit? If we had these, men, money, converts could not but follow."

The following, from the society's last report, is a clear indication of its high position :

English missionaries.....	196
Female missionaries.....	65
Ordained native ministers.....	1,429
Native preachers.....	6,708
Christian schoolteachers.....	785
Bible-women.....	155
Church-members.....	94,295
Native adherents.....	408,147
Scholars, boys.....	71,562
" girls.....	55,902

Local contributions.....	£22,217 15s. 9d.
School fees.....	8,748 7 9

Total raised at mission stations..... £30,966 3s. 6d.

THE RECENT RIOTS IN CHINA AND THEIR CAUSE.

BY HENRY M. WOODS, TSING KIANG PU, CHINA.

American missionaries in China, representing the Protestant Church of all denominations, not long since sent to the United States Government a petition requesting that their treaty rights in this land be more clearly defined and established, and that steps be taken to put an end to the riots which have been occurring with increasing frequency of late years, and which have been so disastrous to missions. Hardly had this petition time to reach Washington before a melancholy proof of the necessity of such action was given by the stupendous outrages perpetrated on missions in the province of Szechwen, West China. The riots began in Chengtu, the provincial capital, on May 28th, the great Dragon Feast Day. On the three following days the four missions occupying the city, the English, the Canadian Methodist, the Northern Methodist (United States), and the Roman Catholic (French), were successively destroyed. In eight cities the riots broke out, the missions being plundered and burned, and the missionaries barely escaping with their lives.

An account of the riots is best given by the sufferers themselves. A Protestant missionary writes: "At four o'clock on the afternoon of May 29th our compounds were burned to the ground—that is, the dwellings, schools, and chapels in one, and adjoining, the hospital. From our place the rioters went to the China Inland Mission, carrying off every stick on the place. The compound where the ladies of our women's mission lived was also looted, the ladies going over the wall into a neighbor's. Next morning they began with the Methodist Mission (United States), cleaning it out completely, even to the walls and the leaves on the trees. The Catholics had five different stations, at one of which was a cathedral. All these places are utterly wiped out. All the foreigners are at the *yamen* (official residence) of one of the magistrates. The prefect of the city himself came and looked at the work of destruction going on, then got into his chair and had not gone forty yards before the rioters were at it again. Mrs. S. and Mrs. K. with four children crawled out of a hole in the hospital gate upon the street. They tried to take refuge in several houses as well as at the fort near by, but were driven off each place, one of the soldiers kicking Mrs. S. and driving them off with curses. These women, with the children, wandered about the city wall till midnight, then went to the China Inland Mission till the early morning, when the mob reached there. At present you cannot calculate the harm done to the mission work, to say nothing of the monetary loss."

This statement is well supplemented by the account of the Roman Catholic bishop, Mgr. Dumand, who says: "Now the hatred of the Viceroy ought to be satisfied. He has let the mob loose against us, and everything we possessed in this city, and, for all I know, throughout the prov-

ince, has been destroyed. The trouble began with the ill treatment of a medical missionary belonging to one of the Protestant missions. Toward the end of May the Chinese were holding the feast of *Twan-yang*. One of the foreigners here, a Protestant missionary, went very naturally to see the spectacle,* and as soon as the mob perceived him they began to shout and throw stones at him. The missionary returned to his residence followed by the mob, and as soon as they arrived at the house they broke open the door and looted the premises, the inmates barely escaping with their lives. When they had stolen everything and destroyed all they could not carry away, they burned down the house.

"On May 29th, just after mass, we received a letter warning us that all foreigners were to be attacked. On hearing this I wrote to the Viceroy, who resided only a short distance away, asking for protection, but no answer was received. On that day the residences and establishments of all the Protestant missionaries were burned and looted, after which the rioters turned their attention to the Catholic orphanage, and, seeing there was no help to be obtained from the Viceroy, I went in my chair to the Taotai general's *yamen* to appeal to that official for protection. When I arrived at the *yamen* they would not allow me to enter, but received me with insults and stoned me. Afterward my chair was overturned and my bearers beaten. As I was making off, a mandarin in the crowd tried to strike me with an ax, and had the blow taken effect, it would have shown off my head. I was hurt and bruised about my body, and my head was cut. During my absence the mob destroyed the Catholic premises. It was all over so quickly that the fathers had time to save nothing but a few papers. While the work of destruction was going on the Viceroy himself passed and called out to the mob, 'You can pull down what you like and rob what you like, but do not burn anything, lest you should set fire to the neighbors' houses.' During the destruction of our property the tomb of Mgr. Dufresse, one of our bishops who was decapitated by the Chinese seventy years ago, was broken into. The skeleton of the martyr was torn from its resting-place and the poor bones were carried about the streets by the mob for the purpose of further infuriating the people against us, the rioters crying, 'See, here are the bones of some of the people the missionaries have murdered. We have just taken them from under the foreign devils' houses.' Orphanages, churches, and all our houses were destroyed. There is not one stone left standing on another. At three A.M. on May 30th we were taken in chairs to the *yamen* of the Wha Yag Shien (a magistrate), where we found eighteen English and American missionaries, including ladies and children, who were all, like ourselves, poor people—beggars—without anything left to them in this world.

"Here we all remained till June 1st, when we were taken to the Prefect's *yamen*, from which I am now writing to you."

* A mistake; no missionary went to see the spectacle.

Such is an account of the actual occurrences of the riots. The Western reader lays down his paper in perplexity, and asks : " What can be the cause of such fierce outbreaks ; who is responsible for them ? "

Let us try to find the answer.

In doing so, first hear the Chinese version of the matter—what they allege the cause of the riots to be. Let the Chinese state their own case. The Viceroy, the chief official of the Szechwen province, in a dispatch of June 22d to the Viceroy of Chihli province, in which Peking is situated, gives as his official account the following : " There was a *whay* (an idol procession) on the streets of Chengtu, and a foreigner got into the crowd, who hustled him about. Finding himself hustled, he used his stick ; whereupon he was attacked by the mob, and took to flight. He got into his house, fastened the door, and, taking a gun, fired on the mob, who had surrounded the house, killing two persons. Then the crowd gutted and burned the building, the foreign residents escaping to the *yamen*. Inside the foreign houses the people found two Chinese children kept in a cage of some kind. They were in a state of suspended animation. These children were taken to the *yamen* and skillful Chinese doctors were then called in, who, on examining them, found some kind of black drug introduced into their nostrils, which was the cause of their insensibility. By the use of remedies the doctors restored them to consciousness, when the children related how they had been kidnapped by the foreigners, who administered the drug, and they knew no more. Upon this dreadful crime being brought to light by an open examination in a Chinese court of law, the people were fired with indignation, and the disturbances were spreading in all directions, much to the grief of the Viceroy, who was powerless to control the disorder."

The substance of this statement is at once recognized by any one conversant with Chinese affairs as the old threadbare plea which Chinese officials have used for the past twenty-five years or more in explaining anti-Christian riots. Their defence is : that the riots are the work of ignorant, irresponsible people, the " stupid masses ; " that they are sudden, violent outbreaks which no one could foresee ; that the cause is the rumors, the charges against missionaries of committing secret outrageous crimes ; that the officials cannot control the people, and are powerless to prevent the riots. In a word, the Chinese are not to blame for the riots ; the fault is wholly with the foreigner. In one important respect the statement of the Viceroy differs from any the writer has ever seen before. Usually the officials, in explaining the origin of the riots, say that the people *believed* the missionaries were guilty of such crimes, but that afterward it was found that the charges were not sustained. In this statement the Viceroy is very bold. He actually states these things as facts : that the missionaries were guilty of the alleged crimes. He states as facts that the missionary began the riots by striking with his cane, by firing into the crowd and killing two men, and that an examination of his house showed that he

had kidnapped and drugged children in order to commit vile crimes. These things were proved in a Chinese court of law, and therefore the people could not be restrained !

It is hardly necessary to say that the whole statement is an outrageous falsehood, a horrible calumny intended to justify the riots before the Chinese nation and poison the minds of thousands against the Gospel for years to come. It is simply the case of *Æsop's* wolf against the lamb. Every foreigner in China, merchant as well as missionary, knows that the riots are not the work of the common people. The people are either friendly or indifferent—they are not of themselves hostile. The authors of the riots are the officials themselves, who stir the people up as the priests and scribes and Pharisees did the people in Christ's day ; the people are the dupe, the tool of the officials. A close scrutiny of the riots reveals the fact that there is always a preconcerted plan—the riot is worked up. The rumors and charges against missionaries are really the pretext, the occasion of the outbreaks ; the true cause is the bitter hatred of the Chinese officials toward foreigners and their increasing anti-foreign propaganda. Whenever missions seem too successful or foreign influence too aggressive, the officials and literati collect the band of ruffians, such as are found in every large city, by the offer of plunder and promise of immunity from punishment, and their grewsome work is easily done. As to the plea that officials are unable to restrain the people, the experiences of the past eight months in China during the war with Japan prove exactly the opposite to be the fact. Under the most trying circumstances the officials all over China have been able to preserve order and to protect missionaries, because they knew the salvation of the empire depended on it. The only exceptions have been in the case of wandering bands of soldiers, and from these the Chinese people have suffered more than the missionaries. That the Szechwen riots were the work of the officials is proven by the statements of the sufferers already quoted. The Viceroy and other officials refused protection—nay more, they actually encouraged the mob in the work of destruction. At the time the riots were at their height the highest police official of Chengtu issued a proclamation stating that he had proof the foreigners were guilty of the horrible crimes alleged against them.

Here, then, is the true cause of the riots—the incendiary publications of the officials, charging missionaries with vile crimes, the motive being to drive out Christianity and Western civilization from China. The officials see that Christianity, with its attendant benefits, must revolutionize the empire sooner or later, and, above all, that it will put an end to mandarinism and “squeezing”—that system of speculation by which the influential grow rich at the expense of the people.

What is the remedy for the riots ? Our government can do much by holding the Chinese Government responsible for the acts of its officials, and by insisting that an end must be put to this whole sale system of slander by the officials. A mere indemnity for the destruction of property does

not touch the root of the evil. A strict investigation should be held, and guilty officials should be punished for inciting riot by false accusation. Moreover, special attention should be called to the province of Hunan. Here is the center of anti-foreign agitation. Hunan is like an ulcer, virulent with slander; it poisons, and has been poisoning for years, the whole body politic. Open and cleanse that ulcer, and the root of the matter has been reached. If the Chinese Government is sincere in its professions, and desires to stop these slanders and riots, it has an excellent opportunity to show its earnestness. Let it open up Hunan to foreign intercourse, and stop the slanderous publications there. It is to be hoped our government will request this.

Meanwhile, let us work and pray with the greater energy, believing that these disturbances are but the "overturnings" which precede the triumph of Him whose right it is to rule. "Fear not, little flock; it is the Father's good pleasure to give you the kingdom."

THE MOUNTAIN WHITES OF THE SOUTH.*

BY REV. J. T. WILDS, NEW YORK.

Exaggerated statements regarding a people or a work, whether to their credit or discredit, and the citation of extreme cases of destitution and degradation as representative of the condition of a whole district, always do injury to a cause.

A long acquaintance with the mountain whites of Eastern Tennessee and Western North Carolina caused me to read with peculiar interest the report of Mrs. Davis's address on the Mountain Whites. It is interesting and touching; it shows a zeal for souls that is highly commendable; and yet my experience among these people causes me to feel indignation and regret at what I regard a great misrepresentation of facts. Mrs. Davis has either been misinformed, or her experience is unique. Seventy-five years ago many of the statements might have been true, and many of her anecdotes were told many years ago in connection with other persons and places. Some of the keenest minds and sharpest wits I ever met I have found in those mountain cabins; they are forever hoodwinking strangers, and commenting among themselves upon the ignoramuses who come from the cities ready to believe everything they hear. I once asked a hunter if he knew of any muskumps in the mountains. He said, "No, he had not heard of the varments." I informed him that I had seen the tracks of

* We have received many communications from various sources (among them Rev. Geo. W. Butler, D.D., of Roane College, Tennessee), taking exception to the article upon the "Mountain Whites" which appeared in our June issue (p. 422). Mrs. Davis says that she emphatically repeats her former statements, and that the half has not been told. In fairness, however, we give some communications which have come to hand taking another view of the situation.

one across the river, and had also seen one that morning climbing the mountain. Away he rushed, saying, "I'll bag him;" but turning around, by the movement of his hand he let me know that of the two fools, I was the bigger.

The stories of Bible texts and ignorance of Divine truth are handed down like college yarns from generation to generation, and I believe are for the most part drawn from a fertile imagination.

I have whipped the streams of these mountains for trout for many years, have spent much time among the people, visiting their schools and churches, hearing their preachers and teachers, and I have been impressed with the great advancement made during the past few years. I have met scores of preachers and teachers, and have not yet found one after the type which Mrs. Davis describes. Schools are needed, better teachers are needed—that is true of New York; but these people are not destitute of schools. There are few districts without the school-house; and I have yet to find one "with the primitive floor of native earth." I visited a school in the summer of 1894 which was attended by about sixty pupils. Some of the scholars walked about four miles, for each district has but one school. The teacher was gentlemanly, bright, and Christian in all he did. He showed a love for souls, and was a consecrated servant. Few teachers in the city of New York have a more gentle manner or are more unselfish in their work. I attended the Sabbath-school and overheard most of the instruction; for a time I was in a Bible class of men; all except one could read, and that one sent all of his children to school. I had the pleasure of preaching that day to more than three hundred men and women. They sang out of books, they read out of their Bibles. I never stood before a people more interesting, more reverent, or more thoughtful. My heart grows warm for them as I write. I lodged in some of their homes, talked with them by the way, and could see nothing of the degradation and illiteracy of which Mrs. Davis spoke. I should, I think, have heard of "crimes committed by them" which would "put to blush enormities committed in the worst districts of our great cities," for I have traveled and sojourned in all parts of these mountain districts, but they did not come to my knowledge. "Their ignorance is deplorable," says Mrs. Davis. Of course it is; but it is more deplorable to represent a whole people as not knowing Jesus and as calling Him "that Mister you be a talkin' about." I doubt if there is one in those mountains who has not heard something of Jesus as the Son of God. The mountain whites are a great many things, but they are not fools. Sensational statements never sent a worker into a field and kept him there. I have labored day and night on the East Side of New York for ten years. I knew a home of sad destitution. Two children were in the last stages of consumption. When I called I asked if I might pray for the dying daughter, and the mother said: "No, He is a fiend; don't talk to me about Him." I pleaded and pleaded, and at last she consented if I would not mention the

name of God. She sat upright in defiance; the dying girl gritted her teeth when I prayed. When I arose the older daughter went with me to the door, clenched her fist, and said, "I want to die, so that I can shake my fist in God's face and call Him a monster." (She afterward called Him her dear heavenly Father, and became a teacher in my Sabbath-school.) I know a home where there is bestial living. Ten are huddled together in two small rooms. They work day and night, and earn a pittance. These are facts, but how much truth would there be in them if I cited them as showing the general condition of the people, instead of as isolated cases?

The truth is, that some of the sweetest, purest, truest men and women, the shrewdest mechanics, the kindest housewives, the tenderest mothers I ever met live in these tenements. I could lead you into scores of homes where you would find the highest grade of gentility and the truest Christianity. I could, of course, show you ignorance and vice, and tell you of crime and woe; but there is something else—there always has been something else, and always will be—and that something else is not by any means so rare as one might judge from many reports.

What God's people want is to see both sides of a case, and not to hear or read a one-sided description of a people, and to be allowed to infer that isolated cases represent the whole.

Rev. J. H. Polhemus, working under the Presbyterian Board, also writes from Swannanoa, N. C.: "The article on 'The Mountain Whites of America' is so extravagant in statement that I cannot but inform you of the feeling that it has excited among the workers here. *Almost every statement* made is or may be only true of the *most exceptional cases*; and to state them as facts about these mountain people as a whole is untrue and unjust. The whole is an extravagance which we fear will do more harm than good. Such statements getting among this people would antagonize them toward the schools and missionaries (that has resulted very seriously already from another like article).

