



1. BIRDS EYE VIEW OF LIMA, PERU (Built on a hill)  
2. MISSIONARIES VISITING A NATIVE PERUVIAN  
3. THE ROMAN CATHOLIC CATHEDRAL, LIMA, PERU

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WILLIAM E. DODGE AS A SYSTEMATIC GIVER.—II.

BY THE EDITOR-IN-CHIEF.

In this second sketch of Mr. Dodge we shall consider his *habits of giving*, because the ministry of money is the great matter on which, particularly, disciples need education and transformation.

How much depends on a right beginning! When Dodge was yet a boy, Obookiah's short career and early death called attention to his native Hawaiian Islands, and William proposed to some companion boys a "missionary potato patch," and a piece of swamp land was cultivated for God; and tho' the season was exceptionally dry, that patch yielded abundance, and the proceeds went to Obookiah's education. It is doubtful whether a deeper thrill of joy ever passed through Mr. Dodge's heart in giving to God's work, than when he felt in his own palm the money he got for that first load of potatoes.

All his life Mr. Dodge remained loyal to the American Board of Commissioners for Foreign Missions, with which from early manhood he had been officially connected. This again nourished his habits of giving, for he kept himself acquainted with missionary operations the world over.

The central secret of his large and versatile benevolence is to be found, however, in his deliberate *life plan*. As his main purpose was not to be rich, but to be useful, his wealth was regarded as an avenue to service. The hour when he began to have an income was the hour when he began to actively distribute, and this is with every true giver the basis of a habit of giving. Nothing is more illusive than the dream of *benevolence after accumulation*. Habit is ironclad for its fixedness, and habits of avaricious hoarding are practically immutable. He who defers his giving till he has done his hoarding, finds his wealth locked up in vaults of which a tyrannical and heartless selfishness holds the key. Such a man has already learned to get and keep, and to reconcile his mind, heart, and conscience to a course that is distinctly unscriptural and in a high sense immoral; and that lesson not one man in a million ever unlearns. No vice is more common, more

hopeless, more incorrigible, than the vice of greed, and none hide under more respectable guises. William E. Dodge escaped a life-blunder and crime by beginning to give when he began to get. He became a regular contributor to all great leading forms of beneficence, and an occasional contributor to many others as they commended themselves to his judgment, and as his ability was equal to the opportunity.

Of Mr. Dodge it has often been said that his natural sympathies made giving easy; but it is forgotten that the most tenderly sympathetic nature can be hardened rapidly by simple selfishness, until it is fossilized into insensibility and immobility. With this man the sympathy of nature was intensified by grace, and there was in his giving a charm that never comes from any other source than conscientious Christian *habits* of giving. When men really hold wealth as a sacred trust, they will be both afraid and ashamed to die rich, and unwilling to live as misers do; miserhood will be misery to a devout disciple, who feels life to be God's deep, broad channel, through which to pour power and blessing into the widest territory of humanity and make deserts blossom under its irrigating channels.

To these conceptions of the sacredness of a business calling, and the blessedness of a life of impartation, another must be joined, if Mr. Dodge's secrets are to be revealed as a promoter of missions. He saw that the grand object and end of salvation is to make us saviors of others. The Church is not a *field* to be worked, so much as a *force* to work the world field. However important as a center at which to rally disciples, it is most vital to understand that it is the center from whence to radiate. The divergence must not be forgotten in the convergence, instead of absorption, transmission and reflection. Let us have education and edification, but *evangelization* is to rank first, and all else follows when this law is the first in the second table of the Church's Decalogue.

This law determined both where William E. Dodge should "go to church," and what he should do when he got there. He went where he thought he could be of most use, and wherever he went he went to work; satisfied to be an active member, willing to be an officer if so called, but neither desiring nor seeking such elevation; and in every case the pastor's right-hand man, seeking to help him rather than to be a further tax and drain upon his energies. Usefulness was his law, and he shrank from no position where he could be of service, whether prominent or obscure, inviting strangers to church, visiting the poor, sick, aged, soliciting funds, guiding the inquiring, admonishing the backslidden.

These two matters we regard as absolutely fundamental to any such reconstruction of business life as shall bring it into accord with God's plan and purpose, and make merchant princes and common tradesmen alike promoters of missions. First, we must cease to discriminate between secular and sacred callings, as tho' forsooth a man cannot serve God as really and truly and sacredly at a carpenter's bench, a shoemaker's shop, a blacksmith's anvil, with a trowel, a spade, or a hammer, as in a minister's

study, a physician's office, or an artist's studio, with pen, voice, or brush. A disciple has no right to any work in which he cannot both glorify God and have fellowship with Him; and, hence, every honest sphere of toil may be a Divine calling, and every tool a Divine weapon or implement.

There follows, of course, the second and companion principle, that, of the profits of my work, the Divine Partner is to have His share; or to put it more scripturally, as His is all the capital, whether of money and material, or of capacity to conduct business, the workman in every sphere is to regard himself as God's steward, and intrusted with God's property, to use what is reasonably needful for his own wants, and to give to others who have need, in God's name, whenever God calls through men's deserving appeal, and according to the measure of ability and opportunity. Moreover, the steward must understand that as he is only an almoner of God, he is neither to covet the praise of men nor regard the recipients of such gifts as under obligation to *him*.

Mr. Dodge learned this double lesson, not perfectly perhaps, for perfection is not a characteristic even of devoted disciples; but he learned it far beyond most of the men of his generation. It has been affirmed of him—what from intimate personal acquaintance we can confirm—that not only with patience, but with cordiality and enthusiasm he met every new appeal. He reminded one of William Thaw, of Pittsburgh, another merchant prince and princely giver, alike in the unfailing freshness of his interest in every new opportunity for doing good, and in the estimate he honestly cherished of benevolence. He did not run away from appeals, because he regarded every chance of truly serving God and men as a pleasure to be coveted, a privilege to be enjoyed, and he often thanked others for the application which afforded him a new opportunity! The practice of giving rapidly grew into habit, and the habit became, like Briareus, hundred-handed, for the range and scope of his benevolences constantly widened, as his knowledge of human need, his sympathy with woe and want, and his means of helping, increased.

Another principle which marked his giving it is important to notice. He preferred a *diffused rather than a concentrated benevolence*. He felt that a little here and there, widely distributing his gifts, has a threefold advantage: first, it broadens the horizon of the giver, preventing undue exclusiveness and narrowness; secondly, it prevents undue dependence upon single donors of large gifts, enlarging the constituency of active friends and supporters; thirdly, it avoids the inevitable risk of misplaced charities, for if in any one case or more giving proves a bad investment, the disappointment is compensated by a multitude of well-bestowed gifts.

This feature of a largely distributed beneficence is to our mind the salient point in this whole life of giving, and we give space to impress this thought. For example, he was from the first the intelligent patron of Christian education. He saw colleges and seminaries springing up like plants in home and foreign lands. He sought to aid the feebleness

which had a fair field and prospect of success ; and particularly did he aid institutions which train candidates for the ministry.

When after 'he war for the Union the education of the freedmen became to him an absorbing question, he gave time and money to establish or enlarge institutions that would ensure to the negro race a true Christian training, such as the Ashman Institute, since then expanding into Lincoln University, and in all the steps of its progress, from a property value of ten thousand to one of three hundred thousand, and from sixteen to two hundred and sixteen students, Mr. Dodge could have said, "*Magna pars fui.*"

Few people, even among Mr. Dodge's friends, have any true conception of the extent to which he thus distributed his wealth, and of the territory covered by his donations. Sixty years is a long period during which to study and to practise faithful and wise stewardship. Those sixty years embraced a total of 21,900 days, including Sabbaths, which were to him far from rest days in the activities of benevolence. During a large part of this time there were few if any days in the year in which he did not bestow charity in one or more directions, in larger or smaller sums. And from personal knowledge of the man and his methods, we have little doubt that when this man departed there were at least twenty thousand distinct gifts which he had made to different forms of work for God and man, in sums varying from one hundred to scores of thousands of dollars !

Some of his gifts can be traced and so can be recorded. We know from the "archives" what he did for the theological seminaries at New York, Princeton, New Haven, Cincinnati, Chicago, Bangor, etc.; for the colleges, Williams, Dartmouth, Amherst, Lafayette, Beloit, Marietta, Hamilton, Oberlin, Grinnell, Maryville, etc., Lincoln University, Zion Wesley College, Howard and Hampton, Atlanta and Biddle—in fact, it has been said of him that he planted schools and churches as farmers plant corn; and when his will was read \$50,000 for education of colored students for the ministry was one of his numerous and munificent bequests.

But how many gifts can never be traced or known till the day when the "books" are opened ! He literally helped thousands of young men who were struggling to get into the ministry, at times having as many as twenty to whom he gave annually, and never being without some such personal object of loving, sympathetic aid ; and usually it was the class who could not otherwise complete their course of training, or who for some reason were not likely to get into the work by the usual curriculum. He kept his eye on the after career of such as he helped, and they became a part of the greater family whom he cherished ; if crises arose in their fields of labor, he gave them new aid. A donation of one or more books, especially likely to inspire consecrated service, was a common method of multiplying his seed sown.

Let us enter his counting-house in Cliff Street at nine o'clock in the

morning. As soon as letters and imperative matters of business, such as signing of checks and dictating replies to correspondents, have been dismissed, the cards of a score of visitors and applicants for help are laid before him, and he cheerfully gives injunctions that they be shown in, in the order of their arrival. Time is too short to hear them at length, but it is necessary in the interests of courtesy not to be brusque and rude even in dismissing the unworthy or the unwise ; and it is necessary in the interests of fidelity to know what are the true merits and claims of every cause. So with tact he brings every visitor *to the point*, and deals with him justly and generously, but firmly and promptly ; and then, with such affability as is noticeable in Mr. John Wanamaker, somehow edges him toward the door, until without knowing how he finds himself outside. A few he has to thrust out, because they are a sort of tramps, but he is patient with all. And if the most timid and humble applicant is found to be a messenger of God, he makes such feel that he has been honored rather than bored in hearing him state his case and in being permitted to give.

For the most part he gives conditionally, when to promise the last thousand will provoke others to give ; and he prefers to give a smaller amount outright rather than lend a larger sum, which only imposes a new burden of repayment. He gives an applicant the benefit of a doubt rather than embarrass him by an air of distrust ; but if he is not satisfied waits till he is, for he is a steward and will not waste his Master's goods. Moreover, the habit of studying to discriminate has sharpened the faculty of discrimination, and he learns to judge almost instinctively of character. And he is impartial. A negro seeking the welfare of the blacks on a plantation, a humble missionary trying to set up Sunday-schools on the Western frontier, where civilization and barbarism meet, or an Indian chief seeking to secure justice to his tribe, is as sure of a hearing as the foremost doctors of law or divinity.

That his gifts were no small and trifling ones, a few examples will show. The endowment of the president's chair at Williams alone cost him \$30,000 ; the library building at Auburn, \$20,000 ; the chairs at Lincoln University, \$23,000, beside many lesser sums. He subscribed with his firm \$5000 to the relief fund for Lancashire sufferers, \$5000 for the Zion Wesley College for the blacks, etc.

"From first to last"—was the testimony of Professor H. B. Smith, D.D., the Miltonic poet of theology, to Mr. Phelps, and the same is true of Mr. Dodge—"he was a giver ; at last in princely donations, but from the first in equal proportion to his means." No wonder the church of which he was an elder abounded in charity.

It was one of the triumphs of Mr. Dodge's life that when Brooks contested his right to a seat in Congress, in 1865, on the ground that he had used his great wealth to pave the road to Washington, the mud of this aspersion could find on this Christian merchant no lodgment. And when Mr. Dawes, chairman of the investigating committee, brought in his re-

port, this is its language: "The charge of bribery is not sustained by one scintilla of evidence. The most diligent search of nine hundred pages of printed matter fails to reveal a single particle of testimony that any money whatever has been used for any corrupt or unlawful purpose." And the *New York Times*, in its editorial column, gives a confirmatory witness, whose words are as letters of gold, giving Mr. Raymond's testimony as a New Yorker that Mr. Dodge's wealth had been "acquired without wronging any other man," and "expended as liberally and nobly and honorably as it was acquired." Still better, Mr. Raymond says: "There is not a man familiar with the charities of New York or outside of New York . . . who does not know that 'Mr. Dodge' is the first man to whom they all go, and the man from whom they come with the largest contributions."

It was another of his life victories when, in 1873, the firm of which he was so conspicuous a member was charged by their own clerks with defrauding the Government of revenue, a full investigation not only proved the innocence and vindicated the integrity of these merchant princes, but ended in the unanimous repeal by Congress of the regulations which set a premium on blackmail; and Mr. Dodge's eighth election to the presidency of the New York Chamber of Commerce both set the seal of his fellow-citizens on his unsullied integrity and so silenced the voice of calumny, that it was never again raised against him.

With reluctance we conclude what has been, after all, only a rapid outline sketch of a remarkable career. Here is a man who rose to eminence among merchant princes, but never forgot his humanity nor Christianity. Without being swayed by personal ambition, he was thrust into official dignities and responsibilities, as when, in 1864, he was chosen to represent the State of New York in the councils of the nation, and he filled many positions which were even a greater mark of the esteem in which he was held by his fellow-men. The one feature we desire here to make conspicuous is his world-wide usefulness. He was confined to no narrow sphere. His residence was in one city mainly; his influence must be measured not only by "parallels of latitude," but meridians of longitude, and its period reckoned by cycles. "Dodge County," in Georgia, and the Syrian Protestant College at Beirut, in Syria, where his son, Rev. D. Stuart Dodge, filled a professor's chair, may give some idea of the breadth of his influence. But when he died, scores and hundreds of colleges, seminaries, and other educational centers, from the rising to the setting sun, and from the equator to the pole; mission churches and Sunday-schools on our frontiers and in foreign lands; ministers, missionaries, and evangelists in all countries and climes; colored men and women trained for service in the South; Christian Indians educated in the schools of Christ; medical missions with their dispensaries; temperance societies, tract and Bible societies, libraries and reading-rooms, Young Men's Christian Associations—all bore witness to his gifts of service and money—what

a countless array of agencies through which he reached out in life, and still in death continues to work ! Where his money was sown as the seed of the kingdom, the harvests are still his, and they are increasing in their yield as the years go by. What was thirtyfold becomes sixtyfold and a hundredfold, until the final crop passes calculation. Who will imitate the man who did business for God, and chose to make his gains the gains of the Church and the world ?

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## SIX YEARS IN UTAH.

BY REV. D. L. LEONARD, D.D.

It was in the summer of 1881 that by a most striking providence I was plucked up from an ideal Minnesota pastorate and set down in the midst of the appalling spiritual desolations of the Great Salt Lake Basin. As part of my task, I was to represent as superintendent the Congregational Home Missionary Society in the effort to redeem that region from the pernicious rule of the Mormon hierarchy. Several denominations had entered this field about the date of the advent of the Union Pacific Railroad, which was completed in 1869, and some of them had made substantial progress in laying foundations for the Gospel. Rev. Norman McLeod was the first representative of Christianity to penetrate to Salt Lake City, arriving early in 1865. His work was presently suspended, and he retired, nor was it until 1874, at the advent of Rev. Walter M. Barrows, that the solid beginnings were made from which I was to set forth in the work of enlargement. Salt Lake Academy, with Rev. Edward Benner as principal, was opened in 1878, and a few months later the New West Education Commission was organized in Chicago, whose object was to found and foster in Utah schools of every grade. During the first years I was the only representative of this society present in the field, and acted as its agent. In the metropolis of Mormondom and neighboring settlements three or four schools had been opened. Two churches had already been formed, and one solitary minister was in waiting to lend me counsel and cooperation. The Edmunds Law was enacted the year following, tho its severe pains and penalties did not begin to fall until after two years more. The dominion of the priesthood was as yet supreme. Forty years of successful resistance had made them haughty and confident.

First of all, I must needs explore—must travel up and down, here and there, and from the numerous villages and hamlets select such as seemed most suitable for occupancy. From first to last I was spared all approach to bodily harm from the violence of wicked men, nor did I even suffer the infliction of abusive or threatening words. In part, I am persuaded, because I never found it obligatory to hurl hard words at the “prophet”-founder of this organized iniquity or his extant successors. In part also



because I sought to maintain a judicious reticence as to my projects and ruling aims. It was plainly a case where the harmlessness of the dove demanded as a supplement the wisdom of the serpent. Therefore a quasi *incognito* seemed clearly in order, and was maintained. And yet I sought to improve every opportunity to be present at all manner of public gatherings, such as were religious included, and whenever it was convenient visited the Mormon schools. More than once, however, I was called to withstand most vigorous attempts to convert me from the deadly error of my ways. Once in particular by a wily elder of much experience and extended travel, and mine host for the time being, who until long past midnight kept me from my slumbers in the effort to demonstrate that no matter how saintly or angelic one might be, there was no salvation for him save and except through the grace of baptism administered by a Latter-day priest. And only the day before I finally left the territory, the first wife of a hoary polygamist took me solemnly to task for writing such and so many wicked things against the true "church and kingdom" (tho she frankly owned that daily before herself and her neighbors I had walked in a perfect way), gave me her inspired "testimony" that Joseph Smith, Brigham Young, etc., were God's prophets, the Book of Mormon is a piece of handiwork divine, and concluded by giving me fair warning that, if found incorrigible, I must answer for it in the last great assize !!

After the choice of eligible fields had been made, the lease or purchase of real estate was next in order, than which no task more perplexing or fuller of manifold difficulties can easily be imagined. For the most part the communities were solidly Mormon, the eye of the local bishop was on every movement, no transfers of property were tolerated without first counseling with him, and the presence of a stranger was an occurrence to be investigated. Many a journey was made under the torrid heat, and with disappointment as the only outcome visible. Later, moonlight came to be preferred to sunshine, for then the watch dogs of Zion were asleep. No inquiry could be made without exciting suspicion. Once in dire straits, venturing to ask of the only man I met concerning a certain vacant corner lot, the emphatic reply was: "You are not wanted in these parts. We know who you are, and don't propose to let you bring in your Gentile trumpery." Sometimes resort was had to real estate agents in Salt Lake. But oftenest apostates from the Mormon Church could be found to act in the matter, who hated their deceivers and oppressors with a hatred which knew no bounds. Sometimes months of vexatious delay would interrene between the first step and the transfer of the title. One village was chosen, but after most diligent inquiry not a solitary non-Mormon could be heard of as resident therein. It was evening when I stepped from the train at the station, fully bent upon gaining a foothold here, and asked for a lodging place. Before retiring I scrutinized every face, picture, book, and paper, and asked divers leading questions, to find if I was in the home of friends or foes; but all in vain. Later, in my room the story

came to mind of old Eliezer of Damascus, his famous journey in search of a wife for Isaac, and particularly his prayer for specific guidance. The thought arose : My mission here is at least as weighty as was his, I am also as utterly at my wit's end, and the God of Abraham is able and willing to answer prayer, even in Utah. I will cast off my burden of anxious care, and put my trust in Him. The next day it came out that I was in the house of a man who was eager to further all my wishes, and in due season followed both a school and a church !