"I have been but nine months as a missionary among this people, but to me and to others much longer in this work that address is *not* the kind of presentation of this work which gives an intelligent or true idea of the people in which many churches are now deeply interested."

"Jewish women are considered to have but slight religious responsibility, as their knowledge of the law is small," writes Rev. G. M. Mackie, of Beirut; "but they bring devotional meaning into household life that more enlightened people might well repeat. When sending a batch of dough to the public oven, the poor Jewish woman plucks off a small piece of dough and puts it on top. It is her tithe, an offering to the Lord from her substance, and is thrown into the fire; so when the baked bread is brought home it is sanctified—a gift from God."

II.—INTERNATIONAL DEPARTMENT.

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

The Great Evangelistic Development in North India, 1888-93.

[J. T. G.]

The India social organization is peculiar. Partly from religious causes, partly from successive waves of immigration, and partly from a highly artificial economic division of labor, there exist great class divisions of society. The social league rests on caste, which has its roots deep down in race elements. The Brahmins are the "twice born" highest caste. The civil and military rulers are the Kshatriyas; the class who till and trade are the Vaishyas. Artisans and day-laborers are Sudras. Below these are the out-caste, with non-Arya blood current in their veins. Religiously all the four castes are of Divine origin, tho with degrees of dignity. These castes are subdivided into hundreds of other castes. In the course of time it has come to pass that the out-castes have fallen into social class divisions among themselves, the classification for the most part following the lines of division of labor, such as chumars or leather-workers, mahters or sweepers, and so forth. As they are survivals of the most primitive races who immigrated from Central Asia into India, they are sometimes spoken of as "aboriginal tribes," tho that term is somewhat more comprehensive, including whole tribes which are absolutely segregated from the Hindu community and some separated from all influences of Hinduism, either social or religious. In Bengal this general segment of population is spoken of as Nama-Sudra, or below the Sudra, the term Sudra being that of the lowest class recognized as a component part of the Hindu social order. In the Bombay Census Report of 1882 they were cataloged as "Depressed Classes," and a not wholly inapplicable designation might be the Submerged Sixth of In-

dia's population. They are in a sense serfs—in some cases, however, being quite independent, in others occupying a position of mild slavery. For centuries they have been one and all subordinated directly or indirectly to the great social system of the Hindus, and politically have exerted no power. They are not Hindus, yet are sometimes spoken of as such, though their religious teachers and their gods are wholly outside the Brahmanic system.

They are found in all parts of India as individuals, in small communities in wards of towns and villages, or in separated districts. In North India and in the Nerbudda Valley they follow various occupations, as farmers, weavers, shoemakers, village watchmen, day-laborers, coolies, or personal servants to richer Hindus and Europeans. The English Government has released them from all technical legal relations which could imply a condition of depression, but, by usage of centuries, they are still a submerged community. Many of these are slowly awakening to the recognition of their altered relation, and gradually asserting their independence, exhibiting a disposition to advance their culture and condition. They have never been educated, and are as a whole positively illiterate, few of them having learned to read or write.

Sir William Hunter estimates them as numbering 50,000,000. As the British Government opens to them, in common with every other subject of the empire, all avenues, and they are not hampered as others with pride and traditions, if they should, as they have already done in a small way, make a general use of these opportunities, India would in a sense be turned "bottom side up." Sir William Hunter says, "Within the next fifty years these 50,000,000 of human beings will incorporate themselves into one or the other of the higher faiths

about them," and adds, "speaking humanly, it rests with Christian missionaries in India whether a great proportion of these 50,000,000 shall accept Christianity, Hinduism, or Islam." It is among these non-caste peoples that Muhammadanism has made advance in Bengal, and from them come the followers of Kabir and Nanak in northern India. They are, in many portions of the country, accessible to Christian influences. The great revivals in the Telugu and other missions in southern India were among such non-caste peoples.

Very soon after the Methodist Mission was begun in Moradabad, several persons came to the missionary there, delegated by their people to secure a Christian teacher to instruct them in Christianity, of which they had heard something at a religious fair. These people lived about twenty miles from Moradabad city. A teacher was sent. Later a religious teacher among the chumars (leather-dressers), who had been converted in the Church of England mission beyond the Ganges, was employed to teach these old disciples of his in Christianity. As a few lads learned to read they were sent to Moradabad for further instruction, and soon there were 50 of the chumar boys there, being trained, as the sequel proved, for Christian leadership among their own people.

Very early in the history of the mission another low-caste people in the Budaon district moved in the same direction. As early as 1879 the Bairagis as a body seemed ready to turn to Christianity, but being a priestly class, they would lose their means of support, and they could not see what to do. The sweeper caste, however, continued to turn to this new way, and were rising in the social scale. Men who ten years before dared not enter the presence of the zemindar (land-owner) were now cordially invited in; four converted sweepers became themselves landed proprietors.

In 1880 a number of the sweeper

caste were baptized at Aonla, who bravely withstood the persecution which followed this act. The police treated them as thieves and arrested them whenever any theft occurred, no matter by whom committed, confining them, beating them, and sometimes burning their houses. At Bilsa, the chumars of four localities gave excellent attention to the Word. In Budaon they sent their children to the schools. The Bairagis and Thakurs followed more slowly, and Christian sweepers began separating from their unbaptized relatives. There were now Christians in 16 villages about Krakala.

In 1881 tokens of very extended movements of entire castes toward Christianity were observed, where some of the members of the circle had already become Christians. This meant much when it was intimated that there were 500,000 chumars in the Rohilkund district alone. The missionaries became confident that faithful pursuit of the lines on which they had thus far conducted their work would result in the course of a few years of many thousands turning to the Christian religion. Another illustration of the variety of these non-caste communities is furnished in the report of an outlying district of Shahjehanpore in 1886, known as followers of Rae Dass, an ancient bard or prince. These were not idolaters; no idol or temple was found among them; all belief in devatas (gods) was rejected. They made no pilgrimage to sacred shrines. Their worship consisted in gathering round the village fire and singing bhajans (native hymns with native tunes), accompanied by a simple stringed instrument in honor of Parmeshwar (the Supreme Being). These were free from the sensuous doggerel common to native songs. This people were not generally easy to influence, but they consented to become disciples of Jesus Christ.

This work in the north Gonda district under Rev. Samuel Knowles was among the Tharu peoples, a remnant of the aboriginal race-wave at the foot of

the Himalaya mountains north of Lucknow. These people were not learned enough to institute any literary comparisons between the several religions of the country, but they quite understood themselves. They gave as among the reasons that controlled them such as these: 1. "We are saved from idol-worship and many of its customs, which we know are bad." 2. "This religion worships God, and we find a Savior of men here." 3. "Those of us who have become Christian have been benefited and elevated in every way." The greater development of this work, dating from 1868, rested on the foundation of thirty years of careful and gradual growth. The larger number of converts in the mission were from this class from the beginning. Dr. Parker, at the Decennial Missionary Conference in Bombay, 1893, gave the following statistics of the growth of this work: In 1859 there were 2 native preachers, 5 communicants, 8 Christian boys in the schools, and no baptisms. In 1868 there were 30 native preachers, 665 communicants, 297 Christian boys, and 168 Christian girls in school, and 187 were baptized that year. In 1878 there were 73 native preachers, 2526 communicants, 424 Christian boys and 715 Christian girls in school, and 787 baptisms that year. In 1888 there were 168 native preachers, 7944 communicants, 2027 Christian boys and 1327 Christian girls in school, and 1958 baptisms that year, with some 400 Christian teachers in the school. By this date many of the children in the schools had been converted, and a very general interest was taken in the Christian religion. The work extended outside the boundaries of the conference until there were now some 500 villages in which native Christians resided and some 200 centers of work, with schools, pastors, and more than 3000 Christian children. It was not surprising that with a spiritual baptism there should develop in this section an active evangelistic "forward movement" of the native church. Yet Bishop Thoburn declared that the statistical returns of

1888 "surprised and even startled some of the missionaries who were engaged in this work, as it then became evident that a steady movement had set in, and that not only more converts had been baptized during the previous year than ever before, but that the number of inquirers had more than doubled." Dr. Parker, at the Decennial Conference, 1893, alluded to, made the following statements: "At the end of 1891 they had 261 native preachers licensed as preachers, and 386 preachers of a lower grade, not regularly licensed; 736 Christian teachers, 600 schools for Christians and inquirers, with 10,261 Christian young people and children, and at least 5000 children of inquirers in these schools, making 15,000 children of inquirers in these schools on the side of Christianity. The number of regularly received members in the church was 9487, with 16,913 baptized probationers and many thousands of inquirers. They had also 1164 Sunday-schools in which were 45,531 pupils, and they counted a Christian community of 36,055 living in more than a thousand towns and villages. During 1891, and again in 1892, over 17,000 persons, including children, were admitted to baptism."

Beyond the original mission boundaries these people were settled in more than a thousand villages, mainly up along the Ganges and Jumna rivers, from Allahabad to Delhi. The great centers of the work in this section in 1893 were Meerut, Aligarh, Muttra, Kasganj, Bulandshahr, and Aligarh. These people may have had more or less thought of their worldly advantage in turning to Christianity, but surely they were a part of the "noble army" who suffered the "loss of all things" for Christ's sake. Here were those who had gone to prison under false accusations, persecuted for righteousness' sake, some even beaten with many stripes; parents lost children and children parents; husbands lost wives and wives husbands; cultivators were burned out of their fields; policemen, upon becoming Christians, lost their posi-

tions, and village watchmen their hereditary employment. Dr. J. E. Scott said that he saw one man killed outright, and five Christian villagers, with the blood streaming down their faces, beaten out of sheer religious animosity. But they continued to increase, and many rose rapidly. The head-master of the Moradabad high-school was from this non-caste community, as were some of the leading graduates of the theological seminary; men who but a few years before were driving conservatory carts or sweeping streets were now acceptable preachers.

The mission was in less danger of misplaced confidence in this movement because they had carefully trained the generation of native Christians on whom this movement had its foundation. As early as 1881 the mission recognized that as the work progressed among these oppressed people in Bijnour, Moradabad, and Budaon districts, there was an increasing demand for schools of a primary grade among them. The people themselves were asking for these schools. Dr. Parker, presiding elder of Rohilkund district, thought schools could be established for necessary primary instruction at a cost of \$36 each, and that \$100,000 would sustain a good central high-school and 100 primary schools, from which the most promising pupils could be selected and transferred for further instruction; or that 100 primary schools could be established if some one would give \$3600 a year for this purpose.

Rev. J. F. Goucher, D.D., of Baltimore, responded to this opportunity, and initiated what were soon known as the "Goucher schools." These were primary schools supported by Dr. Goucher's contributions which he generously continued till they were established in many villages widely distributed over the mission territory. Mr. Frey, of Baltimore, joined Dr. Goucher in this movement in Lucknow and other districts in Oudh, and at his death endowed 17 scholarships in the Bareilly Theological Seminary to train preachers from

and for these multitudes thus turning to Christ. The Goucher and Frey schools are mentioned through all the reports of the work from 1888-93.

Still another feature of this careful supervision was the selection as teachers in these schools of men competent to be pastors to their people. Thus originated a growing and important class of pastor-teachers.

When Bishop Thoburn arrived in America in 1890 to endeavor to secure relief from the financial emergency of the press in Calcutta, he found awaiting him an invitation to attend Mr. Moody's summer meetings at Northfield, Mass. He accepted the call, and stated the nature of this work and its obstacles, and referred to what they might do if they had sufficient money to employ a number of these pastor-teachers. At the close of the address Mr. Moody sprang to his feet with the proposal that they help that work, and in a few minutes \$3000 was pledged for the support of 100 of these pastor-teachers. Bishop Thoburn said the effect of this on the native Christian community in India was to incite them to greater effort. Converts multiplied and inquirers came forward, until in 1891 they were baptizing 50 a day. These little schools were the center where the teacher was often the class-leader and really the pastor, and sometimes also the evangelist. There was nothing new in any part of these methods, as they were only an extension of a plan of work adopted from the beginning. This work was subjected to severe analysis and open criticism. Many supposed these people would turn away from Christianity as readily and as rapidly as they had turned toward it. "Quick baptisms" were thought only to mean baptized heathen. The answer to all this was ready to hand. These were people of a second generation of Christian instruction. Christian schools, Sunday-schools, and gospel instruction had been maintained for thirty years. They were in most cases, at least partly, instructed as to what Christianity was; and there

was a large class among them who had been educated in the mission schools, and were sufficiently advanced to become teachers for others. In this sense the work was not a precipitous one. There had been gradual preparation, and it was only the external manifestation that was at first so sudden and so extended. This extended to others not thus trained or instructed, and the missionaries grew more cautious, limiting the baptisms to their capacity to place the neophytes under competent instructors. Another criticism made was that the turning of these low-caste people to Christianity in such numbers would prejudice the higher caste people against becoming Christians; but the missionaries were again prompt with their reply, that by far the larger number of baptisms among these upper classes had occurred where this movement of the lower classes was greatest.

Besides the regular school training there were held among all the workers a practical literary and theological school once in three months, at what the denomination knows as "Quarterly Meetings." All newly admitted workers, licensed and unlicensed, women as well as men, were obliged to pursue a regularly graded and prescribed order of studies, and to undergo an examination in these annually. These exercises were public and attended by hundreds of Christians besides these workers, who thus gained intelligent apprehension of the Christian religion and were enabled to sympathize with the acquisitions and powers of their teachers. The young people were trained in all the activities and intelligent drill of the Epworth League or Christian Endeavor societies. A vast literature was issued from the Methodist press prepared expressly to meet the demands of this rapidly growing community of Christians. It may be doubted if a mass of converts ever sought Christianity under a more intelligent and careful course of training. By 1893 there were not less than 3660 agents at work in the India mission-field of this denomination, less than 300

of whom were foreign to the soil. For thirty-five years the careful and intelligent education of the masses now moving toward the mission had been under the systematic training and development of this society. In 1893 the schools numbered 3361, with 136,106 pupils under 4034 teachers. These were graded from the rudest village school thro many grades up to the entrance requirements of the Calcutta University, and the most thorough theological seminary standards. The contributions to the benevolent societies beyond themselves, reached nearly \$2000 per annum, and for the support of their pastors they raised over \$70,000.

There are no signs of a check to this development save as prudence demands that the accessions by baptism shall be restricted to the ability to furnish religious instruction and guidance.

A Message to the Churches of America from Missionaries in Japan.

At a recent informal conference of about thirty Presbyterian and Reformed missionaries in Japan, it was decided to send the following communication to the Church papers in America. The feeling that a statement of this nature has become necessary is affirmed by them to be shared by many other missionaries in their own and sister denominations. The action comes to us duly certified by one of the "thirty," a long time known to us and greatly honored by us, from Tokyo, under date October 7th, 1895. [J. T. G.]

During the past year there have appeared in leading religious periodicals statements and opinions from certain of our brethren who have retired from missionary work in Japan, which are calculated not only to raise the hopes of the friends of Christian work in this country to a degree unwarranted by the facts, but also to prove a serious obstacle to the work itself. The Japanese Church is represented as having reached an advanced stage of development, its earliest converts having been young

men, patriots and scholars fit to lead their countrymen, its present membership coming largely from the higher walks of life, and including judges, editors, authors, orators, also men able to maintain a high position in the Diet and even in the Imperial Ministry. The Japanese are said to lead in schools, in churches, in ecclesiastical bodies; the Church as a whole is said to resent the direction and guidance of the foreigner, and self-supporting, self-governing, and self-propagating individual churches are reckoned by scores. In short, Christianity is represented as having been born under the most favorable auspices, passed through a golden youth with ever-growing spiritual, moral, intellectual, financial, and numerical strength, and as having already attained to full maturity of Christian life and thought, and hence as being in a position in which, while gratefully acknowledging the work done by missionaries in former years, it may now rightfully demand a readjustment of mission forces—whatever that may mean.

Further, it has been stated in effect that the intellectual tone of the nation is so high that an address suitable to an audience of Japanese would need to be simplified to come within the comprehension of an audience in America.

Regretting the issue forced upon us by the repeated appearance in the public press of these and similar opinions, we feel that a statement of the condition of mission and church work from the *field* is imperative. Silence would only support and confirm what we know to be error.

It is true that two of the branches of the Christian Church in this country—the only two—have been so organized as to possess each its own native councils or church courts. In those that are *episcopal* in government the missionaries are but cautiously calling their native brethren to such responsibility, and the prospect of essentially native convocations or conferences as well as of native bishops lies far in the future. In these

not unimportant ecclesiastical bodies the Japanese neither take the lead in school or church, nor do they resent the direction and guidance of the foreigner.

Among the early converts of all the churches were bright young men, educated and, for the most part, supported in mission schools. As to their fitness to lead, it is significant that the form of government which offered the most unrestricted opportunity for the exercise of such ability—namely, the Congregational—has suffered most severely from their leadership. The history of the progress of Christianity in Japan has been marked by the wrecked faith and wandering steps of some of these enthusiastic and immature “leaders,” and by their attempted guidance of the multitude into untried and dangerous paths. The youth and precocity of such early converts should have protected them from responsibility; but, on the contrary, the records of the organization of one of the first of our Presbyterian churches contain the names of two youths eighteen and twenty years of age, as *elders*!

There is said to be a Protestant church-membership now of more than thirty thousand. It must be understood, however, that this number includes not only baptized children, but also adults who are reported as “traveling” or of “residence unknown,” “many” who are “weak and sickly,” and some who have fallen into a sleep resembling spiritual death; and also the self-righteous brother who sits at home declaiming against a “hireling ministry,” disdaining instruction, and denying to the ordinances of the Church any helpful influence. *Thus the numerical strength of the Church as an aggressive power must be reckoned far below the total usually quoted.*

It is true that Christianity counts among its influences some honored and honorable names; but it is also true now, as of old, that “not many mighty, not many noble are called.” The Church obtains its adherents chiefly from the middle and higher middle

classes ; but these are men and women of all occupations and of varying degrees of intellectual attainment. There are those who may claim to be scholars ; there are many who have received only the ordinary elementary education, and there are not a few who can neither read nor write. A member of the Diet may occasionally be found who is also an active Christian, ready to preach a sermon when one is needed ; but there are other Christians in political life who will quite as readily hold a political meeting on the Lord's day, and there are editors and orators who eagerly grasp at every new form of Western "liberal" thought, which they pour out, crude and undigested, for the bewilderment of their less "advanced" brethren. Christian orators and editors have spoken and written against the keeping of the Sabbath, the value of prayer, the necessity for formulated religious beliefs, and quite recently the Christian idea of monogamous marriage has been lightly spoken of. Since the *hishon* was to be the husband of one wife, it follows by implication that in the early Christian Church plurality of wives was not unknown, and therefore too much strictness along this line toward the young Japanese Church is to be deprecated.

With regard to the assumed intellectual superiority of the Japanese people, we find the following in an address delivered at the last Inter-Seminary Missionary Alliance Convention, as reported in the *Union Seminary Magazine* of the Southern Presbyterian Church : "I am often asked, 'Can you use in the United States the discourses prepared for the Japanese?' and my reply is 'Yes, after simplifying them.'* Our congregations at home on Sundays are somewhat impatient of careful and adequate discussion ; but among educated Asiatics one may venture pretty far and find a somewhat receptive hearing."

The common school is an institution of modern advanced Japan, and has been

in the country but little more than a decade. Before its introduction the *samurai* (higher middle) class was known as the literary as well as military part of the nation. Below this rank there was virtually no education, while within it there were many who could not be regarded as either educated or intellectual. God in His providence has done great things for Japan ; but He has wrought no miracle here of spontaneous intellectual development. The Japanese and European languages are well enough known to serve as media for the revelation of this wonderful intellectual ability if it existed ; but the world yet waits for the Japanese poet, philosopher, scholar, or theologian who shall startle it into admiration either of his power of conception or strength of reasoning.

Christian ministers and evangelists are usually of the higher middle class, but with a moderate representation from among *heimin* or ordinary men. In education they range from the fortunate graduate of an American college and seminary to him who can boast of but very ordinary attainments in native secular learning plus four years' training in a seminary in Japan. Whatever of mental stimulus he who studies abroad may be able to secure in the "less intellectual" atmosphere of the West, there is but little question that he comes back to his native land handicapped for his conflict with the powers of darkness. To quote from a Japanese who writes from personal experience of seminary life abroad, as well as from observation : "Many a case do I know of my own countrymen who have adapted themselves to Occidental ways of life and thought during such trainings, and come home as a stranger to readapt himself to his former surroundings with the utmost difficulty. Boiled rice and smashed beans do not now afford him all the nutriment his newly adapted system requires, and sittings upon hard straw mats cause *synovitis* and other troubles of his lower limbs. His throat suffers because na-

* Italics as found in the quotation.

tive churches have no steam-heaters to take off chill from the air, and his head rings because the ventilation is poor. The least he needs is greatest in the eyes of his people. He loses flesh, and with flesh spirit. Preaching becomes unbearable. To some other occupation he betakes himself, and others harder than he take his place. Struggle for existence is too much for him. Then his thought—how incompatible it, too, has become with that of his countrymen! He denounces Humeism and Theodore Parker-ism; but Hume and Parker have no existence in the minds of the people to whom he is preaching. The Downfall of the Roman Empire and the persecutions of Bloody Mary sound as "wind to a horse's ear," as we term all incomprehensibilities. He proves biblical truths by the Bible; but the Bible is no more to these people than some sooty parchments of idle antiquarians. His sermons fly over their heads and vanish into the air. He is disappointed with his hearers, and his hearers with him. Dissatisfaction, grumbling, resignation, separation.

From the above it will be seen that, viewed at close range, even through native eyes, the Church in Japan is by no means so intellectual as it evidently appears to our sanguine brethren across the sea.

One other important test of the ability of the Church in Japan to undertake the great work of evangelizing the Japanese millions who are as yet worshipers of graven images, or whose lives are influenced by "the non-religiosity of Chinese moralists," to quote a native writer, or who are utterly indifferent to their souls' welfare either in "the life that now is or in that which is to come," is how far its faith and zeal may be counted on to bear the financial burdens inevitably connected with such work. Churches that are really self-supporting are very few. One denomination in its published reports claims thirty-nine "so classed," meaning those that are not aided from

the *mission treasury*; other denominations report but four or five; others, again, not even so many as this. Reference may be made in this connection to statements frequently seen in American papers to the effect that Japanese Christians are about to engage in foreign mission work. It may serve to throw some light on this subject that a recent address from America to the Synod of the Presbyterian Church ("Church of Christ in Japan"), recommending it to consider and urge the early attainment of self-support in its churches, was met with the refusal to do anything special in the matter at the same meeting in which the synod decided to impose upon the churches a budget of three thousand yen for home and foreign missions. We would place no obstacle in the way of any worthy effort on the part of our Japanese brethren. On the contrary, we heartily commend the zeal for missions manifested by them; but the fact remains that they are leaving the financial burdens of the established church to be largely borne by Christians in the West, while thus devising liberal things for others. It is in faithfulness to their best interests, as well as to the interests of truth, that we call attention to this somewhat incongruous state of affairs. A healthier comprehension of duty cannot fail to be developing in its effect upon the individual Christian and the churches; but this can never be attained so long as they are encouraged to regard themselves as having a status, ecclesiastically and potentially, which as yet they have not.

The magnitude of the work of evangelizing Japan is seriously underrated by those who regard the Japanese Church as already sufficient for it, and we believe that we could not do this Church a greater unkindness, or prove more faithless to the cause of our Master, than by holding our peace while the theory of the Church's sufficiency, notwithstanding the tremendous odds of heathenism that are still and must long continue to be against it, is circu-

lating and apparently gaining ground in America, to the natural end of a diminishing missionary force and of the financial aid which accompanies it.

Emphasis should be laid also on the fact that the Christians of Japan are not yet old in the faith. The past few years have been years of especial trial to those interested in the propagation of a pure Gospel, and to the yet undeveloped thinkers along theological and other kindred lines among the better educated of the Christians. The various forms of "liberal Christianity" have been urged upon the attention of the latter by word, book, pamphlet, and newspaper. Besides this, the disintegrating teachings of Plymouth Brethren have made no small inroads upon the membership of the churches, and disturbed and unsettled many where no actual defection resulted.

From the foregoing it will be seen that the Church in Japan is not sufficiently strong numerically, financially, intellectually, or spiritually for the burdens which the unwisdom of certain of its friends would lay upon it, and we heartily commend to the consideration of all lovers of our Lord who are interested in the advancement of His kingdom in this interesting country the following resolutions, passed by the International Missionary Union at Clifton Springs, N. Y., June 12th, 1895, and also that which obtained the approval of upward of one hundred missionaries who met in an interdenominational conference a few weeks since in Karuizawa:

"Since it has pleased God in the order of His providence to bring the Empire of Japan into such a position of prominence as she occupies to-day, this International Missionary Union deems it advisable to urge upon all the evangelical churches the necessity of taking advantage of the present crisis in the history of missionary effort in Eastern Asia, and would beg especially to emphasize the following points:

"1. That no pains be spared in the development of an efficient native ministry.

"2. That the present staff of foreign missionaries be not only continued, but increased when necessary.

"3. That those who are sent out to Japan as missionaries should be persons of superior equipment, and that they should go with a determination to acquire the language, and give their lives to the work.

"4. That increased attention be given to Christian educational work.

"Resolved, That we as missionaries representing various mission boards working in Japan, in conference assembled at Karuizawa, in view of various reports that have gone forth concerning the need of more foreign workers in Japan, would express it as our opinion that not only has the time not come for the withdrawal of the missionaries already on the field, but we believe that there is still a need of many more foreign workers in this land."

Appropos of the contribution from Japan missionaries in a block, there chance to be on our desk some notes prepared by Rev. F. A. Cassidy, of the Canada Methodist Japan Mission, on some of the questions canvassed in connection with Japan missions, which we take the liberty to edit into form, much as the secular newspaper interviewer might do. They contain the following points:

[J. T. G.]

1. The missionary as an educationalist is indispensable in Japan, and must be for some time to come.

2. Even when he does not occupy the relation of acting pastor, he may be important as a preacher and general adviser among the people and the ministry.

3. If the future brings great and rapid increase of church-members, a well-trained staff of missionaries will be needed. If a period of depression instead of one of advance comes, a strong staff will surely be required.

4. The only way to have efficient men

for both educational and general work is to follow the old method of sending out a fair supply of the best men and women, with the idea of their devoting themselves to the service by acquiring the language and growing old in the work on the field of Japan, just as in other mission-lands.

5. The control exercised by the missionary over the Japanese Church varies with the several organizations. The Episcopalian has the maximum, the Congregational the minimum, the Presbyterian the medium.

6. The usefulness of the missionary is greatly independent of the official position he may or may not occupy. He is needed, and will be so long as Japan is non-Christian, or largely anti-Christian.

7. As to the economy in employing Japanese because they can be secured far cheaper, it is not at all probable that the Church which can produce the men for pastors, cannot itself produce the money. If it costs, as claimed, only one tenth to support a Japanese that it does a European, then self-support ought to be in sight. When they do not need foreign men, they ought to be beyond the need of foreign money. It is eminently important that the danger be avoided of corrupting a native church on any field by putting financial aid forward unduly.

3. In judging of Japan and its advance, it is essential to discriminate between material progress and religious reform.

Miss Abbie B. Child, Secretary of the Woman's Board of Missions, is absent, making a tour by official appointment of the missions of that society in India, China, Japan, and Korea. Miss Child is chairman of the American branch of the World's Missionary Committee of Christian Women, a permanent organization which grew out of the World's Missionary Conference in London, in 1888. Mrs. J. T. Gracey, Rochester, N. Y., has been chosen as chairman of

this committee during Miss Child's absence from America. The committee made a call for the observance of November 15th as a day of prayer, in view of the disturbing events in four of the countries where American missionaries are at work—viz., Turkey, China, Japan, and Korea.

Dr. A. T. Pierson never wearies of searching out the evidences of the supernatural supervision of the world in the interests of modern evangelical movements, and it is equally safe to say he never wearies a reader in writing of the "modern marvels in the history of missionary enterprise." Here is a "second series" of the "Miracles of Missions," from the Funk & Wagnalls Company, New York. Formosa, Hawaii, Banzu, Manteke—all pass in living review, fresh and forceful from the pen of the author. The "McAll Mission," "Livingstone's Body-Guard," and other captions are necessarily attractive. Read, mark, learn, and inwardly digest this and similar phases of the Divine development of the Messianic kingdom, and your Christian faith will grow bolder for all departments of Christian life and activity, near or far, minute or extended.

Miss V. F. Penrose, who furnished the article in the October Review on "Maps and Money," writes to ask us to "put a note in the Review to the effect that the beautiful little map published with 'The New Acts of the Apostles' may be had also separately of the publishers? It is an invaluable aid to mission workers, bands, leaders, Christian Endeavor missionary committees, etc. I should like to see one in every class-room. Price, singly, 40 cents." We called attention to this elaborate map, prepared originally at great cost for Dr. Pierson's "New Acts of the Apostles," and are pleased to accentuate its worth by Miss Penrose's note. The map may be had from Baker & Taylor Company, 5 and 7 East Sixteenth Street, New York. Miss Penrose adds that two errors crept into the print of her article. The "w" for a "t" in the first sentence (page 763) makes the direct opposite of her meaning and reasoning. It should read "The Christian Church is not everywhere using maps. Hence, etc." Also three ciphers were dropped from the United States drink bill, making twelve hundred thousand instead of twelve hundred million.

III.—FIELD OF MONTHLY SURVEY.

BY D. L. PIERSON.

Syria,* The Jews,† Educational Work.‡

SYRIA AND PALESTINE.

Syria, while properly a part of Turkey in Asia, which was considered in our October number, is, from a missionary standpoint, a separate field, and is taken up this month in connection with the Jews. Syria was so called from its chief commercial city, Sur (Tyre), and it denotes an historical rather than a political territory. The extent of the territory which goes by this name is about 400 miles (from the Taurus Mountains to Egypt) by 200 miles (from the Mediterranean to the Syrian desert). The area is about 70,000 square miles and the population about 2,000,000, about one half of whom are orthodox Moham-medans, the remainder belonging to various sects—Nusairiyeh, Maronites, Greeks, Papists, Druses, Arabs, Jews, Armenians, etc.

Palestine, the Promised Land of the Hebrew and the birthplace of the Christian faith, is of peculiar interest to the Bible student and Christian worker of every nationality. This land has been from time immemorial the field of political and more especially of religious strife. Here Mohammedanism, Judaism, Romanism, Oriental sects and Christianity meet in a common belief in God and in a reverence for the Holy Land, but here they contend zealously to uphold and propagate their different creeds regarding God's appointed way of salvation. It was not until 1519 that Protestantism entered upon the field.

* See pp. 329 (May), 847 (November), 891, 899 (December). "The Land and the Book," William M. Thomson; "Syrian Home Life," H. H. Jessup; "Bible Work in Bible Lands," James Bird; "Encyclopedia of Missions."

† See pp. 733 (October), 827 (November), 887 (December). "Israel my Glory," Wilkinson; "The Jews," Kellogg.

‡ See pp. 281 (April), 526 (July), 586 (August), 905 (December).

Then Rev. Pliny Fisk and Rev. Levi Parsons lauded in Smyrna and began work in Jerusalem and Beirut. Wars and pestilence, intolerance, persecution, and banishment beset these and subsequent missionaries on every side, and made the work of evangelization exceedingly difficult and progress slow. The Bible was denounced and proscribed and burned, and those who read it were persecuted and excommunicated. In 1822 the American Arabic press was founded at Malta, and in 1834 was removed to Beirut. This press has now printed over 500,000,000 pages in Arabic (nearly 23,000,000 in 1893); there have been issued over 500 publications which bear the seal of the Imperial Board of Public Instruction. In 1893, 33,231 Arabic Scriptures were issued and sent into Turkey, Syria, Palestine, Egypt, Arabia, Tunis, Algiers, Morocco, India, Persia, Muscat, and Bahrain.