Such aggressive work went on until at length nearly thirty schools were established, with upward of forty teachers. After land and buildings were provided, cultured and Christian women were forthcoming, to give instruction during the week and on the Sabbath, to hold all sorts of religious services, and in every possible way to diffuse abroad the good things of religion pure and undefiled. In almost every case at first bitterest opposition was faced, tho in some localities the rulers were led far astray by the conviction that it "was only a woman, and she couldn't do much harm." These two were the weapons most commonly wielded. Periodical raids would be made upon such parents as allowed their children to attend the "outside" schools, by public scourgings in the meeting-houses, or by sending certain officials to labor with them by warnings and threatenings. Or else the vilest reports would be circulated. Thus it was given out concerning one of the most gifted and consecrated teachers from New England, that she had fled from the East to escape a most unsavory reputation, and the slander was so generally believed that one mother, who was not a "saint," and who had daughters to educate, waited for months before daring to meet the accused to investigate for herself. Scholars were secured by the fact that the mission schools were free, while elsewhere tuition was charged. As for the "apostates," they would patronize anything which meant opposition to the ruling church. But more than all else, the vastly superior character and intellectual gifts of the women who were fresh from Smith, Wellesley, Holyoke, Oberlin, etc., were certain to achieve a popularity which nothing could withstand. In one case, however, after months of patient and skilful effort, not a child could be persuaded so much as to cross the threshold. The woful estate of the average district school no doubt made the task on hand far easier of performance. Teachers were themselves untaught. Text-books were few and of inferior quality, and the odious savor of Mormonism was everywhere. I was once present at the closing exercises for the day. All who were willing to lead in prayer were asked to raise the hand, and from the score or more a girl of some twelve years was chosen, who proceeded to offer the regulation thanks for the call of the prophet Joseph, the gift of the Golden Bible, and the institution of the true church "in these last days;" and also presented the regulation petitions in behalf of the "first presidency," the "quorum of the twelve apostles," and all the other "quorums," the missionaries abroad, and the kingdom in general. Again I was in attend-

ance in a room where were about eighty pupils and two teachers. Studying aloud was in full fashion, and two large spelling classes were on the floor at once, each endeavoring to outshout the other and so be heard. The three trustees were also on hand that day, and as a conclusion were asked to speak; but they, turning to me, desired that I would first utter myself, which I then proceeded to do modestly and with brevity. The impression made, however, seemed to be profound, for following my attempt, all the elders did was to endorse every word with greatest unction, each in turn urging the children to diligently heed my counsel so sage and pious, and closing with the phrases with which their kind always end their exhortations in the preaching meetings: "And that you may *do* this is *my* prayer in the name of Jesus Christ. Amen." With such ungrudging encomiums from the priesthood, why should I not go on my way with rejoicing?

After the teachers had wrought their invaluable preliminary work, the ministers must follow with such other instrumentalities as belong to their calling. But, indeed, *hæc labor, hoc opus est*. It is more than doubtful if the world contains a field stonier or more desert as touching gatherings for preaching and prayer. The prejudice against Gentiles in general, but clergymen in particular, is deep-seated, and amounts often to mania and hysterics. Hypocrites and villains they are declared to be. And the commonest mode of procedure is to let them alone, give them a wide berth, suffer them to preach to empty walls. One minister of excellent parts and whole-hearted devotion informed me that for three and a half mortal years he had held a service every Sabbath, and never with so many as five auditors, himself included! Somehow, this seemed perilously near to a waste of time and nerve force, or at least an experience to be avoided, if possible. Was there not room here for strategy, for a flank movement upon the enemy at a point where he was unprepared to resist? Searching through my armory for suitable engineering, I hit upon "Fun and its Philosophy," a lecture prepared for the ears of college students. Surely, nostrils so sensitive as to snuff heresy here, and with such a theme, what possible mischief could be wrought to Zion! It did appear somewhat remote from the New Testament; but if a room could be filled with Memons, and indifference or inveterate dislike could be forgotten for an hour in hearty and innocent laughter, it would be a substantial gain. The first trial was made in the most barren and desert corner to be found. Six was the hour for opening, but by five the room was crowded to the aisles and platform, all men and boys, not a female face visible. It was a rough-looking mass, unshorn, unkempt, and clad in homespun. However, it soon became evident that good-nature abounded, for the response to the humorous stories was all that could be desired. Except that several gray-beards maintained a grave and solemn countenance, who were on guard that night, so that for them smiles even would be altogether unbecoming. But alas! the stress was too much for weak human nature.

and later one by one by the tide of merriment even these were swept away. For more than two hours I continued ; the ovation ended with a vote of thanks, which was followed by a rousing three cheers, and urgent invitations to come again. This lecture went the rounds with large gatherings in every place. Only once did I face failure or catastrophe, and that was in a Scandinavian community. There was ignorance unusually dense even for Utah, but what was worse, the sense of humor was utterly absent from every cranium, so that my best attempts to be funny evoked only a few sickly smiles, while the multitude of faces were without expression, or else wore a look of wonder mingled with honest desire to see the point. The predicament was appalling, but presently I concluded to endeavor to pluck victory from the very jaws of defeat by omitting all the choicest witticisms, and devote myself to explaining the mild remainder. And I actually found that a third or fourth repetition in varying phrase, coupled with explanations as to exactly where and why they should laugh, were certain to produce satisfactory contortions of the face and swayings of the entire body.

My next venture was with a lecture intended to combine entertainment with instruction. Africa was the theme chosen, with a large wall map to hold the eye. I enlarged upon the continent, its population, the course of discovery, progress of missions, etc. When I told of the 3333 wives of the king of Ashantee, and suggested that there was polygamy worth having, some would suspect that I was hurling a profane sling at "celestial marriage." Again good audiences greeted me wherever I went, and a most respectful hearing was accorded. "The World and its Wonders" was the subject of the third lecture with which I would prepare the way for the preaching of the Word. Maps of the hemispheres, each seven by seven feet, astonished the people by their size, and by suggesting how wealthy the lecturer must be to possess them. Oceans, mountain ranges, volcanoes, earthquakes, and the rest were duly touched upon. Steady progress in every particular could be traced, but it seemed clearly best to go the rounds yet once more, preparing the soil to receive the good seed. "The Land we Live In" was meant to kindle patriotic enthusiasm for the Union and its institutions, to show how vast and mighty it was, and how insignificant a fraction of it was Utah, which on the Home Missionary Society's map, twelve feet square, could be almost covered by the two hands. But, moreover, the lecturer discoursed at length upon the physical marvels of the Great Salt Lake Basin ; and how the wisest were staggered to find that a Gentile, a mere sojourner, so altogether outknew them, priests and bishops that they were, concerning the "valleys of the mountains," in which the bulk of their lives had been spent. By this time it had come to pass (having long before learned that I was a clergyman) that many were really ready and curious to hear what he might have to say upon heavenly things, who once and again had spoken upon things earthly to their pleasure and edification. Nor when I began to preach a

plain and pungent Gospel were the congregations much diminished. I recall how one Sunday, as I held forth upon righteousness and true godliness, the front seat was filled by the bishop and his too numerous wives. He nodded frequent assent to my doctrine, tho later he fell asleep, having recently partaken of more alcoholic stimulant than was meet.

In all while I remained in the Territory fourteen ministers bore a part in the exacting and exhausting work. The first to come was David Peebles, who had endured hardness in early Kansas days, and later among the Freedmen in Texas, North Carolina, etc. He gained the esteem of many by his large practical knowledge of horticulture, and with voice and organ in communities not a few touched scores of hearts through the service of song. Among the others were two who have since risen to the rank of home missionary superintendents, Amos J. Bailey, of Washington, and William H. Thrall, of South Dakota. Besides, James H. Kyle is a member of the Senate of the United States, while Professor C. E. Allen, then of Salt Lake Academy, has been chosen to act for Utah in the national House of Representatives. During the six years of my stay the various denominations were pushing evangelistic and educational work. The Edmunds Law landed hundreds of polygamists in prison, and drove a larger number into hiding or to foreign lands. It was thereby demonstrated to the dullest Latter-day intellect that the moral sense of the nation was something which the priesthood was bound to respect. Railroads were multiplied and mining was profitable, so that at divers points non-Mormon forces began to bear sway, while everywhere the power of the priesthood was seriously shattered. But the time of extensive revivals, conversions, and founding of churches was not yet. Even now, after fifteen years have come and gone, the two churches have only increased to ten, with a membership of about six hundred.

If ever an adult generation was spiritually in an utterly hopeless case, it is to be found in the region under view. For blood poisoning materia medica is sorely put to it to find a remedy, and the wretched victim has but the slightest chance of escaping death. And here is a large population thoroughly drilled in folly, error, and iniquity. What chance have truth and virtue to make their way or survive, when head and heart are thoroughly persuaded that the Book of Mormon is every whit as profitable as the Scriptures of the Old and New Testaments for doctrine, reproof, correction, and instruction in righteousness; when Joe Smith is held up as more than the peer of Isaiah and Paul; when polygamy and priestcraft of the most unscrupulous and despotic sort pass as synonyms for Heaven's best gifts to men; when the church engineers the theater and the dance, and pockets the proceeds? The house of God is the official dancing-place, with the bishop in charge, indeed, opening and closing the exercises with prayer; but between the invocation and the benediction the "saints" are wont to shuffle the feet with souls no less earthly and sensual than those of "sinners" in Gentile regions. I was present once

when the local church magnate published the dancing program for the season about to begin. It had been decided that among the cotillions a proper number of waltzes would be mingled. Some of the scrupulous of the brethren might object to the latter on moral grounds; but he made bold to affirm—indeed, as he phrased it, he “would bet a gill of butter-milk!”—that all such were of those who in early life had grossly overdone this stimulating variety of the dance, and now that they were aged and infirm, were unwilling that young men and maidens should thus enjoy themselves! “But,” exclaimed he, “we won’t have any such nonsense in the Thirteenth Ward,” and at once raised his hands to dismiss the tittering audience. And just so outlandish and profane are all the religious gatherings likely to be, even to the sacrament of the Lord’s Supper, which is celebrated once or twice every Sunday in a manner the most formal and perfunctory possible, and of which everybody present partakes, even to the babes in arms if they will!

During all those laborious and most trying years there was not much encouragement on which the eye of sense could fasten; but there was unfailing solace in the fact that a mighty nation was on my side, and millions of devout and determined souls. A faith and practice so shocking and mischievous could not long survive in the midst of such intelligence and such deep Christian feeling as were everywhere abroad in the land. The gates of hell shall not prevail against it, was a promise unfailing and exceeding sweet when the days were dark and the battle waxed furious. But most of all through all the six years, and well-nigh every day, on this Scripture was my spirit fed and strengthened: “My word shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” And so it was a privilege beyond price and a downright luxury thus to toil and endure.

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## FOREIGN COMMUNITY LIFE IN CHINA.

BY REV. R. L. McNABB, FOOCHOW, CHINA.

The foreigners that reside in the “Celestial Empire” are commonly divided into two classes—missionaries and community people. At every open port there is a plat of land set apart for foreign settlement which is known as the foreign concession. These concessions are usually if not always outside the city walls, and the foreigners living thus in a community by themselves are known as “community people.” They are tea merchants, opium-mongers, dealers in various kinds of native and foreign wares, bankers, custom officers, clerks, agents, and employes of the steamship lines, adventurers, and some outlaws hiding from the strong hand of justice. Some of these foreigners have their families with them, but the great majority are unmarried men, while a number have wives and chil-

dren in their home-lands. The consuls of the different nations are not merely commercial agents, but are held responsible for the lives and property of their countrymen; thus the Occidentalists in China are in no way responsible to the Chinese authorities, but must look to their own consuls for protection and redress. Hongkong, of course, being a British colony, is subject to English law.

The missionaries not being engaged in traffic do not necessarily live in the foreign concessions. Being sent to China to disciple the Chinese, they locate themselves in a favorable position to prosecute their work; hence the missionary compounds are frequently found at a distance from the foreign community, and quite frequently missionary families are located inside the walls of the cities; hence, being located somewhat by themselves, and not being engaged in trade, they form a separate element from the "community people," and will not come under direct treatment in this article.

Foreign community life in the far East circulates around the club-house. The club-houses are usually magnificent structures, and are elaborately furnished with all that goes to make club-life fashionable and attractive to society people. A large library abounding in books of fiction, travel, and adventure is to be found in every club-house. A reading-room supplied with illustrated magazines and journals as well as weekly and daily papers is one of the club attractions. Bulletins announce the arrival and departure of steamers and mail, and the latest telegrams are posted for the convenience of all. Billiard-rooms and card-rooms as well as a bar-room, where all kinds of foreign liquors are kept on tap, are to be found in connection with all these clubs.

Every few weeks the reading-room is turned into a ball-room, and the *élite* of the community gather arrayed in gorgeous apparel, and spend the night in a fashionable hop that would rival an "upper 400" ball in New York. This promiscuous mingling of the sexes in the ball-room is an outrageous scandal in the eyes of the "heathen Chinee," who will not so much as sit at the same table with his wife, let alone attend a hugging party (even tho the hugging is set to music). Large racket and tennis courts are to be found in connection with nearly all these clubs, which contribute largely to the health of the community, for no foreigner can live in China and not take plenty of out-door exercise. The clubs also usually control the race-track. Hotels are sometimes found in connection with the clubs, where a large per cent of the community and traveling public are accommodated. Club-life in the Orient seems to be a kind of fraternity life. A person identified with a club at one port can be admitted to all the privileges of club-life at another port, by means of a visiting or traveling card. Globe travelers sometimes stay long enough at one port to become members of the club, and then when they depart for other parts they take traveling cards, and they are admitted into club-life wherever they go, and are constantly in the swirl of society. Many of them are

entertained at the club's expense, and thus can "dead beat" their way, with the exception of ship-fare, while they are in Asia. I heard a "globe-trotter" say that his journey around the world was comparatively inexpensive, simply because he was a club-man.

To the hundreds of unmarried men in these open ports the clubs form a kind of a substitute for home life, and if the worst features of club-life did not prevail, the club would not be so objectionable. All business in the "Hongs" stops at 4 P.M. The employers and the employes immediately go to the racket-court and take a good sweat, then a bath is taken and society dress is donned, and all go to the club-house, where from 5 to 8 P.M. all is in a perfect whirl. At 8 P.M. all adjourn for dinner. The married men, perhaps, spend the balance of the evening with their families, while many of the young men return to the club. This is the everyday routine, interspersed now and then with a ball or theatrical entertainment. The better class of the community people are inclined to be religious—in fact, some of the foreign traders and their families are truly pious; but these are greatly in the minority. A traveler in the East says: "Many of these (community people) when at home (in the West) are respectable, if somewhat formal church-members; but here in the East they do scarcely more than look upon Christian work from a distant and coldly patronizing attitude. They are, upon their arrival in any city where their own nationalities or kindred ones are somewhat numerous represented, caught in the "swim" of worldly society, and soon the meager amount of religious zeal that characterized their lives at home is abated, and they feel almost ashamed to have it known that they are church-members at all."

Each foreign community that I visited in China had good church buildings. Those at Hongkong and Shanghai are particularly fine. At these two places, where there are several thousand foreigners to draw from, the church attendance is quite good, and regular pastors are supported. At Amoy and Foochow the foreigners number about two hundred at each point. The average attendance at church worship exclusive of missionaries is about thirty. At Amoy the missionaries of the different missions take turns in conducting the English services, and give their service to the community without remuneration. At Foochow, there being but two or three Americans among the traders, the Church of England takes full charge of the English services. When the community chapel of the Church of England was being built at Foochow, work went on on Sunday as well as a week-day. When the Church of England missionaries protested against work on the Sabbath, the community building committee gave them to understand that the money came from the community, and that the work could proceed on the Sabbath. Some of the community people contribute to the support of the missionary hospitals, as well as furnish most of the means to support the hospitals for the Chinese that are under the care of the community doctors. The foreign community



expended in support of the Foochow hospital for 1893 about \$3000, and Dr. Rennie reported 684 in-patients, 5678 out-patients, and 15,569 return visits of out-patients. This hospital is doing a splendid work. Other communities may be carrying on just as good a medical work among the natives.

A few years ago a missionary lady was bitten by what was supposed to be a mad dog. A liberal-hearted foreign trader sent her money to go away to be treated; but the wound soon healed, and the missionary did not use the money. The good man would not receive the money back, and it was turned into the fund to help aged Christian Chinese ministers. Other instances might be added to show how a minority of the foreign community people of China lend a helping hand in mission work, but the sad truth remains that the foreign settlements in the "Far East" are made up of much the same class of characters as the trading posts and mining camps of the "Far West" in the United States. Some of the community people are virtuous and lead godly lives, and in their business dealings with the natives are above reproach; but there is a large per cent of foreigners in China who "are the enemies of the cross of Christ, whose God is their belly and whose glory is their shame, who mind earthly things" (Phil. 3 : 18, 19).

The sailors that manned the opium and other vessels of different nations that visited Chinese waters previous to 1842 quarreled and fought like wild beasts, and often murdered each other. To such an extent did this prevail, that the Chinese authorities were obliged to allot different islands in the river at Whampoa for the recreation of the seamen of each nation, in order that such troubles might be avoided in the future" (Williams). The Chinese authorities resorted to capital punishment to stop the brutal strife among the foreign sailors. Is it any wonder that the Chinese Government declared that "the barbarians are like wild beasts, and not to be ruled on the same principle as citizens. Were any one to attempt to control them by the great maxims of reason, it would tend to nothing but confusion. The ancient kings well understood this, and accordingly ruled barbarians by misrule. Therefore, to rule them by misrule is the best way of ruling them" ("Middle Kingdom"). Henry VII. of England ruled foreign traders by a similar law.

For over three hundred years has a corrupt form of foreign life prevailed among the Occidental traders and sailors in China. "The Chinese at first feared and respected those who came to their shores. By degrees the respectful fear of the Chinese passed into haughty contempt" (Williams).

Dr. A. B. Leonard says, concerning the lowest class of foreigners that live in China, "that *they* are recklessly and viciously immoral, and are living for the gratification of the baser passions of the human nature, or for all the wealth obtainable." "Unfortunately, the number of these is so large as to be in the eyes of the heathen representative." "They

not only lead dissolute and dishonest lives themselves, but they do all in their power to destroy the good influences that their countrymen, with higher aims, seek to exert. They ridicule virtue, and curl the lip of scorn at business honesty. They hate missionaries and Christian laymen with cruel hatred, and rejoice when their beneficent plans are defeated." Dr. Leonard is not too radical in his statements concerning this class; and too often the better class of foreign traders look lightly upon the sins of the baser classes. One sin that is particularly indulged in by nearly all English community people is horse-racing and its attendant vice, gambling. Wherever the English go, there is found the race-track. (The late Premier, Rosebery, has won the "Derby.") So common is this vice among the English, that they are known in China as "the race-horse people." So intense does the interest become during the races that all foreign business stops, and the ships in the harbor are delayed for days, being unable to load or unload their cargoes or get out clearance papers. So heated does the excitement become, and so animated the gambling, that frequently a heathen Chinese military mandarin has to be called upon to furnish soldiers to quell the storm brought on by foreigners. So absolutely necessary is a race-track to an English community, that when the choice was between giving up a mission compound in Foochow or not be permitted to have a race-track, the English consul chose the race-track, and the Anglican missionaries had to give up their valuable property in the city so that their countrymen might develop their passion for gambling. Drunkenness prevails to an alarming extent among the "community people" of all nationalities. Wine is the principal drink among the English. Bishop Wiley says: "It is simply amazing the amount of wine and spirits these Englishmen can drink." At one time a man and his wife became drunk. She got a butcher knife and threatened to kill her husband, and he locked her up in a room. After their wrath against each other had subsided they got after their Chinese cook, and scared him so badly that he ran off from the island and took a boat for Foochow. At Canton a foreigner in a drunken spree shot dead a boy in the street. The Chinese were greatly galled because the murderer was only sentenced for seven years' imprisonment. Shortly after this a Chinaman was pushed from a steamer by a Portuguese watchman and drowned. These two crimes so exasperated the Chinese, who were already aroused by the French operations in Annam (1883), "that with no note of warning and with the fury of tigers a mob came pouring into the concession. Men rose from their breakfast-tables or office desks, women caught up their children and possibly some of their jewelry, and fled to the only ship in the harbor. A black cloud of smoke was surging over the settlement, and it grew blacker and wider, till no houses could be seen, but the crash of falling walls and roofs was sounding through the gloom. For three hours the work of burning and plundering continued, till finally the viceroy's soldiers scattered the mob" (Rev. H. V. Hayes).