The first girls' school ever opened in the Turkish Empire was established in 1834 in Beirut by Mrs. Eli Smith, another being opened in Aabeih by Mrs. Dodge. In Syria there are now nearly 10,000 girls (and as many more men and boys) under Protestant instruction, besides thousand in the Greek and papal schools. Female education has wrought a palpable change in the status and dignity of woman; the moral and intellectual elevation which have resulted are plain even to the casual observer. The mother is becoming the primary instructor of the children at home, and by precept and example their moral and religious guide.

In 1839 a boys' boarding-school was opened in Beirut with 15 pupils, and in 1863 the Syrian Protestant College was incorporated by the New York State Legislature. In 1894 it had 46 collegiate students, 60 medical students, 134

in the preparatory department; total, 240. In 1848 the first Syrian Evangelical Church was organized in Beirut with 18 members.

There are now 21 medical missionary stations, which treat annually about 3000 in-door and 140,000 out-door patients. The principal American agency at work is the Presbyterian Board (North), besides which there are 21 other American, English, Scotch, and Irish denominational and independent missions carrying on educational and medical work among all classes. Jerusalem is becoming one of the headquarters for work among the Jews, of whom there are now about 50,000 in Palestine (over 2500 in Jerusalem.) Work among the lepers is carried on by the Moravians.

Nineteenth-century civilization is rapidly changing the character and customs of the country. The sacred hills are beginning to resound with the puff and shriek of the modern locomotive, and the Dead Sea is to be navigated by freight and passenger boats.

THE JEWS.

The number of Hebrews on the face of the globe is estimated at from 7,000,000 to 8,000,000 (about twice as many as were in Palestine in David's reign). There are about 6,800,000 in Europe (3,600,600 in Russia and 1,860,000 in Austria); the remainder are scattered over the face of the earth, but are distinguishable everywhere not only by their national characteristics, but in retaining their national name as a surname instead of as a descriptive adjective—*e.g.*, American-Jews, German-Jews, etc., whereas other nationalities take the name of their adopted country—*e.g.*, German-American, etc.

There are over 50 societies in operation for the evangelization of this "chosen race;" they operate in some 130 stations, employ over 300 workers, and have gathered about 150,000 converts. A Christian Israelite almost invariably makes a zealous and efficient

missionary. The Gospel is now being proclaimed by them and to them in every nook and corner of the globe.

The *Hebrew-Christian* enumerates the following principles for carrying on mission work among the Jews:

1. Jewish missions should recognize that Jews need a *Savior* (to suffer) as well as a *Messiah* (to reign).

2. They should have for their object the *Christianizing* of the Jew—*i.e.*, bringing them *individually* to trust in Christ as their Savior.

3. They should understand the difference between Judaism and Christianity. The latter must *supplant*, not simply *supplement*, the former.

4. They should teach and preach the fullest revelation of the truth. The *Divine Fatherhood* of God should be emphasized as revealed in the New Testament in contrast to the partial revelations of God in the Old Testament.

5. They should be based upon an intelligent conception of the whole Jewish question, including the salvation of the nation, the re-establishment in the land and reign of Messiah as King.

6. They should be conducted in view of the mission of Israel—as heralds of the Gospel to all the nations of the world.

Gospel Work in Labrador.

Labrador is politically connected with Newfoundland, and had, in 1891, a population of 4106 permanent residents, all reported as belonging to some denomination. The Moravian settlement among the Esquimaux had then a population of 1387. "Besides the mission to Deep Sea Fishermen," writes Rev. T. B. Darby, of Newfoundland, "the Methodist Church has two missionaries (in summer three); the Church of England one clergyman and a teacher; the Halifax Book and Tract Society a colporteur at times; and the Salvation Army a yacht which visits the whole coast during the summer season, when the large floating population of fishermen calls for an increase in the number of workers."

IV.—EDITORIAL DEPARTMENT.

Prospectus for 1896.

THE *MISSIONARY REVIEW OF THE WORLD* will follow the scriptural motto, forgetting what is behind, and reaching forth and pressing forward to what is before—a more advanced goal.

We beg to remind our readers that the editor and his colleagues in editorship regard this as no mere money-making enterprise. Missionary magazines may be a lucrative investment in the millennium, but at the present time they are with difficulty enabled barely to pay expenses, if, indeed, they do not become bankrupt. This is to the editor's conception simply a means of hastening the work of a world's evangelization, and no labor or expense is spared to make this *REVIEW* indispensable to those who would keep an eye on the whole world-wide field.

Besides an editorial corps representing five leading denominations of Christians, and a body of editorial correspondents representing all the great nations and countries of the world, we have a body of contributors furnishing special and solicited papers, which for ability and variety cannot be excelled. To all these attractions we add the costly charm of illustrations largely unpublished hitherto.

Rev. F. B. Meyer, of London, who is one of the leaders of religious thought in Britain, consents to take the place of Dr. A. J. Gordon on the editorial staff, and will act as our English editor.

A series of articles will appear in 1896 from the best available writers in all parts of the field and on every conceivable phase of missions at home or abroad. Biographical sketches and discussions of delicate questions of mission policy will form features of the new year. The editor-in-chief expects to sail for Europe before the new year, to attend the great convention of students at Liverpool, and to conduct with Rev. F. B. Meyer and others a series of four-days' meetings in great centers upon

subjects connected with the Inspired Word, Prayer, the Holy Spirit, Spiritual Life, the Lord's Coming, and Missions. His address will be, care of Passmore & Alabaster, 4 Paternoster Buildings, London, E. C. He hopes to furnish letters upon matters of great interest, and to secure important papers from the most competent sources.

The labor of which this *REVIEW* is the product is for the whole Church; and if our readers would remember how much each one can do to bring the *REVIEW* to the notice of others, both enlarging the circle of readers and the number of subscribers, the same amount of toil done for our present circle of readers might reach tenfold that number within a short time. One humble man in Scotland secured sixteen additional friends for the *REVIEW*, without even our knowledge at the time, by simply lending them his copy after reading. If our brethren who read these pages would remember that our work is unselfishly done for the Lord's sake, what help might be rendered us in enlarging our constituency and extending our influence! These pages might have one hundred thousand readers before the close of another year, and new lives might feel the quickening of a new consecration. A little effort in extending our circulation might in effect be the sending out of new missionaries, and the multiplying of gifts; and what is best of all, of intelligent, importunate praying.

THE GREAT CONVENTION IN LIVERPOOL.

The Student Volunteer Union of Great Britain and Ireland is making preparation on an immense scale for the colossal international convention, called to meet in Liverpool in January, 1896. It opens Wednesday, January 1st, and continues five days. Over a

thousand leading representatives from colleges and universities of Europe are expected, and such well-known young men, identified with the students' crusade for missions, as Robert P. Wilder and Robert E. Speer, are invited to take part. Two great objective results are aimed at: First, a union of prayer for a speedy effusion of the Spirit of God in all lands; and, secondly, a union of effort in the speedy occupation of all unevangelized territory.

In our opinion the former is of transcendent importance, for on *united and believing prayer* all else depends. If there be one lost art which in apostolic days was the vital secret of church life and activity and the very spring of missions, it is the art of praying so as to command a blessing. We use these words deliberately and intelligently. God Himself has authorized us to do more than timidly and feebly *ask* for blessing—"Concerning the work of My hands command ye Me" (Isa. 45: 11). Where God's work is concerned, and we are working not only according to His command but His methods, we are authorized to *claim* blessing. There is a boldness which is not only reverent but honoring to God; and the holy boldness of praying saints—who, undertaking for God and under His orders, go into all the world and preach the Gospel to every creature; and who, concerning the work of His hands, command the blessing, and plead like Jeremiah, "Do not disgrace the throne of Thy glory"—is a boldness born of a Divine jealousy for God's honor, and faithfulness to His promise. It is to be feared that the worldliness of the Church has been a flood that has drowned prevailing prayer. All prevailing prayer is the groaning of the Spirit in us. How can the Holy Spirit hold His seat of control while the idols of the world fill His courts and vex Him with their presence!

Some things have so far the sanction of prevailing custom that they have become entrenched behind impregnable redoubts, and yet they are essentially indefensible as violations of the deco-

rum of God's house. For example, what shall be said of introducing a violin soloist, just before a sermon is to be preached, to discourse airs from "Der Freischütz" and "Norma;" and of organ voluntaries during a church offertory, that remind of operas where the shameless *ballet* is the crowning attraction! Who would not be shocked to find a half-drunk Italian introduced into a church service with his hand-organ to play the airs of the beer garden? And yet the writer has preached the Gospel in a very prominent church where a half-drunken German sat at the organ keyboard playing just such snatches from melodies in favor at the Theatre Comique, and having not one sacred association! What of a Punch and Judy show at a Sunday-school festival, where money was to be raised for missions, or a raffle where a white donkey was the prize at a church bazaar! These are no doubt exceptions, but they show a drift and tendency, all but too manifest in our modern church life, to subordinate the spiritual to the secular, the ethical to the esthetical, the things of the kingdom to the spirit of the world. The worst result of all this is not the lowering of our standard of church life, bad as that is, but the *crowding out of the Holy Spirit* by the consent given to the presence of unspiritual elements.

One of the great unappreciated warnings of the Word of God is the *sensitiveness of the Spirit of God*. He forces Himself through no unwilling doors. He retains His seat of authority and control in the midst of no unwilling assemblies. He is easily grieved, like a tender-hearted parent, and quenched like a flame that can burn only when it has unrestricted freedom to shine. Where the Spirit is not actively in control, no prevailing prayer is possible, and where He is virtually neglected or rejected, prayer may become even a mockery and an abomination.

How any intelligent disciple can look at the present conditions of missions and feel satisfied passes our compre-

hension. We see fifty millions of Protestant church-members, standing face to face with twenty times their own numbers who are yet in as profound ignorance of Christ's salvation as if they lived on another planet; and sparing only one in five thousand of their own number to carry the Gospel to them; and giving on an average twenty cents a year to the cause. There is something in all this that seems more like apathy and apostasy than like sympathy and activity. Liberality? We do not know the meaning of the word. The money spent on self-indulgence is enormously out of proportion to what is turned into God's treasury.

In the recent addresses of Rev. Andrew Murray, at the Northfield Conference, none made a deeper impression than that, at the last meeting conducted by him, when his subject was *intercessory prayer* (Rom. 9: 26, 27). He brought out with masterly courage and pathos the lack of sympathy with the whole body of Christ, the narrow range of our prayers and even of our yearnings. He appealed to us whether the Church of Christ in all its branches and members is not one body; and whether, instead of standing apart and coldly criticising the errors, follies, faults, heresies and practices of brethren, we should not mourn, as Daniel did, over the sins of those with whom we are organically connected, and feel ourselves responsible in our measure for the evils we have indirectly fostered and made little effort directly to remove or remedy. Then, with tenderness and pathos the author of that marvellous book, "With Christ in the School of Prayer," besought us to give at least ten minutes a day to prayer for the whole Church of God.

And what shall we add as to the duty and privilege of prayer daily for a *whole world* that lieth in the lap of the wicked one? Who among us prays, and prays habitually, for the unconverted masses of mankind, for missionaries in their difficult and seemingly fruitless

fields, for the victims of superstition and false religion and tyrannical caste and custom? Who of us with any godly persistence appeals for Tibet, the vast district of the Soudan, the great basin of the Amazon, the immense plains of Central Asia, and other territory wholly unoccupied with evangelical missions? Who of us pleads with God for a world-wide revival, an effusion of the Holy Ghost in all lands? Who of us importunes Him to thrust forth laborers into a harvest field too vast even to be *trod-den over* in one generation by the few laborers now in it, and where all sowing or reaping must be but partially done and in widely scattered portions, until there is a larger body of husbandmen with seed and sickle? In the tilling of nature's fields machine work has so displaced hand work that the latter is no longer profitable, and cannot compete with the former. Immense tracts in our Western prairies are ploughed and harrowed and sown and reaped by steam. But God has ordained that no machinery, however complete, shall ever till the world's harvest fields. Individual hands must continue to the end to sow the seed of the kingdom; aye, believers must to the end themselves be sown as the seed of the kingdom. It is the seed steeped in tears and watered with tears and watched with prayers that takes root and bears fruit. We must *love* the world if we would *save* the world; love must be back of prayer and labor if prayer is to prevail and labor is to be effective. And when we love men as Christ loved them, we shall make sacrifices for them even unto death as He did, and it will be easy to give money, not as a hush price, a hire with which to quiet an accusing conscience, or as a compounding with self-indulgence, but because *love constrains* us; and we shall give tenfold, a hundredfold, and account it nothing, as Jacob did his fourteen years of service for the love he bore to Rachel.

We believe, if the Son of God can feel vicarious shame, He is ashamed of His Church in this century; and that

He whose omniscient eye pierces through all the glitter and tinsel of a deceptive enthusiasm and self-gratulation sees our mission work to be superficial, often artificial, utterly inadequate to the wants of a world field, and utterly unworthy of His Church, with her intelligence, numbers, wealth, opportunities, and resources.

Great hopes centre and cluster about this new year convention at Liverpool. A thousand young men, the flower of our college and university life, in the warmth of an enthusiasm not yet cooled and chilled by habits of worldliness, with their future before them, not yet entangled in the affairs of this life and weighed down by business cares, are coming together to consider the demands of a dying world and the commands of a risen Lord, to organize more completely for the occupation of neglected territory. Such a convention ought to enlist sympathy as broad as Christendom, and prayer as earnest and prevailing as God's promises warrant. It will be the first time in history that an equal number of Christian young men have met in Europe for such a purpose, the first time since our Lord ascended that such a gathering has been convoked in the leading nation of Europe. All Protestant Christendom will be represented. If, first of all, a spirit of grace and supplication should be outpoured, and that vast assembly should be melted into one, fused into unity in the Spirit, so as to pray as one man, as Samuel, Daniel, Job prayed for others, no human mind can foresee the glorious outcome. If the very place were not shaken when they were assembled together, it would only be because the period of such signs has passed with their necessity; but signs and wonders of another sort would appear and follow. Nothing has cheered us more than to see tokens of a praying spirit in those who summon this convention. For example, they have sent out a call for daily thanksgiving and prayer, in the form of a beautiful and striking card, in colors, with this inscription:

*"For Thanksgiving and Prayer.
Remember daily
The International Conference
of the S. V. M. U. in Liverpool,
January 1-5, 1896."*

And on the back the sentence, which it is asked may be "placed in a prominent position, where it may always be seen,"

"HAVE FAITH IN GOD."

This REVIEW is not a *chronicle of daily news*, even from the mission field. Before we can get these pages electrotyped, news becomes stale. We seek, therefore, only to note changes which are permanent, and permanently affect the enterprise of missions. China, Korea, Armenia, and Turkey—in fact, the whole Asiatic world—is yet in a turmoil, while Madagascar, Cuba, and Central and Southern America are in the midst of war, revolution, and general commotion. The Queen of Korea has been assassinated, and the plot is traced to disgraced Korean officials who employed Japanese soshi and corrupted the Japanese troops. The colonel of the palace guard saw Japanese assassins enter the queen's apartment with swords and afterward burn the body. Procurator Kamura with a commission has come from Japan to investigate the outbreak. A usurper, Tai Non Kun, issues a proclamation, and whereunto this will grow does not yet appear.

The French have taken Antananarivo, the capital of Madagascar. The French premier, Ribot, who evidently thinks it easier and better to pacify the Hovas than to rule them, exiles the queen's consort, but leaves her on her throne under a French "protectorate"! But from first to last this whole war seems to us without adequate justification or provocation, one of the most flagrant outrages of the century.

Meanwhile, Armenian remonstrances have provoked new riots and murders, and the irrepressible Turk shows himself more than ever the enemy of humanity, capable of any cruelty or vio-

lence; and the bitter cry of Armenia goes up to God.