All this disaster was brought upon the community by a drunken foreign homicide and a Portuguese murderer.

But drunkenness is one of the minor sins in a foreign community in China as compared with fornication and its companion crime, abduction of Chinese girls for criminal purposes. The *North China Herald* (which is far from being a missionary journal) says: "Almost daily girls are enticed to Shanghai, and sold like so many cattle or sheep to supply the brothels. The girls are taught to play the native guitar, to sing, and lead a shameful life. Rods, whips, and burning hot opium needles are used to torture these creatures in order to make them show off their accomplishments. Were a record of brutal treatment of these girls made known, the world would be shocked. This would not be allowed in the Chinese city, but in the foreign part of the city it prevails to an alarming extent. The work of selling (and training) is done by the Chinese to gratify the lustful and greedy foreigners."

The *Chinese Recorder* (April, 1894) says: "It is true that there are sinks of iniquity in Shanghai, places where the worst of vices are openly flaunted, such as would not be tolerated in the adjoining heathen city." These poor girls are not only kidnapped and sold for shameful purposes in China, but many are sent to Singapore, the Straits Settlements, and to the United States. Many of them are rescued by the missionaries and saved from an existence worse than death. This state of affairs is not confined to Shanghai, for every foreign community is in the same condition in a greater or less degree. A gentleman of good standing at one of the open ports told me that he did not know of any unmarried merchant living at that port that did not keep a Japanese or Chinese woman. An English lady came to China to visit her son. As her visit was somewhat unexpected, she found her son living clandestinely with a Chinese woman. The good woman was nearly heart-broken over her son's crime, but she urged him to marry the woman and take care of the children, which he had manhood enough left to do. It might be well for Western mothers to visit their sons in the Orient.

I was one day talking to a gentleman in a large hong in Foochow, when he called my attention to a half-breed young man, and said that the father of the youth was formerly a wealthy trader at Foochow, but that he had gone off to America, leaving his Chinese woman and illegitimate son, and had since married an American woman and was living in Rhode Island. The young man is an engineer on a steam launch, and in the conversation he said his father wrote to him every now and then and sent him a little money. The acting German consul at one of the open ports has a Chinese wife. He lived with this woman several years, and children were born to them before he married her. He was wealthy, and moved in the best foreign community society. An English missionary lady became acquainted with the mother of his children, and commenced to teach her Christian truth and the nature of Christian marriage. The woman's con-

science was troubled, and she insisted on a Christian marriage. No sooner was the marriage performed than the foreign community society ostracized the consul; but he was faithful to his Chinese family ever after. The rotten foreign community was glad to welcome him into society so long as he did not marry the woman. The Chinese slave-girls, who are sold to satisfy the greed of foreign beasts in human form, are usually kept in a house under the control of an old harlot. When night comes on the girls are put in closed sedan chairs, and under cover of the darkness they are taken to the houses of their foreign masters.

While out walking with a gentleman on my visit to Shanghai, he called my attention to a white couple that drove by in a carriage. "That man," said my friend, "is not the woman's husband, he is her escort. She is married, and her husband is in business here, but she is allowed an escort, who is as intimate with her as her husband. I am ashamed to admit that in this city such a form of polyandry is no uncommon thing, and the legal husbands have full knowledge of the matter, and allow their wives to go about in broad daylight with their escorts."

On the steamer coming from China was a community lady and her child from Hongkong. Her husband was sending her to Japan so as to be out of the reach of the "black plague," which was killing so many at Hongkong and Canton. The ship's doctor paid great attention to the mother and child. Scarcely an hour of the day passed but that the child was in the doctor's arms. One day I innocently remarked to one of the ship's officers, "How fond the doctor is of that child. He seems to love children." "It is not the child he is fond of, it is the mother," said the officer. The doctor was her escort.

The children that are born out of wedlock are sometimes left to grow up in wretchedness and want. Being despised both by the Chinese and foreigners, their life is much sadder than that of the common native. Sometimes the father of these unfortunates will provide for them, and show some fatherly affection for them. Frequently the community doctor, when he calls to attend such cases, will succeed in arousing the conscience of the otherwise neglectful father to the extent that the child will be placed in a foundling asylum, the expense to be paid by the father. This social intermixture is greatly condemned by the Chinese. A bright Euro-sian boy applied for admission into one of the Anglo-Chinese colleges. The authorities admitted him, but the Chinese students bolted, and not one would attend unless the Euro-Chinese boy was excluded. The faculty was compelled to grant the demands of the Chinese students or close the college for want of students. During the "black plague" at Hongkong, the consuls at another port held a meeting to devise ways and means of quarantining against the scourge. The consul who lived with a Chinese woman was elected secretary, and was requested to communicate with the Chinese officials concerning the object for which the meeting was called. When the Chinese officials had learned who had written the communica-

tion they returned the letter without opening it, rather than degrade themselves by communicating through a man who so outraged decency as to live with a Chinese woman clandestinely, altho at the time the letter was written the consul had been legally married to the woman for some months. These two instances will illustrate the feeling of the Chinese on Euro-Chinese licentiousness. So large is the class of foreigners that lead depraved lives, that the Chinese conclude that all foreigners are equally wicked, and should not only be avoided, but should be driven from the shores of the "fair land of flowers," and if necessary exterminated; hence hundreds of pure community people and missionaries have suffered the loss of property, and many have been killed on account of the wickedness of these vicious Westerners. The natural prejudice of the Chinese is so aggravated by their wicked deeds that everything Occidental is condemned, and the "Western religion and civilization" are rejected as unworthy to gain a foothold on "celestial soil." The evil influence of these community people forms one of the greatest barriers to the progress of Christian missions. This is one reason why almost ten years passed before there was a single convert. During the next decade there were but a few score of converts. Gradually the natives learned to distinguish between the community people and the missionaries. They discovered that the missionaries led lives of chastity, self-sacrifice, and loving deeds; that they were in no way responsible for the evil deeds of their countrymen. As this knowledge concerning the missionaries spread among the Chinese the number of converts increased, and at the end of the third decade native Christians were counted by the thousands; but these thousands were mostly confined to the villages and rural districts, where people did not come in contact with disreputable characters from the West, and where the missionaries in their evangelistic tours could spread the "glad tidings of great joy," and not be put to shame on account of the revolting sins of Europeans.

While the work apparently stood still in the open ports, the seed scattered in the country districts sprang up and bore an abundant harvest. The revival that commenced in 1891 in the county towns and villages in Fukien Province, several days' journey from the foreign community, spread and deepened in its power until it reached the capital city, Foochow, and right in the foreign concession, at the "Church of the Heavenly Rest," 107 educated Chinese young men and women were converted in one series of meetings, and in a few days 40 young men from the families of the *literati* were converted in the Anglo-Chinese College. At the Foochow District tent-meeting there were 134 persons baptized. During one consecration service four or five hundred "came forward, seeking either pardon or purity."

The revival is to-day spreading through the city, reaching all classes, shaking the foundation of Confucianism, Buddhism, and Taoism, and breaking down the bitter prejudices of the Chinese against missionaries

and the "Cross of Christ," putting to shame the vicious element among the "community people." These desperate sinners had for long years, by their rotten lives and by slanderous words, tried to defeat every effort to evangelize the city, and would then taunt the servants of Christ with the accusation that "mission work was a failure." No greater heroes walk the earth to-day than the faithful missionaries who have labored to evangelize the open ports of China. Some missionaries who had little or no success in the city evangelistic work were blessed with many converts in the country; hence, the missionary that works amid the obstacles of an open port deserves special encouragement, and if he succeeds is worthy of special praise. What is needed is not a "thousand" missionaries that can succeed in the country, but a thousand missionaries that can succeed in the city or country. Rev. Satori Kato, of Japan, said: "There is a crying need for making spiritual provision for Europeans in Japan. The loose conduct of European visitors and residents has a damaging effect upon the Christianizing of Japan." What is true concerning the Europeans in Japan is doubly true concerning Europeans and Americans in China. The missionaries do all they can to reach and help the foreigners, but they are so burdened with labor that they cannot do justice to both lines of work. Oh, for a William Taylor to inaugurate a work among the "community people" of China like that inaugurated in India two decades or more ago! Shall we neglect our fallen countrymen and the Europeans in the far East? *God forbid.*

If these "community people" could be reached and saved from the lives of shame that they are now leading, a mighty *barrier to the progress of Christian missions in China would be swept away.* The speed of Christian conquest in India was greatly accelerated when William Taylor established his work among the foreigners and Eurasians in that country. Who will furnish the money to institute such a work in China, and where are the men and women who will give their lives to the great work of evangelizing the foreign communities of China? May the day soon come when the Europeans and Americans in China, yes, in all the "Far East," shall cease to be a menace to the "Cross of Christ;" when travelers returning from world-round journeys will bring reports of "community people" laboring to elevate, bless, and Christianize the Orientals, instead of by their wicked and licentious lives blasting and ruining them; when these same Occidental travelers will mingle freely with the missionaries, investigate their work, come in contact with the thousands of native Christians, and cease to listen to the slanderous stories of fallen "community people" about mission failure and missionary extravagance; better still, when all foreigners shall become servants of Christ instead of slanderers of Christian workers.

## THE RUSSIAN STUNDISTS.—II.

BY PROFESSOR G. GODET—TRANSLATED BY MRS. D. L. PIERSON.

PERSECUTION.—The judgment which we have passed upon Stundism is confirmed by an article written recently by a broad-minded Russian who is in a position to know the facts. He says: "Stundism is a movement instigated solely by the Bible and by the desire which the Scriptures kindle in those who read them to follow the Savior; to obey and to conform one's life to His teachings."

If what was told of the Stundists in our previous paper has awakened the sympathies of the reader, we are sure that the following accounts of their sufferings will transform that sympathy into a real compassion, which will lead him to pray for these afflicted brethren and to do whatever lies in his power to alleviate their miseries. The persecutions which they have endured would not lose much by comparison with those of Louis XIV. nor with the Inquisition. Europe seems almost to doubt the facts, as the abominable work is carried on in the shadow. The proceedings are all conducted behind closed doors, and the cries of the victims are stifled. To whom can they present their complaints when the appeals to the justice of the Czar himself are vain?

The persecution began about 1870, and a few years later it assumed the present systematic and cruel character. The clergy gave the signal. They realized, however, that they must have the aid of the State in order to deal successfully with a religious movement which was extending so rapidly. For some time accusations against the morality and the civism of the Stundists had been frequent. In a conference of bishops, held at Kiev, presided over by the Metropolitan Platon, it was determined to demand the intervention of the Government, and, after some pressure, this was granted.

The first steps taken consisted in the confiscation of Bibles and religious books; the interdiction of all their gatherings for worship; the placing of a strict watch by the police over the chief Stundists, not allowing them to leave their villages. The Stundists held their meetings wherever they could—in caves, stables, mills, forests, or in desert places.

After a time, however, when, despite the "gentle, fatherly pressure"\* brought to bear upon the peasants, the movement continued to increase, the persecutions doubled. Those who were found in attendance upon the meetings after they had been commanded to stay away were heavily fined. In one village alone, in eleven months, twelve families were fined what was to them the enormous sum of \$1200. One man had to pay more than 700 roubles (\$525).†

\* This expression was used by a Russian priest: "Among the fatherly methods employed in the beginning, I must mention that of shutting up the Stundists in convents, where they were obliged to submit to penances for the purpose of converting them, but with no success."

† Mr. Lanin, in the *Contemporary Review* (April, 1891), tells of a stone-cutter who was fined \$180

The police imprisoned the men and sold their furniture. The clergy, heartily seconding all this, clamored for still more rigorous measures, and recommended, among other things, that the administrative power be applied to the cases. Every one knows what that move means. Each governor of a province has the discretionary power of exiling to Siberia or Caucasia without trial, any persons suspected of being dangerous to the public peace.

It was against the Stundist leaders that this terrible weapon was used. Let us cite some instances which are but representative cases. Ivan Solover, of the province of Kiev, an intelligent young man full of ardor, was accused of having spread heretical doctrines, and received an order to quit the province in a fortnight. He was the father of five children, and had a flourishing farm which he was obliged to sell at a ruinous price. He departed for the province of Kherson, but had hardly settled there when he received another command to move. He had borrowed money to buy grain for his cattle; the Jews took all he possessed in payment. An old horse, which he still retained, was the only mode of conveyance for his whole family. After traveling about a month they reached the province of Bessarabia; but two children had died *en route*. He had just settled near Kischeneff when a new order arrived for him to depart. A third child had died in the mean time. The family once more pressed on toward Taurida, where they hoped to find friends who would help them. But the police informed him that he must once more take to the road, and they sent him to Caucasia, where he finally arrived, a broken-down, persecuted man, with a sick wife and but two remaining children. Another case is that of a distinguished preacher of Kiev, Ivan Lisotski, who was compelled to leave his home, having been robbed of all that he had. Two of his children succumbed to the hardships of the journey. For ten years he was driven from province to province without abatement; nevertheless, from his exile beyond the Caucasus he encouraged his brethren in Russia by his letters. We might also cite the sad instance of Golovschenko, pastor of the province of Ekaterinoslav, who was condemned to four years' imprisonment on the charge of spreading Stundist doctrines. At the expiration of his term the priest of his village opposed his return, and he was banished for life to Siberia, by order of the local government. In the mean time his wife and children died literally from starvation.

Usually the Stundists are made to march from the central prison of the province chained indiscriminately with the worst criminals, dressed in the State garb of prisoners, with shaved heads. They are obliged to spend the nights huddled together in infected holes, where they must listen to filthy conversation and submit to the gross indignities of the keepers.\*

for having permitted a meeting to be held at his house. In June he and his wife were both condemned for this same crime to pay \$150 and \$60 respectively, and not being able to pay were thrown into prison.

\* The sufferings of the prisoners during these long marches defy description. Laden with burdens out of all proportion to their strength, hustled about and urged on, often at the point of



For example, Yegor Ivanof was declared guilty of helping to destroy an icon at one of the Stundist meetings. The jury passed upon him the sentence of banishment for life and loss of all his rights. He was led in chains across the Caucasus Mountains on foot in the snow. The scenes of the night which he witnessed at the stifling halting places, the indecency which reigned there, the horrible vermin which swarmed everywhere, the brutality of the guard—everything was so frightful that he did not understand how he kept his sanity through it all. These long marches furnish the Stundists abundant occasion to preach the Gospel, and they do not neglect the opportunity. Any move is considered fair against the Stundists. The spying of the police, the hollow, perfidious questionings of the priests, the mean vexations of the local authorities—these are some of the tactics which the powerful Russian Government employs against its inoffensive subjects who only ask to be allowed to serve God in peace.

In the latter part of the year 1888 the persecution was aimed not simply at the leaders, but at the obscure members of the Stundist communities. Suppression was no longer their idea, but extermination. There was hardly a prison in all the south of Russia which did not hold a number of Stundists, nor a party of exiles headed toward Siberia or Transcaucasia which did not have among its number some of their preachers. These facts may well astonish us when we recollect that by the decree of March 27th, 1879, the Emperor Alexander II. accorded recognition to the Baptists, and that by the law passed May 3d, 1883, Alexander III. granted religious liberty to every sect of the empire. These edicts concerned only those who were born in the Evangelical Church, for a Russian subject born in the orthodox Church is not permitted to change his faith. The edicts, however, are nothing but a dead letter. The clergy, which had organized, without success, "missions" \* to convert the Stundists, saw that public trials afforded the Stundists an opportunity to explain their doctrines and oftentimes to make a great impression upon the people. So, without cessation they clamored for more expeditious and secret proceedings. The man who was so powerful in directing the affairs of the Russian Church at this time must be held most responsible for the actual situation. Under the influence of Pobedonostzeff, the Emperor Alexander III. began to send secret circulars and special orders to the governors of the provinces where Stundism was making the greatest headway, and where, now and then, the orthodox churches were being emptied and the priests losing all their revenue. These decrees entirely annulled the former liberal measures. When, for example, some Baptist Stundists, who were under condemnation, made appeal to a decree which protected the Baptists, the officials refused to

the bayonet, the miserable creatures drag along their heavy chains over the frozen steppes. At night, the poor women separated from their husbands are left to the caprice of the soldier-cavalry.

\* One of the foremost of these "missions," and one of the first to recommend the most violent measures against the Stundists, was an old Roman priest, Father Terletsky. It was he who sent a report to the Government, proposing to condemn without trial or arraignment all Stundist prisoners to penal servitude in the mines of Siberia.

recognize them as Baptists, and treated them as Stundists. They denied them the right to defend themselves, cast them into prison, and, by virtue of the special decrees issued against Stundists, banished them without a trial. Many edicts have been published against them during the last eight years—for example, annulling their marriages, excluding their children from the public schools, and forbidding them to have other schools for them, interdicting the reading of the Bible, and the holding of meetings, etc.

On May 1st, 1893, the Government gave the force of laws to the resolutions passed in July, 1891, at an assembly of clergy at Moscow. Pobedonostzeff presided at some of the meetings. The resolutions were as follows :

“The children of the Stundists shall be taken from their parents and placed in the charge of some relative who belongs to the orthodox Church ; if there is none such, they shall be confided to the clergy of the place. It is from henceforth forbidden the Stundists to erect schoolhouses or places for preaching by order of this edict. Passports given to Stundists shall expressly say that they are members of that sect. Any employer who shall give work to a Stundist shall be fined heavily. The names of members of the sect shall be given to the Minister of Transportation, who shall have them posted in the ticket offices and waiting-rooms of the railroads, so that they may not secure employment. It is forbidden the Stundists to have a member of the Greek Church at any of their meetings : any infringement of this regulation shall be punished by transportation to Caucasasia for not over five years. The Stundists shall not benefit by the shortening of recruit service, to which their education would admit them, unless they can pass an examination in the rites and ceremonies of the orthodox Church and recite the prayers before a priest. Stundists are prohibited from buying or renting property. Any Stundist found reading the Bible and praying with others shall be arrested and without further formality shall be transported by order of the Government to Siberia. Every preacher shall be condemned to penal servitude in that country. Stundists shall be buried outside the consecrated grounds of the cemeteries ; they shall not be allowed to hold funeral services over their dead.”\*

In the eyes of the Russian Government the Stundists are a most dangerous sect, whom it is necessary at any cost to reduce to the miserable condition of a people deprived of all rights. And they have succeeded. The Stundists are in a state of siege. Detectives pursue them, spy out their meetings, exile within twenty-four hours those who are apprehended, and give them but three days to reach the borders of the empire. Not content with forbidding them the privileges of worship, they often take them by force into the orthodox churches and make them bow down before the icons. Thus it is that the Russian press finds occasion to publish the “voluntary return of the Stundists to the orthodox faith.”

Elisabethpol, in Transcaucasias, is one of the principal centers of banishment for the Stundists. An eye-witness recently confirmed the state-

\* *Contemporary Review*, January, 1892.

ment that 223 men who have been banished over five years with their families (565 persons in all) live there in the greatest misery.\* The situation of the exiles is still more terrible on the frontiers of Persia, where there are only a few miserable Tartar villages, Gerusi, Terter, Jevlach, etc. It is here that many of the more prominent Stundists like Lisotski have been sent. After long months in prison they arrive in chains, in a desolate place, among Mohammedans, whose language they cannot understand. Kapustiński, one of the exiles, gives a graphic account of the long and terrible journey from Kiev across the southern plain of Russia and the Caucasus Mountains to his destination. There, destitute of provisions, houses, and even tents, they had to camp in the midst of the Tartars, who, out of pity, gave them a little work to do. Their poverty was so great that the men worked all day carrying heavy stones for the pitiable recompense of two cents a day. But the authorities made it an offense to give them work; moreover, the chief of the district recently was a Moslem, and the exiles were left entirely to his tender mercies. One of the exiles, the father of a family, writes: "Seven persons, and not a morsel of food nor a piece of money! Our condition is worse than imprisonment!" Another recounts how he was driven with his three little children, the oldest but three years of age, from his province to Kiev, thence to Kharkor, then to Melitopol, then to Tifis, and finally to Elisabethpol, from whence, without doubt, he will be exiled to Gerusi. "You see," writes he, "there is no room for the children of God in Russia!"†

In the province of Don Cossacks several Stundists were condemned to exile. Their wives had already sold everything in order to follow them. The authorities told them, however, that if they accompanied their husbands to Caucasia, they must leave their little ones behind; so they must choose between their husbands and their children. The poor women hesitated; the police came up, seized their children, had them baptized, and

\* It is possible that these figures include a certain number of members of other sects such as Russian Quakers.

† "The number of the exiled daily increases," says a Christian who has several times visited Russia and Caucasia. This witness found (in 1894) in the prison at Tiflis seven fathers with their wives and children, in all twenty-seven persons, among them a grandmother who had been imprisoned in eleven prisons, and was about to enter the twelfth at Elisabethpol. They were just waiting to hear where they would be incarcerated next. Another witness describes the arrival in his village of a company of condemned Stundists, among whom was an old man over seventy, poorly clad, fatigued, and with blistered feet, but so sweet, so gracious—his crime was having spoken of Jesus to sinners around him. "Again," he adds, "you may see a father, mother and five children coming the same village. They have lived in ease and comfort, now they have absolutely nothing. The oldest of the children is a beautiful, healthy young woman of seventeen. Those who know the dangers to which she will be exposed, shudder at them. Oh, if the empress, that noble woman, who has the heart of mother and wife, could only have seen but that one family, which she all is but one among numbers of others, and could picture the probable fate of that young girl, and of many others in like condition, surely such things would not be permitted." The Baptists are cruelly maltreated. "I have just received to-day," writes one of them, "news that I am banished for five years to the Persian frontier. I rejoice that the Savior counts me worthy to suffer for His name." "Sister K.," writes a Baptist exile, "has died of hunger and of fever, and was buried while her husband and children were ill of the same disease and unconscious of her death." (*Evangelical Christendom*, July, 1893, pp. 221, 222; December, 1894, p. 330.)

gave them over into the charge of members of the orthodox Church. We could give the names of children whom we know to have been thus torn from their parents—in one case four, in another seven, and in a third three little daughters. Multitudes of families have thus been destroyed. These cases have become very frequent during the past few years, and it is one of the most heartrending tortures which has been inflicted upon our unfortunate brothers.

From numerous instances we cite the sad history of Pavilkovski, a Stundist preacher of the province of Kherson. In a discussion with a priest he had the audacity to say a few words against the orthodox Church. He was accused by the priest and sent to prison, where he had to submit to all sorts of torture. The jailer, not being able to extort money from him, put him into a sort of cage, in which he could not stand, sit down, or lie down. Pavilkovski was afterward dragged into the foul *lieu d'aisance* of the prison, and left for three days and three nights in the infected hole, where he was the laughing-stock of the other prisoners. When they drew him out he was scarcely more than an inert mass; his limbs refused to hold him. Finally, after four months in prison, they decided to try him. The witnesses swore to all that the priest dictated, and he was condemned, with six others, to exile for life in Eastern Siberia. Each Stundist was chained to a criminal condemned to the mines, and thus they made the terrible journey. They had their families with them; but before the end of the journey the wife and two children of Pavilkovski succumbed to the hardships of the travel. Out of fourteen children who started with them, only five survived. In spite of all this, these martyrs in their exile busy themselves with spreading the Gospel as much as lies in their power.

The position of the Stundists who remain at home is terrible. Men, women, and children are exposed day and night to intrusion into their houses, and tremble, continually fearing the arrival of the police. A decision of the Committee of Ministers, confirmed by the Emperor on July 4th, 1894, and communicated to the governors of the provinces by the Minister of the Interior September 3d, 1894, declared the Stundists to be an immoral sect, dangerous alike to the Church and the State, and strictly interdicted their meetings and deprived them of all rights and protection which the other subjects of the Czar enjoyed. The consequence, of course, was a new outburst of Russian fanaticism. Every sort of cruelty has been perpetrated even upon the women and little children.

But all this is insignificant in comparison with the events of 1892 in the province of Kiev. One could hardly believe the facts if they were not authentically attested. "We were forced," says a Stundist, "to do all the drudgery for the community; and at night we were not permitted to enter our homes. The principal men of the town and the commissioners of the police gathered a lot of drunken peasants and went with them to our farms, where they dishonored our wives. . . . They shattered our

windows and confiscated all our books."\* The Governor-General of Kiev, Count Ignatieff, was told of these atrocities; several months passed, and no attempt was made to find the perpetrators of the crimes. Then a mock search, they tell me, took place, but only for the purpose of denying the reality of the charges. Where, indeed, could any one find witnesses to testify against the town authorities themselves?"

Capital punishment has not been pronounced against the Stundists, but many of them have been maltreated and killed. Many Stundists have been beaten to death, and even the women have been frequently lashed with ropes. Among the cruelties in which the peasants find pleasure is the sprinkling of water over a number of Stundists when the temperature is 20° below zero. It is also vouched for that they bury nails in the soles of the Stundists' feet. The perpetrators of these deeds are fanatical peasants, and not by order of the Government, but they go unpunished, and generally unpursued. Lamin also tells of Stundists forced to work with clothes altogether insufficient for the terrible winter weather in Kharkov, all of whom perished in agony.

The rôle played by the Church in the persecution is not the least saddening part of the history. Archbishop Ambroise, of Kharkov, a poet,† has publicly invited the people to inform the priests of every case of suspected heresy, thus making the destiny of thousands of unfortunates rest upon the judgment of the most ignorant peasants of all Europe. The exhortations of the clergy spend their time in discussing the most efficacious methods of exterminating heresy. So it is not astonishing that overtures made to the high church dignitaries in favor of religious liberty should meet with no success.‡ However, the movement has grown, and has even begun to reach the upper classes of the towns. Despised as Stundism may be, it has nevertheless exerted a salutary influence over the Russian Church as the Reformation did over the Romish Church. They are beginning to realize the barrenness of a service where the Bible is not read and explained. They are beginning to give more attention to the observance of the Sabbath and to the suppression of drunkenness. The Stundist teachings, despite the persecution, are spreading, people are listening to them and discussing them, and perhaps the hour of freedom of religious

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\* Another letter said: "Late at night, when every one was asleep, a troop of villagers led by the police entered our homes, terrifying our children and abusing our wives to such an extent the death almost ensued. On the night of September 30th some men entered my house in my absence, stripped the clothes from my wife, threw her on the floor, and outraged her; the bed-sides of the village taking part in the outrage. They commanded her to make the sign of the cross and she refused, but they forced her to do it. They twisted her arms until the blood gushed out; they tore her flesh, and now, at the hour of writing, she lies at death's door."

† One of his poems is written on the verse, "If he neglect to hear the church, let him be as a heathen" (Matt. xviii. 17), and has for its refrain, "The damned Stundist, the enemy of God, as cruel and black as the demon, malevolent beast."

‡ I allude to the letter addressed in 1833 to the chief archbishops and bishops of Russia by 20 Christians of Great Britain, comprising archbishops, bishops, ministers, and members of the lay. This letter, most moderate and kind, has elicited no response whatever. It appeared in full in the *Evangelical Christendom*, July, 1835.

thought is nearer than we think. But up to the present there seems to be no break in the clouds. The Czar has not set right any of the wrongs, although some years ago, when he was traveling abroad, the Evangelical Alliance succeeded in getting into his hands a statement of some of the dreadful things which the Stundists were suffering. After learning of them he said: "It is impossible that such things should be taking place in my empire." He promised to make an inquiry. After his return to Russia he called his Prime Minister, who declared that it was all false. Not entirely satisfied, the Czar gave him three months to gather all the information he could on the subject and render a report. "At the end of that time we received," says the Secretary of the English branch of the Alliance, "an official report stating that 'Russia alone, among all countries of the world, accorded to her subjects full and entire liberty in all things concerning religion.'" The Stundists are without the reign of law under the reign of terror.

What will be the outcome of this movement, which some consider the most remarkable since the Reformation? Will these persecutions succeed in stifling it as the Reformation was stifled in Italy and in Spain, or will it come forth purified from the fire of affliction? We do not know, but our duty is plain. Let us *pray*, pray with earnestness and perseverance. Bring to the notice of others the sufferings of our brethren; enlighten those who are in ignorance of the facts; and then let us act, act promptly and generously. Let us give money that it may be devoted to the most urgent necessities of these miserable exiles and their families, that their sufferings may be to a small degree lightened. The needs are great, and the money which was gathered has been quickly exhausted.\* It is from God Himself that we look for help. "Turn again our captivity, O Lord, as the streams in the South. They that sow in tears shall reap in joy."

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## THE PLACE OF THE SCHOOL IN THE WORK OF EVANGELIZATION.†

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[The place of education in mission work will probably always be a much-disputed question. The problem assumes different aspects in the various mission lands, hence what may be true of one may not be true of another.—ED.]

\* *Evangelical Christendom* (Jan., 1896) gives us the latest news from Russia. A Christian, who had just returned from visiting the whole country, even to the frontiers of Persia and Siberia, writes, "the persecution of the Stundists has not ceased, and calls for prayer and help from all members of the body of Christ." "The persecuted," he says, "bear their trials nobly, with great patience and submission, without a murmur against the authorities, who so basely oppress them. Their prayers for the emperor and the government are unceasing and fervent. . . . At Gerasi, a town situated about 3300 feet above the sea, surrounded by high mountains, in a rocky, arid country, from forty to fifty families are banished and kept under strict watch, not being permitted to leave the town. They are thus condemned to idleness, and cannot live without help, for the small sums allowed by the government are insufficient even to sustain life."

† Translation of a paper read before the Synod of the Presbyterian Church in Brazil, at Rio de Janeiro, September 14, 1894.

Three distinct theories are held upon this question.

I. The first is that the school has no place whatever in the work of the world's evangelization. There are a few who hold this theory. They maintain that the work of evangelization consists simply in the proclamation of the Gospel, and that we should give ourselves little or no care as to the result. The work of carrying the Gospel to dying men is so urgent and the time is so short that we should spend neither time nor means in building churches, organizing ecclesiastical courts, or in sustaining schools. As there are none in this synod who adopt this view, I need not delay to either consider or refute it. It suffices to say that our purpose is not only to spread the Gospel, but also to act as guides to those who receive it, to build them up in its saving truths and, by means of church organizations and by the training of suitable men, to provide them with the ministry of the Word and the sacraments in order that all the faithful may "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." Without this we regard the work as incomplete. At the same time we should not forget our obligation to carry the Gospel to those who have it not.

II. The second theory is that the school ought to be established as a direct means for the spread of the Gospel. Those who accept this view say that it is right and necessary to open schools and draw into them children of all classes, even of Romanists and unbelievers, in order that both the children and their parents may be led to overcome their prejudices against Protestantism. They hope that some may be converted or at least become well disposed toward us and our work. The objections to this theory, however, are so serious that I wish to present them, and will do so as briefly and clearly as possible.

1. The first objection is that this method of evangelization never was recommended by Christ and never was followed by the apostles. One of the purposes, if not the chief purpose, of the Acts of the Apostles is to show us how they labored for the extension of Christ's kingdom. The plan they adopted was always the preaching of the Gospel. Peter and John in Jerusalem, Philip in Samaria, and Paul and Barnabas in Antioch and in the synagogues of Asia Minor and Macedonia used only the one method, the preaching of the Word. Paul says in his Epistle to the Corinthians: "It pleased God by the foolishness of preaching to save them that believe." To say, therefore, that the school is a better means for the spread of the Gospel is to doubt the efficacy of the plan which God Himself established, and by means of which the apostles and their successors were enabled to transform the Roman Empire.

It cannot be said that schools were unknown in that age, and are, therefore, no more to be condemned than the use of the printing-press which had not been invented. Socrates, Aristotle, and Gamaliel all had schools in which they taught their doctrines. An earnest advocate of schools of this kind is reported to have said that "perhaps if Paul had established a Christian college at Antioch the Seven Churches of Asia would have had

a better history." Dr. Ellinwood's answer is complete: "If Paul had spent his life as a professor of science and philosophy at Antioch, would the Christian Church have made equal advances into Macedonia and the Roman Empire? Would subsequent ages have received an equivalent for the theological and spiritual teaching which we now find in the Acts of the Apostles and in the Epistles?" And he adds with force and truth that Paul's great and world-wide mission work was a seed-sowing that has blessed many nations and made Christianity a power for all time.

If we go to the New Testament to learn from it the method we should follow in mission work and accept the example of the apostles as our rule, we will not open schools and colleges in order to spread the Gospel, but will go about "speaking of the things pertaining to the kingdom of God."

2. The second objection to the establishment of schools as a means for spreading the Gospel is, that it is condemned by sound reason and is irreconcilable with a true comprehension of the nature of sin and of Christianity. The Christian religion has its historical basis and its fundamental doctrines; but a man may accept these historical facts and be able to assent to its doctrines and not be a Christian. The essential thing is regeneration, a new life, a change of heart, which are the result of the work of the Holy Spirit alone. The ordinary methods employed by Him are "the Word, sacraments, and prayer," as our Catechism teaches us. These means of grace come to us recommended by the Creator of the soul, and are divinely adapted to the end we seek. Education, even the most profound knowledge of the sciences, cannot bring about this result. The proof is that many, if not the larger part, of the educated men of the world are unbelievers, and that others who have been educated in the best universities of Europe and America are still able to believe in transubstantiation, scientifically the most absurd of all the doctrines of Romanism. At the same time we are all acquainted with men of no education, some of them even unable to read, who have rejected this and all the other absurdities of Rome, and who are to-day true believers and worthy members of the Church. The reason is that the Christian religion is not, properly speaking, a science, but a new life given by the Holy Spirit. The sciences, however useful and important they may be in the development of the faculties of the mind, never have and never can produce the least change in moral character. For his own glory God has hidden these things from the wise and prudent and has revealed them unto babes. The Gospel is foolishness to the natural man, and can only be spiritually discerned. The study of Arithmetic, Grammar, and Geography never converted or sanctified a single soul. I cannot refrain from adding in this connection the opinion of that eminent German theologian Julius Müller. In his work, the "Christian Doctrine of Sin," he says: "Mental culture does not eradicate a single tendency of moral depravity, it only veils and refines them all; and so far from redeeming the man, if it be not sanctified by a



higher principle, it really confirms within him the dominion of sin" (vol. i., p. 307).

I cannot see, therefore, how this method which would make of the school a direct evangelistic agency can be reconciled with a sound philosophy, a clear understanding of the biblical doctrine of human depravity, or with a right apprehension of the nature of the Gospel and the way God evidently intended it to be applied to human hearts and lives.

3. The third objection is drawn from experience, or the practical results of the efforts to apply this theory in missionary work. These results are by no means commensurate with the labor and money spent upon such schools. I do not refer now to those schools which have been organized for the education of the youth of the native Church, but to those which admit children of all classes and creeds for the purpose of inculcating the Gospel. This failure is often attributed to special circumstances, to mistakes in the choice of teachers or to disagreements among those who have them in charge; but I maintain that serious evils are inherent in the system, and that the theory and not the special application of it is wrong. In order to show how radical are the evils which are the true causes of this failure, I call your attention to some of them.

(1) A school designed for children of all classes, with teachers from abroad thoroughly conversant with new methods of instruction and enjoying a wide and deserved reputation for proficiency, will in a short time gather so many pupils that for lack of teachers of the right kind it becomes necessary to employ those who are not Christians. Such teachers do an incalculable harm. There have been times, I am told, when a majority of the teaching force in some of these schools have been Romanists and infidels. These teachers are rarely exemplary in their conduct; they travel on the Sabbath, they go to mass, and have even taken the pupils from the Protestant schools to mass, and have been known to ridicule religion in the class-room. Instead of aiding the work of evangelization, such schools only retard it, for many of the children of the Church who are under these influences are led astray.

The Free Church of Scotland College at Bombay, India, had, a year ago, a Roman Catholic as professor of history. Imagine a Roman Catholic teaching history in a Presbyterian college! But I am not sure whether a good and sincere Roman Catholic is not preferable to some of the rationalists and materialists who have been employed at various times in mission schools in Brazil. This evil is so serious that one mission board, at least, has been compelled to prohibit the employment of teachers who are not Christians.

(2) A second cause of this failure is that any good influence the Christian teacher may exert upon pupils from outside the Church is counteracted by the evil influences which surround them in their homes. The result is a sad confusion of ideas in these tender minds which can scarce distinguish between good and evil. After they grow up they almost all

give the same account of themselves. "My mother is a Roman Catholic, my father a materialist; I was educated in a Protestant school and am nothing," is the almost invariable reply when questioned as to their religious belief. It is impossible, under the circumstances, for them to have those strong convictions of the truth which will lead them to stand out against opposition and to overcome those selfish and evil inclinations which they all inherit from Adam.

(3) Another cause of the failure is that the children of the world come into our schools, and by their bad example and vices demoralize the children of believing parents. Those of us who have attended large schools can testify that it is possible for a few bad pupils to contaminate an entire school. Any considerable number of these children in a mission school counteract its good influence, and instead of being a place where the children of the Church may be kept from evil, it becomes a hotbed of moral corruption. The danger is great enough when only the children of the Church are admitted; but when the doors of the school are open to children who have had no religious or moral training the failure is inevitable. Not only do we fail to gain those who come from without, but we lose those who belong to us. It is better to have no schools than to establish those which in a short time become centers of evil influence. The children of the Church are "holy" or separated, as Paul says; and we have no right to place them in a school where they will be led astray by evil companions.