Spain is having no easy task in Cuba, and we can only wait for future developments, with prayer to Him with whom right is the only real might.

It may not be generally known that Anette Island is in the Alaskan territory claimed by England. To this island William Duncan moved his Metlakatla settlement by agreement with the United States, and has been recently much disturbed by British miners who have invaded his territory.

Another church falls into line in the direct sending forth and support of missionaries on the field. The Central Presbyterian Church, New York City, of which Rev. W. Merle Smith is pastor, bade farewell on Sunday evening, September 29th, to Rev. Charles Otis Gill and his wife, about to depart for Peking, North China, as the church's representatives. The exercises were of rare interest. Rev. Dr. Arthur J. Brown, the new Secretary of the Foreign Mission Board, gave a charge to the congregation, and Dr. Gillespie and Dr. Smith gave parting words. May the day not be long deferred when a church shall as naturally support a missionary of its own on the foreign field as support a pastor of its own on the home field. The power of these living links with the mission field no words can express.

New Mission.

The Reformed Presbyterian Church is about to open a new mission in China. Two missionaries, Rev. Elmer McBurney and Rev. A. I. Robb, each accompanied by his wife, were to sail from San Francisco about the middle of November. Their field will probably be in one of the large unoccupied cities. There are many of these, and in the "gross darkness" of degrading superstitions. About them are vast stretches of country densely populated.

The Covenanter Church has, no doubt, been divinely guided in securing these missionaries. They have qualifications of mind and heart fitting them for the work.

This little church, not more than ten thousand strong, has foreign missions

in Syria, Asia Minor, Cyprus, and is now establishing one in China. She has missions to the Freedmen, to the Indians, to the Jews, and to the Chinese in the home land.

Rev. J. A. McElwain, pastor at Clarendon Street Baptist Church, Boston, Mass., lately home from Britain, rather startled his people by the announcement that in England there is the Circle of the Sacred Cross, having 1200 signatures (clerical), and 1400 of laymen, to turn the Anglican Church over to Rome; and that, to offset this movement, eleven Gospel wagons are at work sowing seed of truth among the people.

A. R. Stark writes from Lima, September 16, 1895: "Like China and other mission fields, we are now passing through a crisis in Peru which we believe is no accident, but part of God's great plan in the opening and the evangelization of this as well as the adjacent lands, Bolivia and Ecuador.

"On August 22d Messrs. Peters and Jarrett, of the Peruvian Mission, were expelled from Cuzco by order of the supreme government here in Lima. This unlawful and outrageous persecution, without excuse or justification by the authorities, fomented by the priests, was not only contrary to the wishes of the educated people, youth, and public press of the city of Cuzco, but contrary to the constitution, law, and justice.

"In a letter from the said Government, they excuse their action by saying 'that there existed a well-founded fear that the said gentlemen might be subjected to some insult,' which is all the more contemptible when we know that the press and thinking people and University of Cuzco stood by them and petitioned the Government on their behalf. Protestants, mission premises and schools here in Lima and Callao are subjected to insult every week; and if that is an excuse for expulsion, then all the missionaries may be banished from Peru, regardless of sacrifice or injustice.

"The British Minister, who will doubtless be supported by the Legation of the United States, is now laying this injustice before the new Government, which we trust will result in more liberty for preaching the Gospel in the interior; and if not, in defining our standing more clearly.

"Let it be known that the publicity of Protestant worship is prohibited here in Peru as well as Ecuador and Bolivia.

We are here, but we are merely tolerated. The expulsion of Messrs. Peters and Jarrett has brought on a crisis here. People's eyes are now being opened to the abuses and degradation of Romanism, and especially of the priests, as never before. More than one of the newspapers have written strongly against the influence which the priests exercised in this affair.

"The time is an opportune one, and calls for special prayer and sympathy. God has given us indications that His pillar is moving toward Peru. May it be ours to watch and move with Him, inspired by His promise, 'Lo, I am with you always.'"

At the last meeting of the Council of the South American Evangelical Mission it was decided to send Dr. Bremner, of Toronto, to the South at the beginning of the new year, to be accompanied by one or more young men, as the Lord may open up the way.

It is the intention of the Council that Dr. Bremner shall establish a home in Buenos Ayres or Montevideo for the reception of missionary candidates, where the language may be learned, and from which, as they are found ready, they will be sent out to different stations in the republics of Uruguay, Paraguay, Argentine, and Bolivia.

At the same meeting applications from several most promising men and women were considered. As the Lord opens the way, it is proposed to send all that are suitable to the field. This is a time of opportunity for the South; the "fields are white unto the harvest," and many laborers are praying to be sent there.

Deputation speakers will gladly be sent by the S. A. E. M. to any church desiring it. Apply to the secretary, Rev. J. McP. Scott, 4 Simpson Avenue, Toronto, Canada.

Our correspondent, A. Merensky, of Berlin, writes:

"The old Berlin Mission Society has just published her report for 1894; she has to thank God for many blessings bestowed upon her by the grace of God during this period. The revenue of the society from home sources has been the sum of £16,664 10s.; the expenditure amounted to £17,807 2s.; so that it exceeds the income. It would be impossible for the society to carry on her very extensive work with such comparatively

small means had not the South African natives contributed a considerable sum; the sum derived from South African sources amounts to £9000. So the society could keep up in China, South and East Africa 57 stations, with 76 European missionaries, 5 European helpers, and 6 lady teachers. In China the society has only 8 missionaries in the neighborhood of Canton; her principal field is South Africa and German East Africa. Here she supports 76 European workers for church and school—the wives of missionaries not included—and 131 colored agents. The number of baptized people in the African congregations is 27,119 (in China, 784), of whom 12,774 are full members. Toward the end of the year 1843 adults were under instruction as catechumens, and in the schools 4798 children were in daily attendance. It is very remarkable that the African natives of these congregations contributed to the support of their churches and schools the sum of £6800—that is, more than five shillings per head, children included. In the South African republic the society has by God's blessing done a very extensive work; 30 of their missionaries are stationed here, but the work is much hampered by the way the natives are treated in this country. They are not permitted to be proprietors of the smallest area of land or buy an inch of the ground that once belonged to their fathers. Not only that, but they are compelled to work for the farmers for low wages at fixed rate. This is to be deplored, as the natives of this country (Basuto) are very fond of cultivating the land, and many of them would be able to acquire a higher position and raise themselves more and more if they were allowed to possess farms.

"The mission which this society has established on the north end of Lake Nyassa, at the foot of the Livingstone Mountains, in the Konde country, has prospered in an unexpected way. Eight missionaries are laboring there, and since 1891 four stations have been founded. It is a cause of praise that during the establishment of this mission not one of the workers has died, altho the climate on the north end of the Nyassa is by no means favorable. A small steamer, the *Paulus*, has been sent out and is doing good service, carrying the missionaries from shore to shore, enabling them to preach the Gospel in the villages lying there. From all sides it is acknowledged that the missionaries have gained the confidence of the native population in a very remarkable degree, and it is a very hopeful sign that at all

the stations hearers of the Gospel are never wanting, and that a few are earnestly asking, What must I do to be saved?"

The Red Cross in Japan.

Some forty governments in all are bound together by the compact known as the Red Cross, or the International Convention of Geneva of 1864.

The one word *neutral* signifies the whole essence of this treaty; it defines the condition of all sick and wounded soldiers, all surgeons, nurses, and attendants, all hospitals, ambulances, and other appliances while they display the Red Cross arm, badge, or flag duly authorized and inscribed by the military power of the army to which they are attached; and furthermore, all inhabitants of a country in the vicinity of where a battle is raging, as well as their buildings, are sacredly regarded as *neutral* while they are administering to the wants of the wounded and disabled, or being employed for hospital purposes.

Wounded soldiers falling into the enemy's hands are *neutral*, and *must* be sent to the frontier for delivery to their own army, as soon as possible, provided, of course, that the country to which they belong is an adherent to the Red Cross treaty.

By applying the foregoing principles one will readily grasp the reason why Japan is doing such effective and commendable work as a humanitarian nation. She is carrying out to the letter the spirit and obligations of the Geneva Red Cross Treaty, to which she gave her adhesion in 1886, while her emperor stands at the head of her civil Red Cross Society.

In six great wars the Red Cross has been conspicuous. Written history records the beneficent work it has done, but only unwritten history can relate the prevention of untold misery and suffering on every field.—*Exchange*.

Dr. J. D. Davis, for years an active missionary in Japan, frankly admits a seeming failure in missionary work. He confesses to a distinct doctrinal defection among the Japanese churches, and expresses the hope that American missionaries and the Japanese ministers would soon come to a comprehension of the emergency, and meet it wisely and bravely. He admits the emergency which is upon them, and the imminent

peril of greater defection. Statements come from other quarters that the writings of materialists and rationalists in European schools have been widely read and studied in Japan, and their effect has been to beget a semi-rationalism which is causing divisions among church-members, which greatly hinders the advance of Christianity. Creeds are often repudiated, and great doctrines loosely held. All of this proves what we have always urged, that it is of the foremost consequence that the Church of Christ should not allow Satan and his agents to get ahead of Christ's disciples in planting seed of skeptical and rationalistic opinion. Before we had set up our first presses, the devil was disseminating his literature.

Mr. J. E. Skinner calls our attention to the new Home for Medical Missionary Volunteers, established in Chicago, in the medical schools of which city a band of student volunteers was formed in 1889. From the Detroit Convention of 1894 this band received a great impulse, spiritually and numerically, and attention was turned toward the establishment of a home, and a temporary one was found at 140 Ashland Boulevard. In April, much better premises at 112 Loomis Street were secured, with the advantage of time in which to complete the purchase.

This building is a three story and basement brick structure, the basement of which, besides the dining-room, kitchen, and servants' room, contains a laundry, store-rooms, and a boiler-room; and the house is so built that good light and ventilation are assured. Some twenty-five student volunteers will here find a home, most of whom are preparing for medical missionary work.

No city, perhaps, offers better facilities for mastering medicine and surgery. The buildings of the various colleges are large and commodious, equipped with every modern appliance, and grouped about the various hospitals, thus guaranteeing unsurpassed clinical advantages. In this extensive group are Rush Medical College, the College of Physicians and Surgeons, Chicago Homeopathic College, Women's Medical College, Chicago Post-Graduate

School, and the Chicago College of Dental Surgery. The faculties are made up of men of large ability and scholarship, who have world-wide reputation as instructors, practitioners, and authors. Several of these colleges, to those preparing for foreign mission work, remit or rebate tuition, and their diplomas give students good standing in any community.

This home for missionary volunteers can scarcely be self-supporting. Those for whom it has been established can pay barely enough for running expenses. While the colleges are closed, some three or four months of the year, the students return home or seek employment. But the home must be kept up in readiness for their return. Money is needed for alterations to better adapt the new building to the needs of the home, and to complete the purchase of the property.

Friends are earnestly invited to visit this home, and here is an opportunity for Endeavor societies to meet, and, if they choose, select some young missionaries, provide for their education, and send them out as their direct representatives.

PREVENTED FROM DOING RIGHT.—

Every lover of temperance will sympathize with Lady Henry Somerset, and wonder at the law which forbids her to use her own discretion in refusing a liquor license on her estates. It appears that a certain hotel sought the renewal of its liquor license, which she refused. The proprietor appealed, and the Justice in Chancery has sustained the appeal on the ground that she is simply holding the estate as tenant for life, and that her personal opinions must not affect her fiduciary action. That is, if it is for the pecuniary interest of those who come into the estate after her death to ruin men body and soul by liquor, she has no right to stop it.—*Religious Intelligencer*.

A Western missionary paper, *The Gospel Message*, refers to the late Christian Endeavor Convention in Boston, where the Roll of Honor, 500 feet long, was unfolded, with 5500 societies' names as contributing to the cause of foreign missions \$150,000. The editor thinks that \$1,000,000 spent to come together

and tell of about one seventh as much gathered for missions is somewhat out of proportion, and that nine tenths of a cent a week is not a large average contribution over which to applaud and wave handkerchiefs as banners of triumph. But we cannot think the Christian Endeavorers are alone in this small proportion. We could not expect these young people to outdo their elders, and yet they have done it.

Hatuay, a powerful native chief of Hispaniola, urged by the Spaniards to embrace Christianity before he was burned, and thus "go to heaven," asked if the Spaniards were to be there, and when told that they were, said he would not go where he would meet any of the accursed race which had shown such cruelty as conquerors to the unhappy people whom they so robbed, tortured, and slew.

How terrible is it when so-called Christian nations so conduct in the presence of the heathen as to bring Christianity into contempt!

The African never can be a moderate drinker; the appetite once formed, he has no control, and, under its influence, is maddened. Joseph Thomson, who led three expeditions into Eastern Central Africa, writes: "I traveled and suffered, inspired by the idea that I was doing good in opening new lands to commerce and civilization; but all satisfaction was blighted as I felt that what little I had done were better undone, and Africa would better remain the dark continent, if such must be the end of it all. Underneath the cry for gin I seem to hear the reproach, 'You see what Christians have made us. You talk of peace and good-will, yet put devils into us.' As things stand in many places, I translate this cry of opening Africa to civilization as really opening it to European vices, old clothes, gin, rum, powder and guns. Truly, liquor has been well termed 'the devil in solution.'"—*Missionary Outlook*.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

INDIA.

—"There has been of late an apparent revival of Hinduism. This is manifested by certain spasmodic movements. An outcry is raised, an attempt is made to refine and spiritualize the grosser elements of heathenism, and efforts made to prevent Hindus from professing an alien faith. Such movements will doubtless multiply. There are indications that Hinduism is feeling the attacks made upon it. The struggle will doubtless wax more fierce, and doubtless become more intolerant. The ancient philosophies will be studied anew; the new thought of the West will be read into them, and feelings of false patriotism will lead men to reject all that comes from a foreign source. These movements must be studied, so that they can be wisely and sympathetically met. There is doubtless in many quarters an intense antipathy to Jesus Christ as the Son of God and Savior of men. We need to learn how to present Jesus Christ to the people in a way that will command the response of the conscience, of the reason, and of the will. Careful study of the thought of the people and close contact with Jesus Christ are needed if the ambassadors of Christ are to accomplish their purpose. Much knowledge is still necessary for an intelligent, vigorous, persistent evangelization of the masses of the people."
—*Harvest Field*.

—"Sympathetically." Gladly appreciating and acknowledging all the truth which the people know already, and showing them that this is the dawn of that Divine reason which in Jesus Christ is risen as the sun; that He is not a

stranger whom we are forcing upon them, but their own, coming to bring the fulness of the Father to His own.

"The Greek of the New Testament violates all the rules of classic elegance, and departs on almost every page from classic usage; not always nor perhaps chiefly because the writers were not Greek scholars, but chiefly because their ideas were largely new and their language labored and marked in broken steps under the burden of new meaning which they strove to put upon it. Among modern languages German and English have been raised to dignity and honor as vehicles of human thought almost entirely by the influence upon them of the Bible.

"Returning to Tamil and the Dravidian languages, it is well known that beyond the names of a few devils these have hardly any religious vocabulary. The influx of Brahmanical and Buddhist ideas is marked by the absorption into the Southern languages of a new vocabulary. The old Hindu teachers experienced the same difficulty that we experience to-day, and they left time to settle it by clinging stolidly to their old vocabulary, until a large part of it became current coin in the new current into which they had carried it. Their labor has certainly made the way less difficult for us. It has created a kind of spiritual alphabet where there was not one; but they have by no means left the task of the Christian teacher easy. Religious terminology drawn from Sanskrit bears almost invariably a definite Hindu meaning, and, used incautiously, will often give a sense entirely subversive of that intended. The preacher has to choose between the use of a Sanskrit word at the risk of conveying a Hindu meaning and the use of a common word which still stands in common use a mere symbol for a natural object, reading into it a

he goes a spiritual meaning by the old process of metaphor. In any case, he must face the difficulty and overcome it as he may by periphrasis, by illustration, by comment. No mere translation will serve his end."—REV. WILLIAM GOUDIL, in *Harvest Field*.