(4) Another cause of the failure of these schools to be an evangelistic force is that it is impossible to maintain the religious instruction in them on a high plane when a large part of the school submit to this instruction because compelled to, knowing it to be in opposition to the wishes of their parents. We, in a sense, force the truth upon them, whereas the conscience is, and ought to be, free. A Christian school without religious instruction is a contradiction in terms. These schools propose to receive the children of all sects and force them to receive this instruction. Only those who are not made of the common clay will receive any spiritual benefit from such a method. Or if they pretend to be satisfied it is in order to get the good-will of their teachers and good marks in their classes. This is not the way that the religion of love and a new life is received into the soul. Such a plan generally produces a dislike for religion, indifference or atheism. In order to reach those who are outside of the Church we must put ourselves on the same level with them as children of the same Creator, persuading them of the truth of the religion of Christ, so that each one may accept it of his own free will with a conscience free from constraint.

(5) Still another of the causes of the failure of these schools is that those who have them in charge apparently try to hide the purpose for which they were organized. I do not mean to say that this is done from sinister motives, but they nearly all seem to make an effort to conceal the

real character of the schools. The names usually given to these schools give no clew to their religious character. I have in my possession the catalog of a mission school which gives no hint as to its religious character, for not even the words "religion," "Christian," "Protestant," or "Bible," nor any of their derivatives, nor the name of the church that supports it, are to be found in it. No one can tell from the catalog whether the school is Protestant, Romish, or Jewish, unless it is lawful to conclude that it must be Protestant because, if it were controlled by people of any other creed they would have courage enough to say so.

I have the *prospectus* of another Protestant school; and were it not for the word "Bible" once employed it would be easy to conclude that the school was Roman Catholic, for it announced that there would be no school during "Holy Week" and "St. John's Week." Why, I ask, is there this reticence? If these schools were established for good and lawful end, what harm can it do for the world to know it? Our Savior said nothing "in secret," and His apostles did nothing "in a corner." On the contrary, they openly proclaimed the most unpopular doctrines which were to the Jews a stumbling-block and to the Greeks foolishness. The work in which we are engaged is legitimate and glorious, and any method which requires us to conceal our purposes, to deceive the ignorant and unwary, ought to be condemned. Let us have no subterfuges, but, trusting in the Lord of Hosts, let us go forward in an open campaign against the powers of darkness.

III. The third theory is, that the school has an appropriate place in the work of evangelization, because it is both useful and necessary for the education of the children of the Church and the training of native teachers and preachers and other laborers in the Gospel. This I regard as the true theory. In those places where there are groups of believers and a sufficient number of the children of the Church to warrant it, they should have their Christian schools. We need also academics or training schools where Christian young men of promise who desire to continue their studies may be prepared for teaching, or for a theological course if they feel called to the ministry; and finally, we need a theological seminary where these last may be adequately prepared for their high and responsible duties. These schools established exclusively for the children of the Church will be small and inexpensive. Their teachers should all be Christians who will do all in their power to surround the pupils with Christian influences, reading and studying with them the Scriptures and the Catechism, thus aiding Christian parents to bring up their children in the "fear and admonition of the Lord," according to the promise made in their baptism. Our children are holy, and they should be kept from the contamination of the world. It is plain that a school for the children of our Church members is a necessity if our churches are to prosper.

We also need higher schools, where our Christian young men may be separated from bad companions and the corrupting influences of the world.

These institutions will be small and humble ; but so much the better, for it will be easier to give a moral and Christian education to our youth. These parochial and higher schools will bring forward young men and young women qualified to supply the demand for teachers, and furnish us with candidates for the ministry. If they pass the tender years of childhood and youth in constant contact, at home and in school, with those who are seeking their spiritual welfare, having for companions other children of Christian parents, who have had the same training, with the care, love, and living interest of God's people about them, we have reason to hope that God will bless them and prepare them for places of usefulness in His Church.

These schools, supported by the Church and for the Church on a modest scale, will consume a comparatively small part of our mission funds, permitting us to use the greater part in the direct work of evangelization. Such schools will stimulate the intellectual and spiritual life of our churches, to say nothing of their material advantages. Being established for the training of children of believers, limited in every respect to the necessities of the native Church, they may avoid the evils which inhere in the other methods. Schools of this nature dedicated to the development of the Church's intellectual and spiritual strength, and to the preparation of native laborers, will render an incalculable service to the cause of evangelization.

This theory, then, is that Christian schools should be established for the children of the Church exclusively, to give them a Christian education, and thus enable them in whatever position they may hereafter hold in the Church to do better service in the cause of Christ. This theory is based upon the broad distinction which the Bible and our Confession make between the children of believers and the children of the world. The former are the children of the Covenant, and stand in a peculiar relation to the Church of Christ. This relation bestows upon them special privileges and lays upon us a special obligation. The question, therefore, is not, as is sometimes represented, whether we shall have schools or no schools. There is a *via media*, and I am convinced that it is upon this middle ground that men of all theories must eventually meet.

But it may be asked : Why should we discriminate ; do not all classes of children have souls ? The State opens her military schools, but she discriminates between her own citizens and foreigners. When she goes to war she discriminates between friends and foes, between patriots and rebels, and gives out arms to those alone who have sworn allegiance to her authority, and are not ashamed to carry her flag. For like reasons it is the right and duty of the Church in all her educational work to observe and maintain the broad distinction which exists between the children of the Covenant and the children of the world. She should open her schools exclusively for her own children who have been dedicated to God in baptism, and in this way increase her evangelizing force and indirectly hasten the coming of the kingdom.

If time permitted I could answer some of the objections which may be presented to this view and give the opinions of various writers which would show that in its essential points it is neither new nor peculiar nor wanting in support. But I must limit myself to presenting one or two considerations before I conclude.

Whence come the funds which sustain these schools? A large part of the contributors are people of small means who are not able to give to their own children the education they would like. But from their scanty incomes they contribute, year by year, to this sacred cause, the evangelization of the world, which appeals to the tenderest sympathies of the Christian heart. Is it right, I ask, to take this money and use it in the education of the children of Beelzebub? No fault will be found if we use a part of it for teaching in a humble way the children of the Covenant and in training those who are to be the future teachers and preachers of the native Church; the greater part, however, should go directly to the work of carrying the knowledge of the Gospel to our fellow-men.

In the study of this question the thought has sometimes come to me that this plan of evangelization by means of schools is an invention of the Devil to frustrate the labors of God's servants by leading them to spend in this unprofitable way their own time and the money which has been consecrated to the extension of Christ's kingdom. Certain it is that Satan is very astute; and we should not be surprised if we find him using his most subtle devices to defeat a work which aims directly at the overthrow of his dominion. Be it as it may, it is an undeniable fact, and that which occasioned such a thought, that the schools which have been started for this purpose have been a perennial source of strife and bitterness. May it not be a punishment from God because we have used in a wrong way the money which has been entrusted to our hands for maintaining the divinely appointed means of grace, that through them men might be brought to the Savior?

We should remember that however highly human wisdom may commend it, and however much certain leaders in Israel may insist upon our carrying it, the truth is that Saul's armor is of no use to us. Let us have the courage to reject it and go out to battle carrying nothing but the sling and the pebbles from the brook. The Philistines, as they look on, may laugh at us, and many in the ranks of Israel may be filled with consternation; but if we put our trust in the Lord God of Israel and go forth in His name He will give us the victory. For He hath chosen the weak things of this world to confound the mighty that no man should glory in His presence. Let us have the courage to give up a plan of work which has proven to be wrong, and use the simpler method which has the sanction of apostolic example, a which has been blessed of God in every age and clime. This Divine plan is: Salvation by faith, faith by hearing, and hearing by the Word of God.

## PROFESSOR WHITE'S CALL TO INDIA.

## A RARE MISSIONARY MEETING.

BY REV. JAMES M. GRAY, D.D., BOSTON, MASS.

The writer was privileged to attend a rare missionary meeting on Lord's Day morning, September 13th. It was held in what is sometimes called Mr. Moody's Church—Chicago Avenue Church, Chicago, Ill.—of which the Rev. R. A. Torrey is the present pastor. The occasion was a farewell address of Professor W. W. White before leaving the United States with his wife and family to engage in Bible teaching among the native college young men of India. The professor is himself still a young man, not over thirty five years of age, a native of Ohio, a member of the United Presbyterian Church, and up until two or three years ago the Professor of Hebrew and Old Testament Literature in the seminary of that denomination at Xenia, O. At about the period alluded to he accepted a call to become the instructor in the English Bible in the Bible Institute, Chicago, from which have gone forth so many consecrated and Spirit-filled young men and women to evangelistic and missionary work of every kind the world over. His work had been richly blessed at that institution, and great was the surprise and deep the disappointment when it was learned within a few months that he was about to depart for the foreign field. Mr. Moody and the Board of Trustees could not be reconciled to the acceptance of his resignation, but simply granted him a leave of absence for such a period of time, short or long, as circumstances might indicate. He is, therefore, in that sense still connected with the institute.

The missionary meeting referred to was simply the ordinary morning service of the church, at which Professor White was announced to give an address instead of the usual sermon by the pastor. He had been bidding farewell to other friends in different parts of the middle West, and had come to say a last word to those in Chicago among whom he had labored so acceptably. But it was a missionary meeting which many who were there will never be likely to forget as one which testified unmistakably to the existence of such a Being as the Holy Ghost—a Divine Spirit who presides in and controls the assembling of His people where He is granted liberty to do so. There was more than one strong man present, not usually carried away by his emotions, who confessed to trembling in every part of his frame. God seemed to be present of a truth. And yet there was no visible excitement whatsoever. The singing was as usual. Professor White read selections from the Old and New Testaments bearing upon the purpose of God in blessing the whole earth through the Redeemer, and the obligation of the redeemed to cooperate with Him in carrying out that purpose. Then he prayed. An offering was made, a verse of a hymn sung, and he began to speak.

He selected no text, but proceeded in a plain and familiar way to explain to his friends what he was about to do and why he did it. He was going to India, not because there was no work to do at home, but because of what seemed to him to be the greater need there. The distribution of workers, he was convinced, was not as Christ would have it—one minister of the Gospel to every 500 people in the United States, and only one to every 300,000 people in India! He was going to India, again, because Jesus Christ had clearly indicated it to him that he ought to go. Christ was the sower, he was only the seed, and the seed should be willing to be planted where the husbandman desired. Knowing that the Lord desired

him in India, he could be neither happy nor successful in America. As between Calcutta and Chicago it was not a question of his choice, but of the Lord's will. Moreover, the crisis had come in the world at large, and in India in particular. The crisis had come in the world. Gladstone had said that in the first fifty years of this century there were more progress in the development of material and intellectual forces than in all the preceding centuries of the Christian era; that in the next twenty-five years there were more progress than in the first fifty; and that in the last ten years there were more than in the previous twenty-five. Almost all men believed this. There was a rapid development of evil in these days, and an equally rapid development of good. Christ and Satan were marshaling their forces for a great and decisive conflict. He believed in the near return of our Lord. When the missionary spirit first began to show itself in this country it was objected against on the score that America must be saved before you could save the world. But Christian men in great numbers and with great clearness were now coming to see that the world must be saved in order to save America. We should so study geography that there might be no foreign lands.

The crisis had come in India. That land was the key to the Orient. The missionary spirit of Buddhism in a remoter day had never been equaled except by Christianity. When Buddhism would be superseded by the religion of Jesus Christ, the Hindus would go everywhere throughout China and the East preaching the Word. The Gospel had been preached in India longer than in any other heathen land, and the pioneer period was drawing to a close. The time was rapidly approaching when the foreign missionaries there must give way to natives or India was doomed not to remain in the bondage of heathenism, but to revel in the license of free thought. There was a movement toward Christianity on the part of both the upper and lower classes in India, and the future native preachers to the first class were now in her great colleges. These, if God so willed, were to be captured for Jesus Christ. Following the example of the great Dr. Duff, who believed it easier to teach the Hindu English than to teach the English the different languages of the Hindu, the Government had made the English tongue obligatory in the colleges; hence the students were easy of access on that score. A building capable of accommodating 1000 persons had been secured for the professor's use in the city of Calcutta, within convenient distance to at least 6500 of such students, many of whom it was believed would attend his lectures. The way in which this building had been obtained through the efforts of his brother, also engaged in Y. M. C. A. work in India, was one of the plain indications to him of the Lord's guidance in this matter. His work would be to teach the English Bible, not to teach *about* it, but to teach *it*; to organize Christian workers' classes, to deal with individual inquirers, and as far as possible carry on just such a work, one would suppose, as that represented by the Bible Institute of Chicago. At first he would be supported by Y. M. C. A. funds, but he was not without hope that his friends in this country would soon become so interested in the plan and progress of the work as to contribute annually, even tho it were in small sums, a fund sufficiently large to altogether relieve the Y. M. C. A. of that responsibility. Five hundred such contributors at \$10 each would meet the present requirements of the situation. He proposed a system of monthly correspondence by which each contributor might be kept informed of what was going on, and a system of united prayer, by which his interest might be deepened and the power of the Holy Ghost continually poured out upon the enterprise.

He closed his address with an earnest but quiet appeal to his hearers not to be disobedient to the heavenly vision should it come to them. All could not go to the foreign field, but many *might* go. The Lord of the Harvest did not call every harvester to the same part of the field: but if all the harvesting is to be done, we must be ready to go to whatever part we are called. In the Ashantee rebellion, when the commander of a certain English troop was unwilling to personally select the given number of men to undertake an extra hazardous task, he said he would turn his back upon them and ask every man who would *volunteer* to step out behind him one pace from the line. When he again faced them the line was unbroken. "What!" exclaimed he, "is there not a man among you ready to volunteer in the hour of your country's need?" "If it please you, sir," replied a member of the ranks, "the whole company has volunteered, and every man is a pace forward from the line on which he stood before!" This is the obedience which Christ expects and which He engages to bless. A brief prayer followed this appeal, a missionary offering was presented, Mr. and Mrs. Towner sang very feelingly "The Missionary Call," and the service concluded.

There was nothing remarkable about this address to an ordinary observer, except, perhaps, its blood earnestness, and even that was expressed in a very quiet way. But every enlightened Christian in that congregation *felt* that in coming in contact with Professor White that day he was drawing very near to Jesus Christ. There was something in his manner and in his words which recalled the Spirit-filled obedient servants of God of the Old and New Testaments. The very atmosphere of the building seemed rarefied by his utterances. The pastor's face was transfigured as he sat beside him wrapt in meditation and prayer. Some of the hearers went home to fall upon their knees and shed tears of joy that God had given such power unto men, and of regret that the Gospel had not been more to them than their lives exhibited. There were decisions made for the missionary field that morning beyond a doubt, and more than one young man or woman in some day and land far distant will remember it as the occasion when they distinctly heard the call, "Whom shall I send, and who will go for us?" and responded in the power of the Holy Ghost. "Here am I, send me!"

There was, however, one secret of the power of that address not generally known. It was a prayer-meeting held on the previous evening in one of the anterooms of the church for the outpouring of the Holy Spirit upon the speaker and services of the following day. They who were present had gotten the assurance that they were heard. They were almost as certain of the blessing as tho it had actually descended. There was the "sound of a going in the tops of the mulberry trees," and they knew that God had "gone forth before them." And they were not disappointed. Oh, when will we all learn this needed lesson? When will the whole Christian Church come to appreciate the power which God has laid up for them in the promise of His Spirit, and begin to draw upon and utilize it for His glory in the exercise of faith, and obedience, and prayer.

A single word further. Professor White was not the only speaker on that Lord's Day morning. He was accompanied by an educated Hindu in the person of Mr. S. Sattianadhan, M.A., LL.B. (Cantab), Professor of Law and Moral Philosophy in Madras University, and Fellow of the Royal Statistical Society, London, who also made a brief address. It was pleasing and well delivered in every way, but contained one allusion which brought a feeling of sadness and shame to many a heart who heard it. He said he was happy to visit Chicago, but could not forget that it was the



city which, by its Parliament of Religions during the World's Fair, had dealt the severest blow against Christianity in India it had ever received. "Somehow or other," said he, "the educated classes there are under the impression that Hinduism, as represented by Swami Vivekananda, has made the greatest impression on the Americans, and that the latter are convinced of the utter folly of preaching Christianity in India. We in India are greatly amused at the 'gullibility' of the Americans, and cannot understand how they can swallow wholesale all that any adventurer may say about Hinduism. The Hinduism which Swami Vivekananda preached was not that with which we are acquainted in India in its every-day aspect, nor even that of which we read in the Hindu sacred books. His Hinduism is that into which Christian ideas have been read. 'A tree is known by its fruits.' A religion which has split up the nation into wretched castes and cliques, each hating the other, and which has failed to serve as a bond of national union, which obliterates the distinction between good and evil and does not accentuate the sinfulness of sin, is the last that is needed for India. For the social, moral, and spiritual regeneration of that land what is needed is Christ."

Such considerations as these should serve to quicken our practical interest in the call to India of Professor White.

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#### THE CRIMES OF NATIONS.

Seldom in modern history have outrages and cruelties been as atrocious and abundant as at this time. Mr. Gladstone has come out of his retirement to protest against Armenian horrors, which numbered 6000 victims in one week, and maintains the right of England to coerce Turkey. He advises the dismissal of the Turkish ambassador from the court of St. James and the recall of the English ambassador from the Sublime Porte as the first step of national protest.

In the Philippine Islands, held by 15,000 insurgents, more than a hundred monks have been murdered, many of them burned, having first been soaked with kerosene oil. It seems as though Nero had come to life and were repeating his atrocities.

There is just now a panic fear in Constantinople, from which point a recent telegram says: "The Softas have hitherto been passive. Should, however, the conviction gain ground that the twilight of Mohammedan rule in Constantinople has come, the Moslems, remembering their warlike past, have in despair resolved to light the funeral pyre of the English residents in Constantinople."

It seems to us that if ever there were a call for united prayer it is now. Mr. Moody and the Chicago brethren issued a call for a day of fasting and prayer (October 8th), and God was implored to lead this nation safely through all the perils that threaten us and establish among us righteousness and honor. But is there not something supremely selfish in confining such united supplication to our own land in view of wholesale murders and massacres abroad which are exterminating whole peoples, not to say one of the ancient churches?

## II.—INTERNATIONAL DEPARTMENT.

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

### The Doshisha.

The *Japan Mail* recently addressed itself to the question of what America has spent on the "Doshisha." It says, not being in possession of the necessary information, it applied to a responsible quarter to ascertain the facts. It states that the American Board remitted in subsidies to the college \$40,000; for building and apparatus, \$46,500; grants and so forth to the girls' school, \$14,000, making an aggregate of \$100,500. Friends of the Board have supplemented this sum by gifts amounting to \$33,000, and the "Harris Fund" was \$100,000, only \$75,000 of which was, however, actually paid over to the trustees of the college, \$25,000 remaining in the United States, more or less under the control of the Prudential Committee of the Board. Besides these sums, however, the Board has paid the salaries of the foreign teachers of the college for twenty-one years, and other considerable amounts have been sent from America for the hospital and nurses' school; also houses for the missionaries outside the treaty ports, built by American funds, will, the *Mail* says, eventually pass into the hands of the Doshisha trustees, the income arising from them becoming available for the uses of the institution. The editor makes an estimate at the lowest figures of the items not tabulated, and concludes that the American Board and its friends have contributed not less than three-quarters of a million yen.

The editor then depicts the educational crisis which confronted new Japan in the opening years of the Meiji era, and adds: "Into this breach the missionaries stepped, founding institutions like the Doshisha, and offering to the youth of Japan a new canon of ethics to replace the philosophy discarded simultaneously with the old civilization." He declares that "it is

scarcely possible to overestimate the timeliness and value of the assistance thus rendered," and concludes that "the story as we have seen it told by events during twenty-nine years," should have ended in "a chorus of lasting gratitude" on the part of the Japanese for the "splendid work" done by the American Board.

It is certainly deplorable that in a mad half-hour of mistaken nationalism, the trustees of the Doshisha should have placed themselves outside the patronage of their American friends, in contravention of the "new canon of ethics" named by the *Mail*, and the elementary principle of honor and honesty recognizable by the universal conscience of mankind. The ultimate effect of this extends far beyond the educational interests involved, contributing to create distrust of the entire nation in this transition state of its civilization.

We say this, who have a right to say it, if large sympathy with the national spirit in Japan places us on any fair ground of friendship. Further, we can condone more than many, because of our appreciation of the Student movement in the Japanese Empire. It was young Japan that precipitated the revolution in Japan. We well understand the epoch when it became "hard for a son to venerate a father ignorant of everything that goes to make a man intellectually venerable," as the *Mail* phrases it, and that "the penalty paid (by Japan) for suddenly breaking away from its old traditions was that the foundations of filial respect were overthrown." But we cannot believe that the national gratitude to those who stood in the breach at that hour in the destinies of Japan, as the American Board and other missionary agencies did, is to be interpreted by the adverse notion of the small body of trustees of the Doshisha.

The *Mail* declares that "the Doshisha

has been a great factor in the educational life of the nation," and that "for those capable of imagining that Providence specially intervenes in the affairs of special men or special races, there cannot be much difficulty in believing that such intervention was exercised in Japan's case," by the missionaries coming to the aid of the people in this formative period. It should not be difficult for those sustaining the American Board to believe that the indirect good to new Japan has been worth even the three-quarters of a million of gold *yen* expended on this single institution, and the Doshisha management should, in the very interest of the "nationalism" which impelled them to break with foreign control, seek further to adjust their course to a plane of honor recognizable among all mankind. J. T. G.

#### Attitude of the Chinese Government toward Christian Missions.

BY W. A. P. MARTIN, D.D., PRESIDENT  
EMERITUS OF THE IMPERIAL TUNG-  
WEEN COLLEGE, PEKIN, CHINA.

[In the brief summary of the proceedings of the International Missionary Union, we gave in the August number of this REVIEW, some notes on Dr. Martin's address on the Relation of the Chinese Government to Missions. In view of the intensified interest in Chinese political and religious affairs created by the visit of Li Hung Chang, we furnish this article, which we solicited from Dr. Martin. Tho it partially covers the same topics, the fuller discussion will be welcome to our readers. Some of the points touched on or alluded to, are treated in detail in "A Cycle of Cathay," of which Dr. Martin is author, fresh from the press of Fleming H. Revell Company, a book of which we shall have much to say hereafter, as a part of the standard literature on China, by one who for twenty-five years occupied a semi-official relation to the Chinese Government as president of a great institution estab-

lished by treaty with Great Britain for the training of Chinese for international service.—J. T. G.]

It was my privilege to enter China when the gates were only slightly ajar, and I have lived to see them thrown wide open; so that full access is given to the heralds of the cross to all parts of the empire, from the sea to the mountains of Tibet. Those gates did not swing open to the notes of celestial music, but in response to the thunders of British cannon. God overruled in this instance, as He always does, the conflicts of the nations for the advancement of His kingdom.

In tracing the line of progress from absolute exclusion to the concession of these ample privileges, I shall speak,

1. Of a period of official persecution;
2. Of toleration by imperial edict;
3. Of religious liberty under the protection of treaties;
4. Of persecutions in the shape of mobs and riots.

I shall not have space to sketch a fifth period, the first rays of which are already visible, when the Church of Christ shall be favored by the Imperial power as the best, if not the only hope of national regeneration.

1. The Chinese Government is always tolerant of religious opinions as long as they do not come in conflict with the policy of the State. Its most sacred traditions center in the Divine authority of the emperor and in the worship of ancestors as the basis of social order. The Jesuit missionaries who arrived in China three centuries ago secured by their learning the favor of the rulers, while with great prudence they refrained from shocking their prejudices. The consequence was the rapid propagation of their faith, with a good prospect of the conversion of the whole empire. The emperor, the illustrious Koughi, was himself apparently on the point of embracing the new faith, when a disturbing influence came in along with a rival sect, not Protestants, but the inquisitorial order of St. Dominic. The Dominicans accused the Jesuits of

connivance with idolatry, because they tolerated the worship of ancestors, and especially because they accepted Shang-te, "the Supreme Ruler," as the true God—a name, by the way, which is now accepted by a large majority of Protestant missionaries.

The dispute being referred to the emperor, he upheld the Jesuits, and the appeal to Rome made by their antagonists was the first intimation he ever received that in case of becoming a Christian he would be expected to bow to the authority of the Holy See. He was above the Grand Lama, why not above the Pope?

The Pope decided against the Jesuits (and the emperor) on both counts. They submitted, but he did not. Disgusted by the acerbity of the controversy in which men whom he had welcomed as sages showed themselves of like passions with other mortals; unwilling to have the fabrics of public morals overturned by the suppression of ancestral worship, its corner-stone; and, more than all, taking umbrage at the presumption of a foreign potentate to revise his judgments, Kaunghi not merely withdrew the sunshine of his favor, but instituted restrictive measures, which in the next reign burst into open persecution.

Of the sixteen maxims which he left for the instruction of his people, the first enjoins the cultivation of filial piety, which he identifies with the worship of ancestors, and the seventh is a significant warning against heresy.

These were expounded by his successor, Yung Cheng, in a sense inimical to Christianity, in a little manual, which under the name of "Sacred Edict" is to this day regarded as the standard of orthodoxy. After sneering at Buddhism and Taoism, the emperor pays his compliments to the missionaries, and cautions his people not to infer that their religious teachings are endorsed because they are employed to correct the calendar. Not content with this mild note of disapprobation, he proceeded to expel all those not in government em-

ploy and to banish their converts. He did not succeed in extirpating the faith, but its propagation suffered a disastrous check, notwithstanding the fearless devotion of its teachers and the martyr-like steadfastness of many of their adherents.

2. For more than a century the supreme power showed no disposition to revoke its prohibitory enactments, and at the close of the opium war a good many of the faithful were still in exile. After the signing of the French treaty, in 1844, the exiles were recalled and the ban removed. This was done not by treaty, but by edict, as an act of clemency, at the request of the French minister. At the request of a British minister the edict was so construed that its benefits were extended to the Protestant form of faith.

This was the first stage in the march of enfranchisement. Under its provisions missionaries enjoyed no small privileges, tho they were still of the nature of uncovenanted mercies. Protestants established themselves in the open ports, from which they were able to make long journeys inland, tho nominally restricted to a radius of twenty miles; and Catholics, some of whom had all the while concealed themselves among their neophytes, were now allowed to remain in the interior without molestation.

3. For the next war (1857-60), in which England was joined by France, it was reserved to open a new era of religious liberty, amounting to a complete immunity from all disabilities under guarantee of treaty stipulations. This was required by the current of missionary effort, which had set strongly in the direction of China, and the men charged with the negotiation of new treaties were either in cordial sympathy with the cause of missions or of mental breadth to perceive that no settlement could be permanent that would leave them to the caprice of emperors or mandarins. It was a sublime spectacle without a precedent in history—the four great powers, England,

France, the United States, and Russia, sinking their differences and bringing their united prestige to overcome the remaining barriers in the way of the propagation of their common faith. That faith, if accepted, was sure to effect a social revolution; if rejected and persecuted, it would as certainly embroil China with foreign powers.

No wonder the mandarins hesitated before consenting to legalize an import of such a dangerous character. That they decided as they did is only explicable by the dilemma in which they were placed. Might not the foreigners, if refused, turn to the insurgents in Nanking, with whom they were supposed to have a strong bond of sympathy? "We are aware," said the mandarins (I recall their very words, having acted as interpreter on that occasion), "that the long-haired rebels are professors of your honorable religion, and we will not deny that our emperor intended to prohibit it, but out of respect for the four great powers he has decided to grant your request."

Again it was to the French that our missionaries were indebted for the most important extension of their privileges. The English and American treaties secured to them the right of travel and sojourn in the interior, but a clause in the French treaty (found only in the Chinese text) conceded to Roman Catholics the right of permanent residence—i.e., of holding property and building houses. Two other measures in the way of removing obstacles deserve to be mentioned in this connection, in both of which French ministers have taken the lead. The first is the withdrawal from local officials of any right to interfere to prevent the sale of property for mission purposes, the other fitly crowns the glorious series by an edict ordering the expunging from the books of all prohibitory laws or mandates directed against Christianity.

4. A distinct stage in the recent history of the China missions has been the systematic attempt to snuff them out by mob violence. On this phase they

entered in June, 1870, when a Catholic mission in Tientsin was destroyed, and sisters, priests, and a French consul were murdered by the populace, led on by an ex-general of the Chinese army. The minds of the people had been prepared by the dissemination of false rumors, and when they were wrought up to the required point, the local mandarins stood aloof. Since that date there have been twenty or more anti-foreign (not all anti-mission) riots of sufficient magnitude to be visible across the seas, culminating in the massacre at Kucheng (or Hwasang) and the temporary expulsion of missionaries of all persuasions from the great province of Szechuen. These occurrences have created an impression on the mind of a public not very well informed on such matters, that for our Government to back up the missionaries by affording protection or exacting redress is equivalent to forcing our religion on an unwilling people. But is it forcing our religion on them to protect our missionaries any more than it is forcing our commerce on them to protect our merchants? And are the people unwilling to have missionaries live among them? If they were we should have had to chronicle more than a score of riots in the last quarter of a century. One year in a country of such extent, and with a missionary force of above two thousand, is no proof of popular ill will, but rather the reverse. In most places the people are well disposed, and they continue so until they are stirred up by a clique of designing men belonging to the literary and official classes. The tactics of this party are always the same. They begin by the circulation of false rumors, and then persuade the local magistrates to refuse protection in the hour of need.

The concocting of rumors and their diffusion in printed form is the special work of a tract society which claims the credit of acting from patriotic motives. Patriotism of their type consists not merely in opposing missionaries, but in antagonizing everything foreign.

It was, in fact, in full operation before a Protestant missionary had set foot on Chinese soil. Dr. Williams says, in his "Middle Kingdom," "For a hundred and forty years prior to 1842 a leading grievance was the annual posting (at Canton) of placards by the mandarins charging all foreigners with abominable crimes." If missionaries suffer more than others, it is not because animosity is specially directed against them, but because they are more exposed.

A few years ago an Indian policeman on guard at the British consulate in Cheu Keang struck a native, and in half an hour the whole foreign settlement was in flames, the members of the foreign community, including the consul and his wife, having barely time to escape to a steamer. The only foreign house left standing belonged to a missionary. It was overlooked because it was away from the center of excitement. Last year at Ichang a Chinese in foreign employ accidentally wounded a petty official by the discharge of an air-gun. A tumult immediately arose, and nothing but the landing of a contingent from a gunboat saved the lives of the foreign community. Such cases might be multiplied indefinitely, showing that all foreigners are living on a volcano, which when its blind fury bursts forth takes no pains to distinguish between factory and church, or even between one nationality and another.

The most innocent or benevolent action may unchain this frightful force. A new missionary went on to the street leading a small boy by the hand. In a few minutes a mob gathered, and he was beaten nearly to death. Another missionary stooped to pick up a child that had stumbled and fallen. He was set upon, and but for the timely arrival of a magistrate (a rare occurrence that deserves to be noted) his church would have been torn down over his head. In both cases the missionary was supposed to have bewitched the child, or to be about to pick its eyes out to make photographic medicines. In Canton,

in 1894, a lady doctor saw a coolie struck with the plague, and took steps to remove him to her hospital. Instantly she was made the target for a shower of stones, and escaped not without serious bruises. The mob believed that foreigners were spreading the plague, and that this good woman intended to use the plague-smitten coolie for that diabolical purpose. On the Yangtse-kiang several anti-foreign riots were occasioned by resentment at the monopolizing of trade by foreign steamers. When the new port of Chung-king was opened the mandarins moved heaven and earth to prevent steamers going there, but they made no special effort to keep out missionaries.

For some of the more recent riots the war with Japan is partly chargeable. It was the operations of the Japanese in Formosa which prepared the vegetarians for the atrocities at Kucheng. And in Szechuen at the time of the outbreak a placard was posted charging the missionaries, English, French, and American, with sympathy with Japan, and calling on them to "drive the Japanese back to their own country if they wished to be allowed to preach their doctrines." In the last-named province the viceroy telegraphed to Peking that two children were found on the mission premises who had been drugged by foreigners to render them insensible, and that the visible proof of that atrocious crime had excited the populace beyond control. It is a satisfaction to add that this viceroy was, on the demand of the British minister, degraded for his share in organizing the attack on the missions.

All experience shows that to deal with such cases with promptness and vigor is the best way to prevent their recurrence. Had not the French minister been hindered from doing so in 1870 by the fall of Napoleon III., he certainly would have inflicted condign punishment on the guilty city, and we should have had no more such riots.

To the credit of the Chinese Government be it said, the emperor has issued

two very fair edicts, and many mandarins have put out favorable proclamations with a view to the prevention of riots. These documents are, at least, useful for missionaries to quote as testimony in their favor, but the time has not come for Western nations to entrust the protection of their citizens, merchant or missionary, entirely to the good will of the Chinese Government. If the hostile party in China desires to have foreign powers withdraw their gunboats, their tactics are as much at fault as were those of the North Wind when he undertook to compel a traveler to take off his cloak by blowing one of his fiercest blasts.

Through all this period and in spite of all this opposition the expansion of the missionary work has been very remarkable. In place of the threescore Protestant missionaries whom I found in China at my arrival, there are now in the field over two thousand. In lieu of the one hundred native Christians in 1850, there are now not far from a hundred thousand.

The services rendered by missionaries in the preparation of books of science and the education of youth, as well as in healing the diseases of the people and introducing a better system of medical practice, are highly appreciated by the more enlightened officials. That illuminated circle is daily widening, and with God's blessing, on which everything depends, we may count, at no distant date, on the whole body of mandarins changing their policy and encouraging the work of missions as the best hope for the uplifting of their people.

#### Li Hung Chang and the Missionary Representatives.

The presence in our midst of the acknowledged foremost statesman of Eastern Asia was made the occasion of a formal exchange of courtesies between him and representatives of the several foreign missionary societies in New York City, September 1st. The

the weekly as well as the daily press has given ample space to the occurrence, we deem it well to put within reach of our readers, in this more permanent record for future reference, the address of the officers of the conjoined missionary societies to the "Prime Minister" of the Chinese Empire, and his response, without comment on either. The address of the Boards was prepared by Dr. Ellinwood.—[J. T. G.]

#### ADDRESS OF THE MISSIONARY REPRESENTATIVES.

*To His Excellency, Li Hung Chang, Grand Secretary and Special Ambassador of His Majesty, the Emperor of China:*

Among the thousands of our countrymen who are seeking opportunity to do honor to you and your august sovereign, we, the representatives of various boards and societies engaged in Christian missions in China, beg leave to present to you our most hearty greetings, and to assure you of the profound respect which we cherish toward that great and illustrious empire which you so worthily represent. For the last fifty years the missionaries of these boards have been favored with the protection of your government, and we are frank to say that in no nation of the world have American missionaries received more just and even generous treatment than that accorded to our missionaries by the imperial government of China.

It is remarkable how very few of our missionaries, out of the many hundreds who have lived in China, have lost their lives through violence, and we recall no instance in which such casualties have occurred with the sanction or even connivance of your government. On the contrary, there have been many instances in which local officials, who have been remiss in affording proper protection, have suffered punishment for their neglect. We take special pleasure in paying this tribute to the justice and humanity shown by that august power which you have the honor to represent.

We remember with lively gratitude the various edicts and proclamations which have been issued by the imperial government direct, or by the various subordinate officials, not only enjoining protection to our missionaries, but assuring the people of their receivable intentions and the disinterested character of their work. A very remarkable

edict of this kind was issued in the year 1891, in the name of his august majesty, the emperor, and within the last year proclamations issued in the same spirit have been made by the prefects of Paotingfu, of Ichowfu, of the Nanking district, and by the Taoutai of Kiangchow, in Hainan. It is extremely gratifying to observe that at the present time the disinterested spirit and labor of our missionaries seem to be better understood and more thoroughly appreciated than ever before.

We recall many kindly expressions uttered by yourself and others of the appreciation with which you regard our educational work, the services of missionaries, both men and women, in the hospitals and dispensaries, and the self-denying efforts put forth by missionaries in the distribution of relief in time of famine.

On our part we have been conscious from the first of only the most disinterested motives. Our missionaries have not sought for pecuniary gains at the hands of your people; they have not been secret emissaries of diplomatic schemes; their labors have had no political significance; they have only desired to communicate good. We are frank to say that while our work has aimed to relieve suffering and to improve the minds of the young by education, we have been moved by still higher considerations. We do not believe that religion is a thing of ethnic limitations, but that whatever of truth the great Author of our being has made known to men of any nation is the rightful heritage of mankind; and that as matter of natural and imperative obligation those who believe that they have received the truth are bound to make it known to others. If it is of advantage to mankind that the commerce of material interests and of ideas in science or philosophy shall be promoted, we deem it still more important that free intercommunication shall be accorded to those greatest of all truths which concern the immortal destinies of men. And it is with great satisfaction that we have learned of the assurance which you gave some months since to an American bishop, that the medical and educational work of our missionaries would continue to be welcomed and protected in China. Indeed, you have for many years given abundant proofs of your generous spirit in this regard.

We have endeavored to prosecute our work in a courteous and appreciative spirit. Our most intelligent missionaries have always shown great respect for these illustrious sages, Confucius,

Mencius, and others. It was a missionary who translated the Confucian classics into our language, and others have set forth their just merits in many a publication for American readers. We have not hesitated to express our admiration for the stability of your government and institutions, the principles of filial reverence and domestic order on which your institutions rest, the admirable regulation which bases political preferment not upon the success of partisan power or skill, but upon competitive merit.

We believe that in many of these things we may well profit by your example, and, on the other hand, our only motive in offering to your people our medical and educational systems and the great and salutary teachings of our Christian faith is our deep conviction that they will prove a blessing.

While we send missionaries to China, we are not unmindful of our duty to those of your people who have come to our own shores. They have in many instances been rudely treated by certain classes among us, mostly immigrants from other lands, but our Christian people have uniformly shown them kindness. They have been gathered into Sunday-schools and evening schools; their rights have been defended in the courts, and many times have deputations from the missionary boards and other benevolent societies petitioned our Government in the interest of just legislation for the Chinese.

Were you to visit our Pacific coast you would observe with interest the homes and refuges which, with the co-operation of the Chinese consul general, the Christian women of that coast have provided for unfortunate Chinese girls who have been sold into the most debasing slavery. We believe that all these best impulses of philanthropy which lead our people to forget all divisions of nationality and of race, and to stretch out their arms in true brotherhood to your people, whether here or in China, are the direct fruit of the teachings of the Divine Founder of Christianity. Having through the influence of Christian faith received so rich an inheritance of blessing, we feel constrained, in gratitude to God, to regard ourselves as debtors to all men. For this reason we strive to proclaim in all lands the knowledge of our Divine Teacher and only Savior, Jesus Christ.

In closing, permit us to express anew the satisfaction which we have felt in being permitted to meet your excellency, and to thank you for your repeated kindnesses to our missionaries.