—It is perhaps a little too much to say that English owes almost all its dignity to its translation of the Bible, as Shakespeare, Spenser, Bacon, Hooker, and a great throng of lesser yet noted writers had used it before 1611, and the earlier translations, even that of William Tyndall, can hardly be shown to have very perceptibly determined the style of these earlier authors. England had already a true and copious national speech, out of the fulness of which all—translators, dramatists, divines, philosophers, and poets of various kinds—alike drew. Yet undoubtedly the version of 1611, issuing so complete out of the heart of the language, made by scholars who in their work let their scholarship subside into a simple instinct, while they thought only how they could bring their words home to the heart of the people, at once developed and fixed the language in a remarkable degree. As Macaulay says, no one can pretend to understand the true perfection of English use who has not the Authorized Version at his tongue's end. Of Luther's version, it is strictly true that it created the German language. Previously it was but a conglomeration of varying dialects, the extremes of which, even within the High German range, seem hardly to have been mutually intelligible. Luther laid hold of the "mandarin dialects," the diplomatic speech which had grown up between the various German courts, fixed it, developed it, enriched it with treasures from every German dialect gathered in his vast correspondence, and fused it into unity and expressiveness in his marvelous mind and heart under the power and presence of the Word of God. Indeed, Luther's version has *twice* created the German language; for when

this was almost dissolved by the unutterable miseries of the Thirty Years' War, during which Germany lost more than half her population and became the marching ground of swarms of every kind of foreign invaders, the speech was renewed by a general instinct of reversion to Luther's Bible. It is no wonder that the Italians regard the German Catholics as a species of mitigated Protestants, for if by some sudden lurch all Germany should revert to the outward communion of the old Church, Luther's tongue would still stand between them and any essential appropriation of Latinism.

—Foreign translators into Eastern tongues cannot, of course, have anything more than a preliminary work, but still a profoundly important one. In Malabar (Southwestern India) the Hindu population in the last decade increased 9 per cent; the Christians, 10 per cent.; the Mohammedans, 18 per cent. The Moslem are a wealthy class in this burdened and overpeopled land, and use their wealth to advance their creed.

—The Rev. Howard Campbell, of the London Mission, as we perceive from the *Dansk Missions-Blad*, declares that it is an error to suppose that labor among the low-castes shuts a man out from the high-castes. On the contrary, he and his associates had found that the more success they had in any place among the low-castes, the more high-castes they were likely to gain. Bishop Thoburn emphatically confirms this statement.

—Buddhism, as we know, has long since been driven out of its native India, but it is still adjacent to it on the north in Tibet and on the south in Ceylon. Mr. Sarat Chandra Das, a Hindu scholar, very friendly to Christianity, tho not a professed Christian, is mentioned in the *Church Missionary Intelligencer* as a great authority on Buddhism. "He regards Northern Buddhism as far superior to the Southern, and so much was his mind taken up with its wonderful

system that it was the greatest pleasure to sit and listen while he described the intricacies of its keystone, transmigration, and the fine distinctions of its marvellous philosophy. But he said, 'Buddhism has no moral governor.' Buddha gave his followers a law, but the path of rectitude is one of self-evolution."

—As was lately remarked in the REVIEW, and as is implied in the nature of the case, the representations of missionaries in a country, when disparaging, must be received with some reserve, since, aiming as they do to substitute a higher standard, they insensibly emphasize the darker features of the already existing system. Unhappily, however, the Hindus themselves use very strong language sometimes. Thus an orthodox Brahmanic newspaper, the *Hrasa*, published in Madras, speaks of the Brahman class as follows: "Profoundly ignorant as a class, and infinitely selfish, it is the mainstay of every unholy, immoral, and cruel custom and superstition in our midst, from the wretched dancing girl, who insults the Deity by her existence, to the pining child widow, whose every tear and every hair of her head shall stand up against every one of us who tolerate it on the day of judgment. And of such a priestly class our women are the ignorant tools and helpless dupes."—*Harvest Field*.

CHINA.

—The Free Church *Monthly* quotes from the *Christian Commonwealth* opinions expressed to its reporter by the eminent Dr. Legge, now Professor of Chinese in the University of Oxford. For instance:

"What effect do you think will the Chicago Congress have on the future religious development of both East and West?"

"None at all."

"How, then, did you regard the Parliament of Religions?"

"A piece of nonsense."

Then, turning particularly to China:

"What do you think of the notion

that the Mongolians are the people of the future; that they are destined to overrun the world?"

"All nonsense. The Chinese are very unlikely ever to develop into a warlike people."

"The social condition of the people—is it good or bad?"

"It is not very bad. There is a great deal of poverty, but their wants are few, and I should say the mass of the people are better off than the masses of India; the country is wealthier."

Dr. Legge does not think that 400,000,000 is too high an estimate of the population of China. He declares that after a very long experience of the Chinese, he thinks more of them than ever he did. "I have found those who had any position in society for the most part faithful to their engagements and true to their word." He agrees with Sir Harry Parkes, who has been British Minister in both China and Japan, in regarding the Japanese officials as children compared with the Chinese, an opinion which Sir Harry declares continued experience to have only confirmed, but which certainly seems very plainly contradicted by recent events, in which the Japanese have shown as much diplomatic as military skill.

"—The Lord is King, be the people never so impatient; He sitteth between the cherubims, be the earth never so unquiet." Such is the rendering of Psalm 99: 1, in the great Bible of Henry VIII.'s time, preserved to us in our Prayer-Book Version. The familiar words come to us as we think of China just now. There are more than a thousand English missionaries, men and women, in China at the present unquiet time, many of them probably in peril of life. No wonder if friends at home are 'impatient' day by day for tidings of them. Yet, after all, 'the Lord is King;' that is a real fact; and His soldiers, if in the path of duty and at the post appointed them, are safe in His hand, far safer than on board a British ironclad. But, then, safe from

what? From whatever is not His will for them. Do we wish them to be safe from whatever is His will for them? So let our 'impatience' give place to peace.

"Peace, perfect peace, with loved ones far away?
In Jesus' keeping we are safe, and they."

—*Church Missionary Gleaner.*

—When we hear of Manchurian missions it appears that we must not think of Manchuria as at present the country of the Manchus. The *Revue des Missions Contemporaines* informs us that since the little horde, in 1643, seized the throne of China, the whole tribe have become government officers. Their former country is now filling up with Chinese. This explains why it is so easy for missionaries to go back and forth between there and China proper.

—Dr. Legge has been inclined to think that in diplomacy the Japanese would show themselves mere children compared with the Chinese. It is true, the open frankness of the Japanese character might ordinarily be somewhat in the way; but now that they have thrown the sword with so resounding an energy into the scale, they are not likely to have much occasion to wish for any greater measure of craft.

—As to Japanese humanity in this war, most accounts seem to agree with the testimony of the German Jesuit, STORR, who remarks: "We have no occasion to fear the Japanese, for everywhere that they come they maintain rigorous discipline and order. Exactly the opposite is true of the Chinese troops. They are rather to be called robber bands, and the people have much to suffer where they appear. The Japanese, on the contrary, pay for all that they take, and do not burden the poor people."—*Caliser Missionsblatt.*

MISCELLANEOUS.

—There is a certain man, named Jafcadio Hearn, who has written a book on Japan which is declared by some newspapers to excel anything that has yet appeared in knowledge of the

Japanese character. We know how little such newspaper eulogies signify. Yet we have no reason to doubt that this book of Hearn's may be a work of considerable value. When, however, in an interview he declares that the Japanese morally far outgo the Christians, he makes himself somewhat ridiculous. Considering that some of us have lived in our own country for near threescore years and ten, and have spent many years in each of its main parts, and yet do not dare to pronounce with any confidence which of these parts morally excels the other, or whether this generation is morally superior or inferior to the last, it seems a little strange that a young man, on the strength of a few years' residence in a country utterly strange in character, history, traditions, language, religion, moral ideals, can become so well acquainted with the inmost character of its people, even after having intermarried among them, as to be able to pronounce them greatly superior morally to Christians. Whatever measure of certainty such a man may imagine himself to possess, the only certainty that he can give to us is that he himself is a malignant hater of Christ.

The Japanese are an amiable and gallant people, highly cultivated, and of wonderful courtesy. They have also an exalted sense of public duty, fully equal to that of Sparta, while wholly divested of its unnatural austerities. As their moral ideals, however, tho fine, are essentially temporal and restricted, it is not strange if a very large proportion of the nation should be found capable of fulfilling them. The ideals of Christianity lay hold of infinity and eternity, and therefore long ages have passed before even the aurora of their fulfilment has appeared; but when it comes at last, with its mighty fulness, the coming of the Son of man, it will sweep the light but exquisite Japanese nation into its mighty current, and, like Undine in the story, she will receive what she has never yet had, a truly immortal soul.

—The eminent scholar, Professor Rhys Davids, as we know, has been lecturing in different parts of this country on Buddhism. He disavows the character of a missionary of Buddhism. Yet to judge by an interview with him reported in the *Boston Transcript*, this is exactly what he is. This interview has been reproduced with a delicacy of detail which shows clearly that it proceeds throughout from the great scholar himself. The faintest allusions show a profound acquaintance with Buddhist authorities, as reported by other great writers, which confirms them as authentic. And they show as distinctly that Professor Rhys Davids, as to all essential points, is a Buddhist, and means to commend and propagate Buddhism. He calls himself a Christian, it is true, which in the mouth of an Englishman signifies simply that he acknowledges Christianity as the religion of his country—something from which he has absorbed many ways of thinking, and against which he has no thought of preaching a crusade. But almost at the very beginning he subtly substitutes Buddhism for Christianity by assuming, as something which everybody now allows, that the universe is so constructed that every inner and outer act is immediately accompanied by the exactly proportioned retribution due to it, and that therefore the belief in an ultramundane tribunal is a mere superfluity. Herbert Spencer declares the same; and St. George Mivart rightly pronounces him culpable of an utterly unproved and superstitious assumption. Rhys Davids also treats with undisguised approbation and sympathy the fundamental thesis of Buddhism, that individuality is a temporary thing, of little value, a mere bubble thrown up and forthwith swallowed up by the turbulent forces of universal existence. He speaks with complacency of the Buddhist contempt of personal salvation as "selfish." Buddhism, denying that individual existence has an eternal worth, or any worth at all, since universal existence itself is only an illusion,

of course treats the hope and desire of eternal life less as selfishness (which is hardly a Buddhist idea) than as supreme folly. The Gospel, holding the creature for the fruit of supreme wisdom and goodness, and the rational creature as destined, in that oneness of love with the Creator which at once eternally distinguishes and identifies, to be the eternal expression and organ of the Uncreated Excellence, makes the case of our personal salvation—that is, of our moral oneness with God—not only our supreme privilege, but our supreme duty, that which alone gives to the creation its essential blessedness and value, both of which Buddhism denies alike to it as a whole and in all its parts. As Max Müller says, Buddhism, though in many aspects so greatly resembling Christianity, is its exactly opposite pole. Therefore Professor Rhys Davids may justly be held as an apostle of Buddhism, and by that very fact far more truly a resolute opponent of the Gospel than any preacher of Brahmanism would be. Buddhism is the great spiritual torpedo, deadening the whole religious and personal sense, so far as it is capable of being developed and applied in the fulness of its fundamental assumptions.

English Notes.

BY JAMES DOUGLAS.

London Missionary Society.—The Founders' Week Convention, held recently in the City Temple, September 21st-27th, has been a great success; but as we have made this the subject of a special article, which appears in this issue of the REVIEW, we need not enter into details here.

Madagascar.—The latest intelligence from this war-swept island is fairly reassuring. Thus far the Central Province is free from disturbance. "Mission work and the ordinary lives of the people were proceeding as usual, and there was no indication whatever of an anti-foreign feeling." Despite the coun-

sel of the British vice consul, all the male missionaries, and a fair proportion of the ladies also, have decided to remain at their posts—a decision in which the representatives of the S. P. G., the Friends' Mission, and the Norwegian Missionary Society concur.

South Seas.—Times of refreshing are reported from *Apia*. A Mr. and Mrs. Smith, of the Helping Hand Mission, of Auckland, were induced, as they were passing through, to stay and lend for a few days a helping hand. "God drew near," writes the Rev. W. E. Goward, "and some of our young folks who were seekers, and my chief hope, came out boldly for God, and others were able to dedicate themselves to God." Since then the work has enlarged, and about twenty have been brought in. Active opposition has been aroused.

China.—Deep regret is felt at the trying circumstances which have necessitated the early return of Dr. and Mrs. Bennett from *Tientsin*—namely, illness of Mrs. Bennett from serious aural trouble. The District Committee has put on record "its deep sympathy with the dear friends whom it so recently welcomed to its fellowship, and from whom, in the cause of God's providence, it is now called to part." Mrs. Bennett is a daughter of the Rev. A. G. Brown, of the East End Tabernacle, London.

King-shan.—Dr. Griffith John writes concerning this place in Central China: "Now for a bit of news that will cheer your heart. Mr. Hiung, one of our native assistants at Hankow, has just returned from a visit to F'ng-shan. He tells us that all the converts baptized last year (when Dr. John baptized 41 adults) remain strong and firm in the faith. There are now more than 190 waiting for baptism, of whom 100 are deemed quite satisfactory. The Christians have bought a large house for chapel purposes, and paid for it themselves. About 40 villages have become more or less Christian, and the work looks as

if it might spread all over that part of the country." Also in Tien-men an interesting work is springing up. So at a place called Peh-ho-kou, from 20 to 30 are reported as seeking for baptism.

Amoy.—Rev. J. Sadler cites several cases of good received from their commentary on Matthew. A man named Lim has thereby been won, and is now working vigorously for the salvation of souls. "My younger brother," writes one of the native evangelists, "became a Christian last year, also through the commentary."

Bechuanaland.—The directors of the London Missionary Society have accorded a warm welcome to the chiefs Khama, Sebele, and Bathoen, and have in the most emphatic manner espoused the object of their visit, and have done everything possible to them by way of strengthening their appeal to the imperial protectorate of Great Britain, in which they seek, among other things, the confirmation of their tribal rights to the ownership of the land, as also to the administration of justice in accordance with native law, and, further, the control and prohibition of the liquor traffic in their territories.

Centenary Fund.—This fund has now reached the sum of £76,000.

Baptist Missionary Society.—Writing from Wathen Station, Congo, the Rev. G. Cameron says, "There are some in whose hearts the good seed has found good soil, and their earnest inquiries, and altered lives give us hope that they are being taught by the Holy Spirit of God." He also reports the baptism of two converts.

Sambalpur, India.—District meetings were recently held for the first time in Sambalpur. The reporting churches were none of them large, but they had each some measure of blessing to record. The following deliverance on the subject of prayer deserves heart inscription: "As the amount a cow eats regulates the quantity of milk it gives, so prayer is the gauge of a man's ability to display the Christian virtues."

China Inland Mission.—Many letters have been received giving a graphic description of the riots in *Si-ch'uen*, the deeds of pillage done, and the providential escapes through the abounding mercy of God. These letters show the practical value of that peace which is deep set in God. It is beautiful to see such patience under trial, and to note how graciously God has been hearing prayer during the long time of suspense (even verifying the promise, "before they call I will answer"), and enabling His servants "to take joyfully the spoiling of their goods."

The extent of this wave of disturbance is shown in the fact that in the western province of *Si-ch'uen*, as the result of a series of riots, some 65 missionaries have been driven from their stations, many of them being in the most imminent peril of their lives. Notwithstanding all, there has been much of the dew of blessing on the fleece of service. In little more than the space of two months no fewer than 160 souls have been baptized throughout the stations of the C. I. M.; and these, added to the results formerly given, bring up the total to 401 since the beginning of the year.

THE KINGDOM.

—J. F. Willing speaks thus in the *Western Christian Advocate* of a recent visitor to our shores: "The earnest Christian thought of New York has been arrested by the visit of Andrew Murray, of South Africa, as I have not known it to be during the last half dozen years. Scientists have found that there is electricity enough in an acre of fog to destroy all the animal life in that acre; but it is unknown except to their experiments. Andrew Murray is one of the Lord's electricians, revealing to common people the powers that are dormant and unrecognized within and around them, that they may be used to light the world gloriously toward the coming of the kingdom."

—The death of such men as Patteson in the South Seas and Hannington and

Mackay in Africa, of the noble army of martyrs which Rev. R. W. Stewart and his associates in China have now joined, has not made the sacrifice of human lives seem too great even in behalf of degraded savages. Rather has it exalted the value of the lives that have been laid down at the hands of those whom they sought to save and the value of humanity everywhere. The whole human race has been ennobled by these sacrifices."—*Congregationalist*.

—*Illustrated Africa* announces that 4 missionaries from New Zealand arrived at Cape Town after a stormy passage, and proceeded at once to Durban, en route to Inhambane. Think of it! New Zealand sending out evangelists for the redemption of Africa!

—Backed by the statements of Henry Norman in his "The Peoples and Politics of the Far East," by similar opinions in Mr. Curzon's "Problems of the Far East," and by editorial assents of these bold affirmations from the *London Standard*, the *Pall Mall*, and the *St. James Gazette*, the *New York Tribune* suggests the new doctrine as a legitimate and necessary deduction from the "acknowledged fact" that the Chinese do not want Christian missions, which is, that our missions are an intrusion, an international impertinence.—*Evangelist*.

—To go on a mission to China just now is, in the estimation of some of the secular journals, "pious foolhardiness." The *Pall Mall Gazette* calls upon the foreign office of Great Britain to give faithful warning to all intending missionaries that if they go they must "go forth at their peril," and asks the further question, "Why cannot they, if they persist, as would-be suicides be forcibly detained?"

—One of the most important addresses ever given in Minneapolis was that of General Foster, Secretary of State under President Harrison, before the General Convention of the Episcopal Church. The successor of Blaine and the adviser of Li Hung Chang, the imperial chance-

lor of the Celestial realm, has made a special study of missions. He has had peculiar facilities to understand statecraft, and as a peacemaker between China and Japan to know whereof he speaks. For an hour and a half, in simple, straightforward speech, he gave the evidences that Christianity was doing a mighty work in all the lands of the East.—*North and West.*

—"There is no use my trying to be a Christian," said an old Chinese woman to the missionary's wife; "look at my feet," pointing to her deformed, hand-aged feet. "Why, what have your feet to do with it?" asked the lady in surprise. "Oh," said the other, "if I am to be a Christian I will have to go into the world and preach the Gospel, and I could not travel with these feet."

—Hon. Chauncey M. Depew says the whole tonnage of ocean vessels in the world last year was about 140,000,000, while the tonnage of the railway of the world carried 100 miles was about 1,400,000,000. There are 400,000 miles of railroad in the world, of which 180,000 miles are in the United States, or enough to encircle the earth seven and one fifth times. Of the 1,400,000,000 tonnage carried by the world's railroads last year, the roads of the United States carried 800,000,000 tons. Mr. Depew says the internal commerce of the United States makes it the most wonderful market on the globe.

UNITED STATES.

—Miss Stella Franklin, a granddaughter of Benjamin Franklin, sailed recently from New York to Bombay as a missionary. This is the second of the granddaughters of Franklin now on the foreign field.

—Bishop Thoburn was to sail from New York for India November 6th, and is due in Bombay December 1st. He will at once begin an extended tour of the conferences, but will return again for the General Conference in May of 1896. While in India and Malaysia the bishop will hold the six conferences

which are embraced in his field, and preside at the meeting of the Central Conference of India and Malaysia, which meets at Poonah in March.

—Of the 247,000 Indians in this country, 30,000 are engaged in farming, stock-raising, and other civilized pursuits. During the last year the Indians raised 11,722,656 bushels of wheat, 1,873,230 bushels of corn and other grain, and vegetables in like proportion. They marketed 30,233,000 feet of lumber; they own 205,844 head of cattle, 1,233,633 sheep and goats, and the value of products of Indian labor sold by them is estimated at \$1,220,517. Of the 247,000 Indians, 189,000 are self-supporting, and 35,000 pay taxes, live outside the reservations, and are counted in the general population. At the last election about 22,000 Indians voted. About 30,000 are church-members.

—A recent issue of the *St. Louis Presbyterian* contained a picture which represented a group of 13 missionaries, now living, who have given from thirty to fifty years of life to the work. Their names are:

- G. W. Wood, D.D., Turkey, 1838.
- J. C. Hepburn, M.D., China, 1840.
- Mrs. J. C. Hepburn, China, 1840.
- William Ashmore, D.D., China, 1850.
- Mrs. William Ashmore, China, 1850.
- Henry Blodgett, D.D., China, 1853.
- Mrs. Henry Blodgett, China, 1853.
- John Scudder, M.D., India, 1855.
- Mrs. John Scudder, India, 1855.
- H. H. Jessup, D.D., Syria, 1855.
- J. F. Clarke, D.D., Bulgaria, 1859.
- J. W. Waugh, D.D., India, 1859.
- Benjamin Labaree, D.D., Persia, 1860.

—Rev. F. B. Meyer makes this announcement in the *London Christian*: "Permit me to state that Dr. A. T. Pierson has promised to spend six months in this country from January, and it is proposed that he should visit several of the larger towns, spending three or four days in each, and holding conferences on the following subjects: First day, the Inspiration and Authority of the Bible; second day, the Per-

sonality and Power of the Holy Spirit ; third day, the Culture of the Inner Life ; fourth day, Christian Missions. There would be two meetings daily."

—A despatch states that Henry M. Stanley, M.P. and explorer, has accepted the appointment of associate editor of Bishop William Taylor's monthly publication, *Illustrated Africa*. It was during his recent visit to New York, en route to Canada, that Mr. Stanley became associated with Bishop Taylor in the present work.

—The latest report of the American Board, the oldest and among the greatest of American missionaries, is full of eloquent and most suggestive figures, as this brief abstract will show :

EXPENSES.	
Cost of missions.....	\$661,886
" agencies (district secretaries, etc.)	18,964
" publications	10,947
" administration (secretaries, rents, etc.).....	28,435
Total.....	\$718,232
Balance, debt August 31, 1894	116,237
Total.....	\$831,469
RECEIPTS.	
Donations.....	\$316,003
Legacies.....	150,435
Office Fund.....	41,367
General Permanent Fund.....	9,032
Total.....	\$716,837
Debt August 31, 1895.....	114,632
Total.....	\$831,469

GENERAL SUMMARY.

<i>Missions.</i>	
Missions.....	20
Stations	103
Out-stations.....	1,163
Places for stated preaching.....	1,461
Average congregations.....	72,000
<i>Laborers Employed.</i>	
Ordained missionaries (16 being physicians).....	187
Male physicians not ordained (besides 11 women).....	13
Other male assistants.....	5
Women (11 of them physicians), (wives, 137; unmarried, 130).....	367

Whole number of laborers sent from this country.....	572
Native pastors.....	242
Native preachers and catechists.....	500
Native school-teachers.....	1,734
Other native laborers.....	613
Total of native laborers.....	3,107
Total of Americans and natives.....	3,679

Churches.

Churches.....	461
Church-members.....	44,413
Added during the year.....	3,288
Whole number from the first.....	131,914

—At a recent all-day's meeting of the Woman's Auxiliary of the Protestant Episcopal Church, held in St. Paul, an offering of \$54,000 was laid upon the altar. During last year the society raised \$349,215 in the 52 dioceses and 13 missionary districts over which it has spread its network, part of this value being sent to the mission fields in the form of boxes, and \$23,529 being credited to the Junior Auxiliary.

—Bishop Thoburn estimates that in the Methodist Episcopal Church there ought to be at least 1,250,000 givers to missions, and that they are easily able to give in this fashion :

500,000 at \$0.05 each monthly.....	\$300,000
500,000 at .10 each monthly.....	600,000
150,000 at .25 each monthly.....	450,000
75,000 at .50 each monthly.....	450,000
15,000 at 1.00 each monthly.....	180,000
5,000 at 2.50 each monthly.....	150,000
2,500 at 5.00 each monthly.....	150,000
2,500 at 10.00 each monthly.....	300,000
1,250,000	\$2,880,000

—The *Western Watchman* is not cheered by the outlook for Catholic education, and for these cogent reasons : "The preachers are now doing more for education than we. We are astonished at the slim attendance at our boarding-schools. Our convents are not patronized as they once were. Our colleges are not filled with Protestant boys from the States as of yore. The good Sisters are astonished. The Jesuits and the Christian Brothers are puzzled to account for the reduced classes. While we men were insensencing ourselves the enemy, the preachers, came and built

colleges, male and female, all around us. There are to-day in this State tens of thousands of Protestant and non-Catholic young men and women attending colleges built and maintained by the Protestant sects, where thirty years ago not one could find an education outside a Catholic boarding-school."

—Rev. W. C. Pond writes from San Francisco: "Two of our best missionary helpers, Loø Quong and Chin Quong, left us for their native land about two weeks ago. Another, Gin Foo King, is to follow them next week. It brings a little lightening of the burden of expense, as I shall not attempt to fill their places till our empty treasury is replenished, but it brings, apparently, a great loss to our work. It seems almost impossible to make it successful at the points of greatest need and greatest promise without the ministry of men like these."

EUROPE.

Great Britain.—Thres African kings have been paying a visit to British soil, all worthy men, and were received everywhere with becoming respect. They were Khama, the Christian ruler of the Bamangwato; Bathoen, chief of the Bangwaketse; and Sebele, headman of the Bechuana. The last named was intimately associated with Dr. Livingstone. The saddest feature of their visit is found in the fact that what they chiefly desired was the help of the government to protect their people from the desolations wrought by the rum traffic.

—The Mission to Lepers cooperates with 15 different societies, supports 15 leper asylums or hospitals of its own, and aids 11 other similar institutions. In addition to these, 12 places are open to the mission for Christian instruction, and 8 homes for the untainted children of lepers have been opened. In the society's homes there are about 800 inmates, and 700 more in the assisted institutions. One hundred and fifty have

professed their faith in Christ during the past year. Some of the institutions may now be considered as wholly Christian. The income for 1894 was £7752, less than that of 1893 by £1074. The new work entered upon includes a home near Hankow, at Roha, North India, and at Tokio; the erection of a small hospital at Kallimpong, Darjeeling; and the transference to the society of a Government leper asylum at Calicut. Funds are in hand for a new home in Rangoon, and another for European lepers is being subscribed for.

—The *Chronicle* of the London Society in a late issue has a paragraph in reference to a new organization in Great Britain, to be entitled the Industrial Missions Aid Society. The scheme has been started by Mr. F. W. Crossley, of Manchester, the idea being to encourage industrial missions wherever there is promise that they can be conducted on a self-supporting basis. Such institutions always need aid at the outset in securing their plant and in starting the industries. It is believed that no attempt should be made to foster institutions wherever there is no such promise of speedy self-support, but where there is this promise, it is designed to make loans at a low rate of interest, and to afford aid by such counsels as experience may suggest.

—At the recent meeting of the Wesleyan Conference a debt was reported of £30,000 on the Missionary Society, and it was resolved to make a great effort to get it removed. A session was accordingly given to "a financial love-feast," with the following results: One member of the conference after another rose, giving evidence of approval of the effort by a promise to give. By the end of the session nearly £20,000 had already been promised. This amount included several donations of £1000; Mr. Morgan Harvey, the treasurer of the society, adding a second £1000 on behalf of his wife and family. Some of the smaller gifts were announced with touching details.

—At one of the centenary meetings of the London Missionary Society, Chief Khama, whose people had received the Gospel from the missionaries of this organization, being present, said in his own tongue: "I rejoice very much to be present here with you in this house of God. I rejoice much to see so many young children, and I pray God that as we have been joined together in the body, so He will help us to join in the one spirit, the spirit to help people. The work in which we stand is a work of goodness, a work which excels all other works in real goodness. The work that we find on the earth is a work that tries men, and again it is a work that passes away; but the work of God has no ending. And I have been trying to get my own people to go forward in the ways of righteousness as you are doing. I have not long words to say to you, because I am not a man practised in speech, I know how to do things better than to say them. But I give you joy with my words, the joy that I see in your faces."

The Continent.—An article has recently appeared from the pen of Rev. G. E. Hiller in answer to the question, Why are there Methodist missions in Scandinavia and in Germany? The writer finds a legitimate reason for them, because (1) the origin of these missions was providential; (2) Methodism has the right of way in Europe, as well as in other parts of the world; (3) they are necessary; (4) they have aroused the Lutheran churches from their lethargy; and (5) they are justified by the religious indifferentism and spiritual lethargy of many Lutheran clergymen.

—The Moravian Church also reports a deficiency in the missionary treasury, one amounting to £5745 (\$28,725). The causes are, on the one hand, a falling off of income, mainly under the head of legacies, and, on the other hand, an increase in the expenditure of several fields. This is largely due to healthy growth and necessary extension, and

notably the case with South and Central Africa and Surinam (or Dutch Guiana in South America). In all these fields new stations have been planted amid heathen populations.

—There died recently in Moscow, says the *New York Tribune*, a man who in the last twenty years gave \$5,000,000 to charity. He was State Councillor Jermakoff, who came from a poor family. His first public act which excited general attention was the purchase of the freedom of all the serfs living in his native village. This cost him \$120,000. He came to the rescue of the poor people time and time again when the harvests failed. His funeral was one of the largest ever seen in the old burial place of the Russian czars, thousands of the poor of the capital following the philanthropist's body to the grave.

—According to Russian prison statistics in 1890, the number of prisoners in government jails was 764,373, and for the subsequent years 817,945, 855,356, and 842,729. The unfortunates in military prisons, the peasants in the village houses of correction, and the prisoners in the Transcaspien district would make up a total of a million in the Czar's dominion who are under lock and key. These figures do not include the people transported to Siberia, who in the years named numbered 18,363, 20,106, 20,727, 17,160—a total of 76,356. Nor do they include 5328 convicts sent within the same period from Odessa to the penal stations of the inhospitable island of Saghallen.

ASIA.

Islam.—The Porte has finally accepted the inevitable, and under compulsion from four of the great European powers has consented to radical reforms in Armenia, relating to taxes, judicial procedure, etc. Christians are to have some real protection from Moslem hatred and violence. Let us rejoice at the steady waning of the crescent and the steady waxing of the cross.

—In a recent *Nineteenth Century* the Hon. Mr. Justice Ameer Ali appears for the defence of the Turks in "Islam and the Critics." These sentences give the flavor of the article: "No country in the world has had to contend with such insuperable difficulties as Turkey. For the last century and a half every two decades or so she has been engaged in exhausting wars, not of her own making, but forced upon her by the crusading zeal or the ambition of others. And yet, in spite of all difficulties, partly originating from within and partly from without, all candid observers admit that the country has made considerable progress in every direction. Nor are wise and patriotic statesmen wanting. Men like Said, Turkhan, Zia, and Tewfik would do honor to any country."

—Rev. H. H. Jessup has returned to Syria, and gives evidence that the Sultan's change of heart is not entire. Read this: "Ten days ago orders came from Constantinople to the Beirut custom house to allow no books to be shipped, even though they have the imperial permit, unless each separate volume is stamped by the Director of Education. As we have 12,000 volumes ready for shipment, our work is virtually and practically stopped. The Director of Education has written to the Collector of the Port that these books all have the imperial permit, but he says his new orders are peremptory, and not a book can go without the disfiguring stamp on it. All of our Arabic Scriptures and other books have the imperial imprint, the official permit on the title-page. More than this no government can require. But they insist now on refusing to recognize their own permit, and oblige us to have a disfiguring, inky stamp put on every volume and on as many pages as they choose to put it in. The object plainly is to obstruct Bible distribution. And what makes the order more outrageous and offensive is that the Jesuit edition of the Arabic Bible goes through the custom house

without either the imperial permit or the stamp!"