We thank the great Father of mankind that He has so long spared your life in the midst of many perils; that He has permitted you to be of such eminent service to your country in many trying emergencies, which few men of any nation could have met with such great ability and success.

And we commend you to His care as you return to your distant home, where you will enjoy the consciousness that not only your countrymen, but all mankind unite in honoring your name.

#### THE VICEROY'S REPLY.

Gentlemen: It affords me great pleasure to acknowledge the grateful welcome to this country offered to me by you as the representatives of various boards and societies who have engaged in China in exchanging ideas of the greatest of all truths which concern the immortal destinies of man. In the name of my august master, the Emperor of China, I beg to tender to you his best thanks for your approval and appreciation for the protection afforded to the American missionaries in China. What we have done and the little we have done on our part is nothing but the duty of our government; while the missionaries, as you have so ably expressed, have not sought for pecuniary gains at the hands of our people; they have not been secret emissaries of diplomatic schemes; their labors have no political significance; and last, not least, if I might be permitted to add, they have not interfered with or usurped the rights of the territorial authorities.

In a philosophical point of view, as far as I have been enabled to appreciate, Christianity does not differ much from Confucianism, as the Golden Rule is expressed in a positive form in one, while it is expressed in the negative form in the other. Logically speaking whether these two forms of expressing the same truth cover exactly the same ground or not, I leave it to the investigations of those who have more philosophical tastes. It is at the present enough to conclude that there exists not much difference between the wise sayings of the two greatest teachers, on the foundations of which the whole structure of the two systems of morality is built. As man is composed of soul, intellect, and body, I highly appreciate that your eminent boards, in your arduous and much-esteemed work in the field of China, have neglected none of the three. I need not say much about the first, being an unknowable mystery of which our great Confucius had only a partial knowledge.

As for intellect, you have started numerous educational establishments which have served as the best means to enable our countrymen to acquire a fair knowledge of the modern arts and sciences of the West. As for the material part of our constitution, your societies have started hospitals and dispensaries to save not only the souls, but also the bodies of our countrymen. I have also to add that in the time of famine in some of the provinces you have done your best to the greatest number of the sufferers to keep their bodies and souls together.

Before I bring my reply to a conclusion, I have only two things to mention.

The first, that opium smoking, being a great curse to the Chinese population, your societies have done their best, not only as anti-opium societies, but to afford the best means to stop the craving for the opium; and also you receive none as your converts who are opium smokers.

I have to tender, in my own name, my best thanks for your most effective prayers to God to spare my life when it was imperiled by the assassin's bullet, and for your most kind wishes, which you have just now so ably expressed in the interests of my sovereign, my country, and people.

#### DR. S. L. BALDWIN'S ADDRESS TO LI HUNG CHANG.

The ex-United States ministers to China gave a dinner to Li Hung Chang at the Waldorf Hotel, New York City, August 29th. Among the speakers was Rev. Dr. S. L. Baldwin, of the Methodist Episcopal Board, who spoke in behalf of the missionary body. His address was as follows:

Illustrious Sir: I am sure that all this company of former residents of China count this a red-letter day in our lives, because we are permitted to welcome as a guest the leading statesman and one of the highest officials of the Middle Kingdom--one whom our own honored and beloved Grant placed among the first three statesmen of the world.

Personally, I feel it to be a great privilege to represent the missionary body in your honored presence. Twenty-one years of my life were spent in your country, but Dr. Martin has spent forty-six years there, and Dr. Blodgett over forty years; and here is Dr. Speer, who went out to Canton fifty years ago, and Dr. White, who went to Foo-chow forty-nine years ago. Veterans

indeed, every way worthy of the honors your country is accustomed to bestow upon venerable men.

We found one of the favorite proverbs among your people, "All within the four seas are brethren," and we are glad to testify that we have experienced much kind and brotherly treatment from the Chinese, showing their hearts to be in accordance with their proverb.

We gladly entered on the study of the writings of your great teachers, and could not do otherwise than to profoundly revere the great sage, Confucius, who twenty-five hundred years ago said: "What you do not wish done to yourselves, do not do to others" (Analects, book 15, chapter 23). Our cordial assent was given to the words of Mencius: "The superior man does not set his mind either for or against anything; what is right he will follow" (book 4, chapter 11).

We were glad to find very many of the teachings of your great sages in exact accord with those of Jesus of Nazareth, whose words recorded in the New Testament were received with such gracious satisfaction by your great empress dowager, when presented to her by the Christian women of China on her sixtieth birthday.

I think I may truthfully claim for my brother missionaries four things:

1. That they have always been the sincere friends of the Chinese people. They have sought to benefit and bless them, to help them to true and unselfish lives, and to promote in every way their physical, mental, and moral well-being.

2. That they have been steadfast foes of the opium traffic. They have thrown the whole weight of their influence against it, and have urged their governments to leave China entirely free to abolish it. Could they have their way, there never would be another ounce of it imported.

3. They have been teachers of loyalty to the government. They teach that it is the duty of all Christians to be subject to the supreme authority of the country, to use all laudable means to enjoin obedience to the powers that be, and to behave themselves as peaceable and loyal subjects.

4. They have done efficient work in the diffusion of knowledge and in promoting general education. The works on arithmetic, geometry, mechanics, algebra, astronomy, and other sciences, such as those translated by Alexander Wylie, the medical works of Dr. Hobson and those who followed him, Dr. Martin's translation of Wheaton's "International Law," and other works now

numbered by hundreds, show their fidelity in this department of useful service, while Dr. Legge's monumental work in the translation of your ancient classics into the English tongue is only one great example among many minor ones of the work gladly done in giving the best thoughts of your great men to the nations of the West.

The work of Protestant missions has increased until there are over 400 male missionaries, nearly that number of the wives of missionaries, and about 500 unmarried lady missionaries. And in the Protestant churches there are over 60,000 communicants. In the day schools, boarding-schools, and colleges there are over 40,000 pupils, perhaps equally divided between the two sexes. There are 100 male and 50 female physicians, 150 male native medical students and 30 female students, 71 hospitals treating many thousands of patients, and the physicians attending yet other thousands at their homes, and 111 dispensaries, in which over 223,000 patients are treated. About \$70,000 was spent in this medical work last year.

We desire to express to your excellency our grateful appreciation of your action on frequent occasions in insisting that the rights guaranteed to Christians by the treaty should be secured to them, and in enforcing the law against those who violate it in this respect. Your government in the treaty of 1858 said: "The principles of the Christian religion are recognized as teaching men to do good and to do to others as they would have others do to them; hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith." You have steadfastly stood by this article of the treaty, giving Christians the protection promised, seeking to deal justly with them as with all other classes of subjects.

We remember with gratitude your earnest and burning words against the opium traffic, and your declaration to the Anglo-Oriental society for the suppression of the opium trade: "If it be thought that China countenances the import for the revenue it brings, it should be known that my government will gladly give over all such revenue in order to stop the import of opium. My sovereign has never desired his empire to thrive on the lives or infirmities of his subjects;" and we are only too sorry for the truth of your other words, that on this opium question "England and China can never meet on common ground; China views the whole question from a moral standpoint, England from a fiscal."

We hope you will continue to teach Christianity to Christendom by viewing this and other great questions from a moral standpoint.

We rejoice that a treaty between your government and ours prohibits our citizens from carrying on any traffic in opium in your empire, and pray that the day may soon come when other nations will join in like treaties and help to lift this curse from your fair land.

We remember your grateful expressions to Dr. Leonora Howard after her faithful and successful treatment of your beloved wife, your establishment of a hospital at Tientsin, and your hearty and continued interest in the medical work of the missions.

We recognize with gratitude your kind interest in the educational work and your friendship for all enlightened and judicious efforts in behalf of progress.

And we do not forget that when you were lying on a bed of pain, your life imperiled by an assassin's bullet, and the Christians of Nagoya sent you a message of sympathy, you commissioned your son, his excellency Li Ching Fong, to say to them for yourself: "He is deeply moved by the sentiments of kindly solicitude for his welfare expressed in your address, and feels that the prayers you have offered for his recovery cannot be unheard by the Power who controls human destinies. He believes that his life has been spared for some wise purpose beyond the capacity of man to fathom; but he will venture to interpret his good fortune as an indication that his life's work is not yet complete, that he may yet do some good in the world, and perhaps render service to his country by endeavoring to restore peace and good will where strife now prevails."

We joined in those prayers; we believe you have rightly interpreted the Divine purpose in sparing your life.

We hope that your visit to this country is to be a factor of importance in rounding out your complete life of faithful service to your country, to the world, and to God. And I am sure that every one here present will join in the prayer that when your sun shall sink behind the western hills—far distant be the day!—it may illuminate the sky with the brilliant reflection of a well-spent life, full of deeds that have blessed mankind. When that time comes tears of regret will fall in all the nations of the earth, and your name will be permanently enshrined as

"One of the few, the immortal names  
That were not born to die."

PROGRESS IN INDIA.—Rev. H. F. Lafamme, of the Canada Baptist Mission in India, sends us the following memorandum of some of the changes which have taken place in India:

"In India the special saving work of God is indicated in the direct additions to the Christian Church. In 1891 the communicants numbered one quarter of a million. The Christian community, which includes the adherents as well, had leaped forward in ten years by an increase of 32 per cent, and now number about eight hundred thousand in all India.

"The general saving work of the Gospel indicated its power much more widely than these comparatively small direct results, in the great reforms wrought in India by government intervention in response to the persistent agitation and petition of the Christian missionary. I might quote Dr. John Wilson's list, drawn up twenty years ago, of the horrors and iniquities removed by government, and add that list might be greatly enlarged if the Indian missionaries should care to do so, from their knowledge of reforms effected within the last score of years.

"The list includes the abolition of:

I. The murder of parents: (a) By suttee; (b) by exposure on river banks; (c) by burial alive. II. Murder of children: (a) By dedication to the Ganges, there to be devoured by crocodiles; (b) by Rajput infanticide. III. Human sacrifices: (a) Temple sacrifices; (b) by wild hill tribes. IV. Suicides: (a) Crushing by idol cars; (b) devotees drowning themselves in rivers; (c) devotees casting themselves from precipices; (d) leaping into wells—widows; (e) by Trāga. V. Voluntary torment: (a) By hook swinging; (b) by thigh piercing; (c) by tongue extraction; (d) by falling on knives; (e) by austerities. VI. Involuntary torment: (a) Barbarous executions; (b) mutilation of criminals; (c) extraction of evidence by torture; (d) bloody and injurious ordeals; (e) cutting off noses of women. VII. Slavery: (a) Hereditary predial slavery; (b) domestic slavery; (c) African slavery. VIII. Extortions: (a) By Dharanā; (b) by Trāga. IX. Religious intolerance: (a) Prevention of propagation of Christianity; (b) calling on Christian soldiers to fire salutes at heathen festivals; (c) saluting gods on official papers; (d) managing affairs of idol temples. X. Support of caste by law: (a) Exclusion of low castes from offices; (b) exemption of high castes from appearing to give evidence; (c) disparagement of low caste."

### III.—FIELD OF MONTHLY SURVEY.

BY DELAVAN L. PIERSON.

#### South America,\* Frontier Missions,† Mormonism.‡

##### SOUTH AMERICAN MISSIONS.

The Venezuelan boundary dispute has brought South America into unusual prominence of late in the political world, but the Continent as a whole is still to most of the residents of England and America an unknown as well as a neglected continent. The character of the country, the condition of the people, and even the number and size of its republics, are as yet unfamiliar subjects to the majority of even cultured Christian people. It is the duty of every Christian to become acquainted at least with the religious state of the people in all quarters of the globe, and to consider whether or not they are included among the "nations" to whom Christ would have the Gospel preached.

The Spanish-American republics have one by one proclaimed liberty of conscience, until now throughout the Continent governmental opposition is nominally, at least, at an end. Ecuador, the last to proclaim this freedom, has just been entered by three Protestant missionaries, so that there is now no country in which there is not some Protestant worker. But together with Bolivia and Peru, Ecuador still denies freedom of worship, and in none of these republics is a Protestant free from the opposition and persecution of the Ro-

man Catholic priests. English and Dutch Guiana are the only countries on this Continent in which the light of the Gospel shines freely and brightly. The great majority of the people are under the control of an ignorant and licentious priesthood, while many of the educated classes have turned from Romanism to skepticism.

The Romish priests show something of their character in the statements with which they regale their flocks in regard to Protestants and Protestantism. The following is a translation of an article by a priest printed in a Roman Catholic paper in Peru. It may give some idea of the need which exists for the introduction of the pure Gospel into these lands which are now dominated by a papal paganism.\*

"For some time there has been sown in our unfortunate soil, without let or hindrance, the evil seeds of rotten, worm-eaten Protestantism, cursed in all parts and almost ostracized in its own cradle.

"We did not believe that the fatal seed of the heretic Luther would flourish in the country of Santa Rosa, watered by the sweat of the apostles of Toribio, Francisco Solano, and many other men of eminent holiness, but behold, not only has it germinated, but, as the thorns of the Gospel, it intends to choke the seed of the true religion (Roman Catholic) sown by the Divine husbandman Jesus Christ.

"Protestantism has already established three temples in Lima and two in Callao, with seven mixed schools in the last-named city, in which, as in all other synagogues of Satan, there is taught a Protestantism dressed in all the colors that it has acquired during the time, and in the various places of its three centuries of anarchical career, to present itself always as a hungry wolf in the guise of an inoffensive lamb.

"Until now little good has been effected by the means used against it. Let the result of these trifles be what

\* See also pp. 518 (July) ; 829 (present issue).

Recent Articles : "Caracas," *Harpers* (December) ; "Peru," *Westminster Review* (December) ; "The Venezuelan Question," *Review of Reviews* (December) ; "Guiana and its People," *Fortnightly Review* (February). *New Book* : "Venezuela," W. E. Curtis.

† See p. 729 (October). The article on this subject which was promised for this issue of the *Review* has not come to hand. *Recent Articles* : *Church at Home and Abroad* (monthly) ; *The Home Missionary* (monthly). *New Book* : "The Minuteman on the Frontier," W. G. Pufferfoot.

‡ See also p. 807 (present issue).

\* From *The Land of the Incas*, Lima, Peru.

they may, it is certain that something must be done by the authorities; not the civil, for they do not care, altho the devil has his own way, but the ecclesiastical, of whom the Supreme Judge will ask a strict account of each soul caught in the nets of Protestantism."

The majority of Christians speak leniently of Romanism and its adherents. They may like to know the kind of Church history that is being taught in Peru and other papal countries.

The following is translated from a book written by a Jesuit priest, which is circulated in Italian and Spanish-speaking countries to guard their people against Bible agents, missionaries, and evangelists.\* It is called a "Catechism of Protestantism, for the Use of the Peop'":

"The words *Protestant* and *Protestantism* are used to signify . . . the rebellion of certain proud men against Jesus Christ, the founder of the Church. . . .

"The worst of it is, their doctrine is absurd in theory and immoral in practice—a doctrine that highly offends the Divine honor, degrades man, is highly dangerous to society, and contrary to right feeling and shame.

As these [doctrines] flatter the passions of man, especially pride, the lust of the flesh, and the love of money, they immediately had for disciples all those who wished to gratify their lusts; and even those who become Protestants now and abandon Catholicism are far from being anything good.

"The majority of them were lovers of women, of rapine, and anxious for employments in the new sect. Nearly all had a bad end, as did their masters: some of remorse, others of desperation, and others committed suicide, after a life more or less miserable.

"Luther's end was the most disastrous of the enemies of God and the Church. After having passed the last day of his life in the midst of a splendid orgie, between buffoonery and laughter, was attacked at night by apoplexy and died impenitent.

"Calvin died in despair, of a shameful disease, eaten up by worms, blaspheming God and calling on the devil. . . .

"As regards morality, the Protes-

tants are, speaking generally, given up to dissoluteness, to thieving, to murder, and to suicide, as may be seen by their statistics. . . .

"Altho they try to hide their perverse maxims, from their lips escape sufficient blasphemies to identify them—they are always blaspheming God, Jesus Christ, the Holy Virgin, and the saints. . . .

"It is the most convenient religion in the world, because the Protestants have no fixed belief, no commandments, nor sacraments, nor abstinences, nor fasts. Protestantism has been invented to the taste of the passions and the corruption of the heart."

Such statements reveal clearly the character of the priests and the ideas which many Romanists have of Protestantism. By defaming another church, they seek to overlook their own corruption.

The population of South America is about 37,000,000, distributed as follows:\* *Venezuela*, more than nine times as large as England and Wales, two and a half times larger than Germany (area, 566,059 square miles), with a population of 2,234,385, has only seven missionaries.

*Colombia*, larger than the total area of Great Britain, Ireland, Italy, Greece, Roumania, the Orange Free State, Bulgaria, Serbia, Switzerland, and Belgium (area, 504,773 square miles), more than three times as large as all Japan, has 4,000,000 people, and only three missionary stations of the American Presbyterian Church.

*Ecuador* has until the last few months had no missionary, and at present has only three men who may even now have been expelled from the country. Quito, its capital, the highest city in the world, with 30,000 souls; *Guayaquil*, its principal commercial center, and all its 1,220,000 inhabitants scattered over an area twice as large as Great Britain and Ireland, are wholly unevangelized as yet, unless ceremonial can save, and the wafer-god be Divine.

*Peru*, with its 3,000,000 people, its

\* From *Peru*, an occasional record of Gospel work.

\* Revised from the *South American Messenger*.

650 schools, its magnificent railways, well-equipped army and navy, and world-famed products of bark, silver, and guano, has but twelve missionaries within its borders. India has one missionary to every 165,000 souls; Peru, twelve missionaries to 3,000,000.

*Bolivia*, an enormous inland State, with a government modeled, like all the South American republics, on the Constitution of the United States, with nearly 2,300,000 souls, has received only passing visits from colporteurs of the noble American Bible Society, but has as yet no resident missionary.

*Brazil*, which is larger than the whole of the United States (area over 3,000,000 square miles), has over 14,000,000 people, not more than 2,000,000 of whom can possibly hear the Gospel from Protestant missionaries there working; thus leaving over 12,000,000 in Brazil alone wholly unevangelized.

*Chili* is foremost of all the republics in intelligence and enterprise. She possesses nearly 13,000 miles of telegraphic lines, and nearly 1000 elementary schools. Its population is 3,300,000, including 500,000 Indians, scattered through a beautiful country, whose climate is one of the finest in the world. The entire staff of workers in Chili number about 61.

*Argentine Republic* has a population of more than 4,000,000. Thousands of Europeans have settled on its prairie ranches, but the bulk of the population is Indian and half-caste, 3,000,000 of the 4,000,000 being non-European. To reach this host there are about 65 missionaries.

*Paraguay*, about the size of Great Britain, has a population of only about 400,000, having been greatly reduced by internal wars. There is one missionary to 80,000 people.

*Uruguay*, the smallest of the South American States, with a population of 750,000, has but two mission stations.