—The Presbyterian Mission in Persia, including the Eastern and Western sections, reports the following statistics for the past year: Stations, 6; out-stations, 91; ordained missionaries, 16; medical missionaries—men, 4, women, 4; lay missionaries, 1; lady missionaries, including wives, 38; total, 63; ordained natives, 45; licentiates and teachers, 244; total of native laborers, 289; churches, 38; communicants, 2388; added during the year, 173; students for the ministry, 11; total of pupils in all schools, 3470; hospitals and dispensaries, 4; patients treated, 20,785; native contributions, \$23,500.

India.—Among the proofs of this country's progress in adopting methods of Western civilization, it may be noted that in the year 1894 the money spent on education was 96 lakhs of rupees more than in 1888, and that during the six years the number of pupils in schools increased more than 60,000. The number of letters, etc., which passed through the post-office in 1888 was 274,000,000, and in 1894 was 370,000,000. The number of telegraphic messages sent nearly doubled within the six years; the area under irrigation grew from 7,500,000 to nearly 9,500,000 acres; and the hands employed in cotton-mills increased from 72,000 to 130,000.—*Indian Witness*.

—Rev. John E. Clough writes: "The Madras-Bezawada Railway, for which project I have worked not a little, both here and in London, has at last been sanctioned, and work on it is to commence September 1st. This railway will be 290 miles long, and is really an extension of the East Coast Railway, and the two will be about 1000 miles in length, and will make as direct a railway line as possible between Madras and Calcutta. This railway will pass through Nellore, Kavali, Ongole and Bapatla, and will pass within three miles or so of Ramapatam and Kundu-

kur. It will be a great boon to us in our mission work, and in many ways. Oh, that it had been completed thirty years ago!"

—Read this from the *Mission Field*: "In consequence of the custom of early marriage universally prevailing among Hindu youths of the plains, it follows that most of our Christian boys' class companions are married men. I had heard about boy-marriages before going to India, but neither this nor any other strange custom produces much effect upon one's mind until one is brought face to face with its practical working; and so, soon after my arrival, I was teaching a class of ordinary-sized school-boys in St. Stephen's High School, when, on inquiry why a certain youth had not put in an appearance on the previous day, I could hardly believe my ears when he said, 'Please, sir, my son was taken sick and I had to stay and look after him.' 'Your son!' I said; 'my dear boy, what do you mean?' 'Oh, yes, sir!' was the reply, 'you know we marry very early in this country.' I said, when I had recovered my breath, 'Will all those who are married men in this class kindly hold up their hands?' And another shock was in store for me when all but 3 or 4 out of a class of 35, averaging about fourteen or fifteen years of age, signified that they were husbands: the minority consisting of 2 Christians and 1 or 2 Mohammedans."

—Dr. J. P. Jones, of Pasumalai, has this to suggest concerning Hinduism: "So far as Hindus are concerned, the Vedic teachings and the philosophic systems of Brahmanism—of which so much is said on American platforms—have very little, practically nothing, to do with their daily lives. They have the completest legal code and ceremonial system of any people on earth. It enters every detail of their life. At the root and permeating every fibre of this is the caste system, to which every Hindu is an abject slave. This externalism is the alpha and omega of religion to

99 out of every 100 Hindus. They are bound to it by an inexorable law, so that the Hindu never practically advances beyond the question, 'Is this act which I am about to do consonant with the caste rules and religious rites of my people?' They think over and are affected by religious truth about as much as they are by modern explorations to the north pole. Moreover, it should be remembered that Hinduism has accomplished in the minds and lives of its votaries a complete divorce of morality and religion. The most 'holy' and most highly venerated men, religiously, in India to-day are known everywhere to be highly immoral, the moral lepers of the community."

—The Pasumalai Institution of the Madura Mission has at present 351 students, under the instruction of 3 American missionaries and 20 native teachers. Its several departments embrace a college, high and middle schools, normal school, practising school, and theological seminary. Its jubilee celebration was on September 19th. The institution is one of the most valuable within the whole field of the American Board. During the half century \$30,000 have been expended in buildings and not less than \$100,000 in its support.

—Well may Rowell Clancy send forth his lament over the case of the Methodist North India Mission, whose prosperity, strange to say, actually threatens its ruin. He writes: "Missionaries who have been sent to this country to preach the Gospel and to lead India to Christ are succeeding in their mission. Every year about 10,000 converts are added to the Church; and yet, year after year, the missionary society is forced to keep us at the same old figures. Our success is proving to be our greatest embarrassment. The classes from which our converts are taken are for the most part the most ignorant and degraded in India. Almost the only religion they have known is demon worship. When they come to us they are so ignorant that only about

3 persons out of 100 can read and write. They are like little children, and need the most patient, loving teaching, or many of them would relapse into idolatry. They are sorely oppressed by their relatives and caste people, so that if left alone without a Christian teacher among them, they would soon become discouraged and yield to the persuasions of their friends to renounce Christianity."

—Algarh Anglo-Oriental College is rapidly becoming the most important centre of Mohammedanism in this country. It is attracting hundreds of Mohammedan youth of the best families; and while it seeks to establish them in the faith of Islam, it also aims to give them a liberal education abreast of that given in any other institution of learning. The school will exert a great influence upon Mohammedan society. The young men who have had from four to six years in the college boarding-house and class-rooms will not go back to their homes unchanged in character or ideas of life. The college has an annual income of 24,000 rupees from landed property assigned to it by the Nizam of Hyderabad. Other Mohammedan noblemen will doubtless emulate the Nizam's zeal. The college not only has money and a good prospect of more, but it has students also. There were last year 205 students in the college department and 360 in the school department.—*Indian Witness*.

China.—The Chinese word for medicine is "yoh," and the Chinese form of the word John is "Yohan." In one part of China, says the *Baptist Missionary Magazine*, there has been a great demand for the Gospel of John, as the people thought it was a treatise on medicine. It is to be hoped they found in it healing for their souls if not for their bodies.

—Rev. J. H. Pettes is persuaded that in the Flowery Kingdom "Christianity as a whole is gaining steadily in influence. To cite one proof, when permission was asked recently to send chap-

lains to Formosa, the authorities at Tokyo replied that they were glad to have as many Christian preachers sent as possible. The 5 who were sent to the army in China did such admirable service that the more of such work the better. Work among sick soldiers in the hospitals grows in interest. So much is this the case that Miss Talcott of our own mission and her coworkers have returned to Hiroshima, braving cholera and intense heat in order to continue this telling service."

—The Chinese have been accused of not being patriotic. But those who make such accusations do not know the Chinese. What is it that makes so many of them want to be brought back home to be buried? What makes them refuse to be absorbed by the countries to which they go? What makes them refuse to adopt anything that is foreign? It is the same feeling that prompted the Jew to hold to the law and the prophets. Only those who take a superficial view of the Chinese, their philosophy, literature, and history, can attribute it to ignorance, and it is conceit only if too much patriotism is conceit.—T. HEADLAND, in the *Independent*.

—One of our missionaries in a great city of China (it may be as well not to mention names) reports that the leading officials of the city sent him a request to meet them at a place which they named for a quiet conference. Accompanied by another missionary, the two were received with the honors paid to the governor of a province. Passing through a double line of soldiers, a military salute was fired, and ceremonies were carried out according to the "Book of Rites." After a collation had been partaken of, the theme of conversation was largely China and her relation to the Western world. These officers commented with severity upon the evils of the government of China, but evidently felt helpless and hopeless as to means of reform. The object of this conference seemed to be solely to gain information and to establish friendly relations. The incident

is certainly a striking one, and serves to show the impression which some at least of our missionaries are making on Chinese officials.—*Missionary Herald*.

—Rev. Gilbert Reid continues his efforts to gain access to the highest dignitaries in the empire, to make their acquaintance and win their confidence, respect, and friendship, and that so he may help them to see some things from the Occidental point of view. So would he carry blessing to the teeming millions. His success is beyond his expectations.

Japan.—Miss G. Nott, of Kumamoto, Japan, an English missionary, says: "I was talking one day to a woman of very good family, an officer's wife here, and was telling her that before the one true God we are all sinners. She listened politely, and then, covering her face with her hands, she burst into a peal of quiet laughter. 'I do beg your pardon,' she said, 'but I a sinner! the idea is too ridiculous.' You see it is firmly believed in many cases among men and women, too, that other nations may need a Savior, but not Japan; Japan is the country of the gods, the Japanese the children of the gods, and, therefore, they cannot sin."

—The Salvation Army is to make a determined assault upon Japan. The *Conqueror* gives this answer to the question, "What are they going to do in Japan?" They are going to plant the flag of blood and fire in the name of God and the Army, and raise up a native force of Salvation warriors to conquer the Empire for Christ. They are going, a band of 15 of them, to make their attack on what are known in Army parlance as "native lines"—that is, they will dress, eat, and live as the Japanese do, and they expect that the people will, when they come to know them, receive them gladly. They will not go there as superior beings, condemning all the Buddhists and spirit-worshippers and free-thinkers as fools or knaves, nor will they try to prove

the truth and superiority of the religion of Christ by intellectual discourses and "apologies" aimed at the heads of some of the most rapid and acute thinkers and logicians in the world.

AFRICA.

This continent, the second of all for size, is said to contain the largest forest on the globe, having one whose length is at least 3200 miles, and whose width is unknown, because no traveler has ever pushed his way from side to side. Besides, the latest evidence goes to show that Victoria Nyanza, if not equal in area to Lake Superior, is not far inferior.

—Joseph Thomson, the African explorer, who recently died at thirty-six years of age, was the only man who penetrated into the interior from all four sides. From Morocco on the north he explored Mount Atlas; from the west he went up the Niger; from the Cape he reached the great lakes and the spot where Livingstone died; and from the east he traveled through the Masali country to the lakes. In all his expeditions he never found it necessary to use a revolver or a rifle against a human being.

—The London *Freeman* (Baptist) says that King Leopold, of Belgium, chief of the Congo Free State, is very kindly disposed toward the Baptist missionaries on the Congo. Recently he expressed in a letter his high appreciation of the services rendered to the state by a grammar of the language which Mr. Bentley, a missionary, had prepared. He also knighted another missionary, Mr. Grenfell.

—Mr. Snyder writes thus jubilantly from Luebo, on the Upper Congo: "This mission has been in operation some five years, and now comes the answer to the unnumbered prayers that have ceaselessly ascended to our Father since that time, five years ago, when Mr. Lapsley and Brother Sheppard left America till now. Prayer will prevail.

On Sabbath morning, March 17th, 12 more were baptized and became members of this church, and on the following Sabbath, 14, and on April 7th, 2 more, and on April 14th, 1 more. This makes in all 35. What a day of rejoicing, when we had our first communion with them! Hematuria and death were nowhere in the presence of this *Life!* We are all well at this date, and are hopeful of more converts soon. These were mostly from among our station people; out of the 35 only 3 were Bakete, the rest being Baluba."

—"There is much illness among the natives themselves [of the Congo basin]. One physician estimates that 90 per cent have hereditary diseases. Forty-five church-members have died this year, and 46 have been received into the Church. At one of the out-stations 25 died in three years. I remember of having seen but one gray-haired person. They expose themselves unnecessarily, and have no idea of sanitary laws. They have poor houses, lie on the ground, and take no care of themselves when ill."

—Avarice is perhaps the most striking characteristic of this people. The love of wealth is the root of a vast amount of evil in Africa as well as in America. They look upon all things as property. The state flogged a native so severely that he died. His people were very indignant, and threatened to join other natives who were then up in arms in rebellion against the state on account of its tyranny. But when the state gave them some cloth, it was all right. A man was supposed to have been killed in an attack upon a state station. His friends did not find his body, but according to their custom, buried considerable cloth. In time, the man supposed to be dead appeared. When the fact was known, instead of rejoicing, a friend (?) said, "What about all that cloth which we buried? Who will pay for that? The white ants have eaten it by this time." Perhaps you

will ask, how do they collect damages, debts, etc. Well, the African excels in dunning. The African may quickly tire of almost anything else, but of making requests, never. The debtor is met in the market-place, and publicly reminded of that little debt. He is hailed in the path with, "When are you going to settle?" And at his house he receives all sorts of untimely and unwelcome calls from the aggrieved party, and life becomes a burden until he pays. Then there is a little trick the Congo man has, of tying up (the Congo method of imprisoning) the wife or wives of the debtor until the pay is forthcoming.—*A Missionary.*

—The railway race has begun even in Nyassaland. There is now there an engineer surveying for a line from Chiro-mo to Blantyre under the egis of the Lakes Corporation. Hopes are also held out of the speedy completion of the transcontinental telegraph between Blantyre and Fort Salisbury. It is said that a few weeks will see a direct communication open with the Mashonaland office, and so on to England *via* the Cape. Meantime, the reduction of the cable rate between England and Capetown to 3s. per word will effect a considerable reduction in the cost of through telegrams from Blantyre.—*Life and Work.*

—A letter from the Bishop of Mashonaland gives a graphic account of a page in the life of a modern missionary bishop. He says: "I write from Bulawayo, which I duly reached on Monday after a coach journey of 550 miles from Pretoria across the Limpopo and its crocodiles, and on through dusty tracks made through the bush by pioneers. It was, even to me, a very rough journey, with scarcely any sleep and little food. On Sunday afternoon, after many hours' travelling in choking dust and heat, we rested for an hour at a wayside shanty of poles and mud. Prospectors were lounging about, and one man had put on a clean shirt.

Every one was hearty and the bishop was warmly welcomed. Damper was ready, and there was turned butter and biltung (buck or beef meat dried in the sun). I expect I was the only bishop in the world on that particular Sunday sitting astride a plank, cutting slices of biltung with my pocket-knife, and washing them down with digger tea out of a billy, a sort of tinpot or mug which prospectors carry about.

—The Uganda railway soon to be commenced will extend from Mombasa, on the Indian Ocean, to the Victoria Nyanza, a distance of 650 miles. The estimated cost is \$8,775,000. The cost of running one train up and down per week is put at \$200,000 a year. The railroad will, however, greatly reduce the expense of government transport, which now costs \$900 a ton from the coast.

—Henry M. Stanley, M.P., said recently in an interview of the religious growth in the region of Lake Victoria Nyanza: "When I was at the lake 18 years ago there was not a missionary there. Now there are 40,000 Christian natives and 200 churches. The natives are enthusiastic converts. They would spend their last penny to acquire a Bible. They are not like the blacks of the West Coast; in fact, there are no real Ethiopians among them. They vary in color from light yellow to dark copper, and are much more intelligent than the blacks."

ISLANDS OF THE SEA.

—The many friends of the Rev. W. G. Lawes, of New Guinea, in Australia and New Zealand, will be gratified to learn that the University of Glasgow has conferred upon him the degree of Doctor of Divinity. He has devoted nearly thirty-five years of untiring work to Christian literature and Christian education in Polynesia and New Guinea, and the quality of the work he has done in training pastors and evangelists, and in translating from the original lan-

guages the Scriptures of the Old and New Testaments into the Niuean language of Central Polynesia, and the Motu language of the Papuan people, more than justifies the act of the Scotch university.

—It is a strange fact that the very throne which the French are seeking to wrest from the Queen of Madagascar was presented to her by Emperor Napoleon III. It will probably constitute one of the trophies of the war now waged in Madagascar.—*The Independent*.

—The French have finally, tho with great loss of life, climbed from the coast to the central highlands; the capital, Antananarivo, has fallen, the queen has yielded and made peace, and Gallic influence is supreme in Madagascar. For some two and a half centuries France has claimed this great island, several times over has sought to gain possession, and now rejoices in having the prize within her grasp. Of course the only right in the matter is might. Very likely a better government than the natives ever had will be set up, good order will prevail, roads will be built, and all that; but the gravest fears may well be entertained that a course of vexatious and disastrous meddling with Protestant missions will be commenced. If only these are let alone, and the Jesuits are kept within decent bounds, all may yet be well.

CHINESE AND JAPANESE IN THE UNITED STATES.

There are about 100,000 Chinese residents in the United States, and more than 20,000 attend no Christian services.

The Japanese in America number about 2100. Missions are carried on among both of these classes by the Presbyterians, Methodists, and others with considerable success. The Young Men's Christian Association has been the means of a good work among them on the Pacific slope.

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