As to societies engaged in the work of the evangelization of South America, from the United States the Methodist Episcopal Church has missionaries and

native workers in Brazil, Bolivia, Chili, Peru, Paraguay, Uruguay, and Argentina; the Methodist Episcopal Church (South), the Protestant Episcopal Church, Southern Baptist Convention, and Southern Presbyterian Church have missions in Brazil; the Presbyterian Church (North) has missions in Brazil, Chili, and Colombia; the South American Evangelical Mission is sending missionaries to Venezuela, Bolivia, and Argentina, and the Kansas Gospel Union has just sent three men to Ecuador. From Great Britain, the Moravians, Society for the Propagation of the Gospel, the Wesleyans, Plymouth Brethren, and the London Missionary Society have missionaries in Guiana; the Salvation Army in Argentina and Uruguay; the South American Missionary Society in Chili, Argentina, Uruguay, Paraguay, and Brazil. The American Bible Society has had agents at work in every republic, while the British and Foreign Bible Society has been at work in Brazil, Argentina, Chili, Peru, and Guiana. The Scotch Presbyterians are laboring in Argentina. There are also some independent workers in Chili, Argentina, Peru, and Brazil. There are reported altogether 98 men and 120 women from the United States, and 114 men and 94 women from Great Britain: a total of 426 missionaries increased by 10 missionaries from the West Indies at work in Guiana. Of these 226 are in Guiana and Brazil. The Protestant converts number about 100,000, of whom over 70,000 are in Guiana.

Mr. A. R. Stark, of the Peruvian Mission, sends us the following communication in regard to the spread of the *Gospel in Peru*:

"During the past twelve months Peru has been traversed by missionaries and colporteurs, north, east, and south, from its center, Lima, and we find that the people are docile, and not only gladly listen to the Gospel, but many will spend their last cent in purchasing a Bible. It is soul-stirring to see many of these poor people living in miserable bamboo-cane huts, searching every corner of their rude dwellings to find a

few cents with which they may obtain at least a portion of the Scriptures. There are, however, discouragements and difficulties to meet. Through the influence of priestcraft four men have been expelled from different towns, and another has had his Bibles burnt. Yet we are convinced that the time is opportune for evangelizing. The great difficulties we encounter in the evangelization of Peru lie in the opposition from dominant priestcraft; these recent events show that priestcraft is prepared to make a desperate struggle to maintain its dominancy.

"Perhaps few fully understand the position of the missionary in Peru. The national constitution in its Article IV. declares that 'the nation professes the Roman Catholic religion, the State protects it, and does not permit the public exercise of any other.' There is, however, a clause under Article IV. which defines public worship and opens a way for the private exercise of it. True, it is ambiguous, but that there is no law against propaganda or private worship was made evident in the case of Rev. F. Penzotti, of the American Bible Society, who was tried for the supposed illegality of worship and propaganda. The trial was carried through all the grades of tribunals, including the Supreme Court of the nation, no law being found under which he could be condemned. This took place in 1890-91. That case settled the fact that there was no law against propaganda or private worship, and now that the Supreme Government of Peru has offered to indemnify us for the outrage we suffered in Cuzco, it is made more evident.

"It has been interesting to notice the effect of the ejection of the missionaries from the ancient capital of the Incas. It has stirred up the public mind on religious subjects more than any other event since the imprisonment of Señor Penzotti; it has opened the eyes of many, as never before, to the abuses of Romanism, and it has led some representatives of the Lower House to consider the advisability of reforming the constitution in favor of liberty of worship. . . . If the fires of Smithfield led to the emancipation of England from papal sway, what shall we say of the eight months' imprisonment of Señor Penzotti in Casa Mata, Callao; the riots in Cocachaca, when two colporteurs were on the eve of being stoned to death; the burning of the Bibles, and narrow escape of the men from Ayachecho; the ejection of the first two Protestant missionaries from Cuzco; the banishment of a colporteur

from Sicuani, and, lastly, the burning of Bibles and expulsion of colporteurs from San Miguel. One by one these steps are destined to break the power of religious tyranny, hasten the downfall of corrupted priestcraft, and are preparing the way for the spread of the glorious Gospel.

"Perplexing as the outlook may be, a foundation for the Gospel, deep and solid, is being laid, with such a strength that no power shall be able to overthrow. The living, transforming Word of God is being scattered in this idolatrous land. In many homes it is being read, and may we not believe that it will make many wise unto salvation? The more we comprehend the situation the more profoundly are we convinced that Peru's deepest need is not more education or civilization, but living witnesses who will carry the living Word of God into the homes and hearts of the people. Nothing can take its place in uprooting the superstition, the cold indifference, and the widespread infidelity, and in introducing righteousness and peace and justice. If Paul's heart was stirred by seeing the idolatry of Athens, should not ours be stirred by the fact that the whole country, yea, the whole Continent, is 'wholly given to idolatry'?"

Rev. M. E. Caldwell writes from Colombia that the people are practically without the Gospel, without God, and without hope either for this life or the world to come. He says:

"We never find any one here who has any clear conception of salvation through faith in Christ unless he has first come in contact with some Christian teacher. The Gospel is not preached by the priests to their people.

"These poor people either expect to save themselves or to be saved by the priests. With the devout people of the Romish Church here, the priest, however immoral he may be, stands in the place of Christ to His people, and is lord of their conscience and the hope of their eternal salvation.

"The fruits of Romanism in this country are simply terrible. According to the little Spanish paper (conservative), *El Herald*, of Bogota, the births which occurred during one month in Bogota were as follows:

Boys, legitimate children.....	52
Girls, legitimate children.....	57
Boys, illegitimate children.....	43
Girls, illegitimate children.....	41

"In the country and smaller towns the case is far worse. Undoubtedly far more than one half, perhaps three fourths, of all the native population in Colombia are of illegitimate birth."

The sordid, selfish, money-getting character of the papal priests in their dealings with their poverty-stricken parishioners is shown by the fact that the Archbishop of Santiago, Chili, recently inserted an advertisement in the papers stating that because of the bad state of public finance it would be needful to raise the whole scale of church rates. Prices for masses and for funerals and for baptisms, and for the whole list of stock in trade, would be advanced 50 per cent. Indulgences cost double now. "Bulas" or "Bulls" granting permission to eat meals cost double. Masses have gone up. It costs more now to get through tickets to heaven than before. Indeed, the through tickets have not been issued; only half way and stop-overs can be obtained. Like immigrants in America who send for their friends and bring them over with the first money earned in the new land, so, reversing the process, those who go on before with half-way stop-over tickets patiently wait for the investments of their friends on this side, which will secure from the church orders to have the spiritual freight duly forwarded. All this, however, costs double now, because of the depression in the money market. The appearance of this unique advertisement caused a good deal of comment, and the liberal press took occasion to say several hard things about such traffic in spiritual things.

Ecuador is the only country in all South America where no missionary of the cross has yet been allowed to labor. Only recently, under the liberal government, have three men ventured to enter this forbidden territory, but as yet it is uncertain whether they will be allowed to remain. While its independence from Spain was established many years ago, yet the Romish Church has had full sway, and all the different or-

ders of priests have found this a very hotbed, and have preyed upon the poor people until the whole land has, in a measure, been made desolate before man and God. It is now hoped, however, that liberty of conscience and of worship will soon be proclaimed.

Ecuador lies directly under the equator, and extends north and south from Colombia to Peru about 400 miles, and east and west from the Pacific to the western lands of Brazil 700 miles. It contains eleven provinces, and 118,030 square miles. The coast land is low, and probably quite unhealthy, but eastward the surface soon rises until the valley of Quito is reached, 9500 feet high, and then quickly jumps upward to the snow-clad peak of Chimborazo, which gleams under the tropical sun 21,220 feet high. The country contains ninety-one rivers and four lakes. The roads are generally very poor, tho there are a few miles of railroad, some 200 miles of cart road, and about 250 miles of mule paths. The telegraphic service is very limited.

The two most important cities are Guayaquil, the principal commercial port, lying on the river 60 miles from the sea, with 30,000 people and many modern improvements, and Quito, the capital, situated in the interior, 10,233 feet high and containing about 65,000 inhabitants. Here is located the Central University with 31 professors and probably about 200 students. The city is fairly healthy, the death-rate being but 36 to the 1000. The mean temperature at Guayaquil is 83°, while it is only 58° at Quito; the rainy season is from December to May, and at the capital the rainfall is about 70 inches.

The low western lands produce all kinds of tropical fruits, also considerable rice, while in the uplands wheat, barley, rye, corn, potatoes, and grapes do fairly well. The highlands are also well supplied with cattle and sheep, horses and mules.

The inhabitants comprise some 1,200,000 people; of these possibly 300,000 or 400,000 are Indians and 100,000 white natives, the rest being mixed races. Only about 100,000 can read and write. The country has a republican form of government, but only those males over twenty-one and married, and who can read and write, are entitled to vote.

The religion is Roman Catholic, there being in the country about 415 priests and 391 nuns. The late revolution has unsettled political affairs very much, and it is probable that greater liberty



in religious matters very soon will be granted.

#### MORMONS AND CHRISTIAN FELLOWSHIP.

At a recent session of the Utah Presbytery a committee report was adopted, setting forth the reasons why Christians cannot fellowship with members of the Mormon Church.

It is not because Christians entertain ill will to them as neighbors, nor are they adverse to cooperating with them in the work of moral and social reform and the promotion of temperance. There is, however, a line of demarcation that Christians cannot overlook, that they cannot disregard, that fidelity to truth and duty demands should be emphasized. The question goes to the very root of Christian belief and duty. It concerns all men alike who profess the Christian religion, and desire to promote the glory and honor of the name of Christ.

Ten reasons are given why fellowship is refused :

1. The Mormon Church unchurches all Christians. It recognizes itself alone as the Church. It teaches that Christians of every name and nation and century, since the Apostolic Church, are in a state of apostasy, without authority to teach, preach, or administer the sacraments, and that salvation and "exaltation" are to be found alone in the church organized by Joseph Smith. They thus not only unchurch, but dis-fellowship all Christians, and demand that we must yield to the authority of the Mormon priesthood or perish.

2. The Mormon Church places the Book of Mormon and doctrine and covenants on a par with the Bible, and requires subscription to the inspiration and authority of these books as a condition of acceptance with God and fellowship with His people.

3. The Mormon Church makes faith in the person and mission of Joseph Smith an essential article of faith, so much so that the man who rejects the claims of the "modern prophet" is a rank heretic and a "son of perdition."

4. The Mormon Church makes faith in the doctrine of the Mormon priesthood and submission to the same essential to man's future blessedness, and unbelief in this priesthood a damning sin.

5. The Mormon Church teaches a doc-

trine of God that is antagonistic to the Scriptures, dishonoring to the Divine Being, and debasing to man. It teaches that God is an exalted man who was once as we are now, and who is forever changing, ever advancing, becoming more and more perfect, but never reaching the condition of absolute perfection.

6. The Mormon Church teaches that Adam is God, the creator of this world, and our God, and the only God with whom we have anything to do.

7. The Mormons are polytheists. They believe in a plurality of gods. They thus place themselves on a par with the heathenism of old Greece and Rome.

8. The Mormon Church teaches a mongrel and unscriptural doctrine of salvation. It uses the atonement of Christ to cover original sin, the sin of Adam, and teaches its adherents to depend on their own righteousness or good works as the basis of pardon for actual personal sin.

9. The Mormon Church believes in polygamy. The doctrine is both sacred to them and fundamental. The manifesto was not, and did not pretend to be a repudiation of the doctrine of celestial marriage. It was, as all honest Mormons freely confess, only "a suspension of the practice" for the time being. They hold the principle to be as eternal as God Himself.

10. The Mormon Church teaches that God is a polygamist, the natural father of all intelligent beings in heaven, earth, and hell; that angels, men, and devils are His offspring by procreation or natural generation, and that Adam is the father of Christ's human nature, as Brigham Young was the father of his children.

With such a system of doctrine as this Christians have nothing in common. There can be no fellowship between light and darkness, hence there can be no fellowship between Christianity and Mormonism. God has solemnly warned His people against such peril, saying: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? . . . Wherefore come out from among them and be ye separate, saith the Lord" (2 Cor. 6: 14, 15, 17).

All of these statements are duly verified by quotations from Mormon leaders and offset by passages from the Holy Scriptures.

#### IV.—EDITORIAL DEPARTMENT.

##### Signs of the Times.

The horizon of history should be watched by every true disciple, and both the indications of fair and of foul weather noted.

That there are fearful signs and it may be portents visible to the observer is not open to denial. All the centuries may be challenged to surpass for cruelty and a certain fatality of evil, for which no human help seemed available, the atrocities in Armenia. Six months and more ago a persecution swept over that country, whose weapons were pillage and outrage, torture and massacre, and what was most humiliating, great nations, the foremost of the world, stood idly by and allowed all this to go forward without any interposition and scarce any remonstrance. What an instance of the irony of history—in this case almost the irony of cruelty—that Clara Barton, going to Armenia as Florence Nightingale did to the Crimea, to alleviate human suffering, should be decorated by Abdul Hamid! The Turks commit outrages under the tacit if not active support of the Sultan, and he bestows the imperial honors upon the woman that comes to relieve the tortures and torments his minions have inflicted!

The committee representing the Merchants' and Bankers' Fund for the Relief and Rescue of Armenia issue an appeal for help to 1,000,000 suffering and starving people who will be left homeless and helpless during the coming winter if aid is not promptly furnished. It is sufficient to say, after the prominence already given to the facts in these pages that the committee is composed of such men as J. Bleecker Miller, David J. Burrell, D. D., and Herant M. Kirelchjian, a sufficient guarantee to the public for wise and honest administration. All gifts of money should be sent to Charles H. Stout, Esq., No. 2 Wall Street, New York City.

The uprising of the natives of the Philippine Islands against their Spanish rulers is another signal event of the year, and especially significant as it occurs at the time when Spain is sufficiently occupied with the insurgents in Cuba. It is reported from Madrid that the leaders in the Philippines are Germans, and represent a secret society, and this report gets apparent basis from the fact that a hostile pamphlet, circulated on the islands, was printed in Germany, the censorship over the press in Manila compelling the printing of such a document elsewhere.

The only religion tolerated in the Philippines is Catholicism. Monasteries and convents abound, and monks are in the ascendant, controlling education and politics alike. The royal and pontifical University of St. Thomas, with 500 students, is in the hands of Dominican friars, as well as other institutions under Jesuitical control. Of a population numbering about 8,000,000, not one thirtieth part have more than the rudest, crudest education. Cock-fighting and lotteries, drunkenness and licentiousness rule the day. It is reported that the insurrection is due to the oppressive rule of the religious orders, which seek to keep down the people, in chains of ignorance and superstition, and preventing all reform measures; and it is said that even when more intelligent and humane policy would be favored, as by a late archbishop, the secret weapons of the assassin are in readiness to stop all progress in the right direction.

How far these rumors are true it is difficult to state while the smoke of the conflict has not yet cleared away; but we fear that this is but one of the many uprisings which Romanist oppression and tyranny have provoked, and that the only hope for the Philippines is the hope of man—liberty of conscience, and the education which is both the precursor and the defender of freedom.

The singular and repeated *earthquakes* in Japan, for instance, fill us with a certain strange awe. Mr. Shue W. Kuroda writes of the late earthquake and tidal wave that so desolated and devastated the northeast as an event surpassing for its terrors any known to Japanese history. On June 15th the sea began to swell and inundated 125 miles of coast-line, 2 miles broad, and to an average depth of 100 feet! Thousands of inhabitants in a hundred towns were in five minutes swept away. In one town of 6000 only four survive; 40,000 corpses were found on the shore in a few days; dismembered bodies found among the floating *débris* of houses, and in places thousands more found, after the subsidence, piled up in heaps. The total loss of life is reckoned at 60,000. A war such as was waged with China could have been carried on for half a century and not sacrifice more lives: and even this is but a fraction of the misery wrought, for thousands who survive are wounded, crippled, penniless, and homeless.

There is a religious declension in Japan, which to some of us is more melancholy than the earthquakes. For instance, the Doshisha University, founded by Joseph Neesima with the aid of the American Board of Foreign Missions, ends the dispute between it and the Board by *declaring itself independent, the native trustees assuming complete control* of the institution. This they legally justify by the fact that, by Japanese law, natives alone can hold real estate, and the foreign missionaries were therefore obliged to select such to represent them. Some such claim of real control was certain to arise sooner or later, but it is melancholy that it should have taken place with so much friction, and still worse that it should have resulted from and exhibit a decided reaction in this institution against evangelical Christianity. The trustees profess their intention to maintain its Christian character, but whether there is sincerity, or, if sincerity, ability to carry out such intention is doubtful.

Nothing but a decided impulse from the Spirit of God, quickening the native churches and pastors, can, in our judgment, save Japanese Christianity from disaster.

London despatches state that the Japanese are fast exterminating the Chinese in Formosa. Over sixty villages have been burned and thousands killed. One day twenty-one Chinese caught at random were brutally maltreated while their graves were being dug before their eyes, and were then stabbed to death. The Chinese at a village were preparing food to welcome the Japanese, when the latter attacked them and killed fifty. On June 22d the magistrate of Hunnim issued a proclamation inviting villagers who had fled to the mountains to return. They did so, and were butchered. Terrible stories of murder, outrage, and desecration of graves are told. The Japanese Government should institute a strict inquiry into the reports, and if they are true punish the guilty.

And now as to *encouragements*:

Of course *the* event of the year 1896 will be to many the visit of the well-known Chinese ambassador, Li Hung Chang. It seemed a strange incongruity to see the Chinese flag, with its huge dragon, swung in air above the entrances to the Waldorf in New York, the symbol of heathenism paraded in the metropolis of American Christendom.

Li Hung Chang may be one of the great men of the world, and may rank with Gladstone and Gambetta, Bismarck and Beaconsfield; but he is, after all, only a man, and a Confucianist beside. It is barely possible to bow too low and take too obsequious a posture even before a great man, and with much of this "lionizing" spirit we feel little sympathy.

But there is one aspect of his visit which we may emphasize—its possible bearing on missions. The American

missionary societies presented to him an address, representatives of all the leading denominations being united and speaking in behalf of nearly 8,000,000 church-members, and of societies having 733 missionaries in the Celestial Empire, of whom nearly 100 are medical missionaries, and sustaining over 400 schools with 12,000 pupils; and sustaining 80 hospitals and dispensaries, with 493,000 patients treated in the last year.

The address we have thought best to reproduce in the REVIEW; and it here suffices to put on permanent record that it was very conciliatory in tone, expressing great respect for the Chinese people, and gratitude for the fifty years of protection and generous treatment extended by the Chinese Government and by Li Hung Chang, as its high official, toward American missionaries. The references in the address to the ambassador himself are courteous and complimentary, perhaps to an extreme.

But the response of the famous Chinese ambassador must not be passed over in silence; it is too important a document in its "historical" and "prophetic" aspects, for it bears eloquent witness to the past work of missions, and may imply increased support and success for future operations. We therefore put in these pages, among the things to be remembered, the important words of the response which Li Hung Chang made to Dr. Ellinwood's address, with profound gratitude to God for His goodness in leading this distinguished Confucianist to leave on record such a tribute to our holy faith, and to those who advocate and propagate it.

The great statesman of the Middle Kingdom is said, by the Hon. J. W. Foster, who knows him well, to be the most distinguished general China has produced during this century, and to be himself a man of pacific temper. But his attitude toward Christianity is the vital question. Since the war concluded he has expunged from the Chinese code all restrictions on the propagation of the Christian religion. When

Japanese disciples sent him a vote of sympathy after the attempt on his life at Tokio, his response was: "Say to the American nation from me to send more missionaries for the schools and hospitals, and I hope to be in a position both to aid them and protect them."

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Rev. George F. Pentecost, D. D., pastor of the Marylebone Presbyterian Church in London, England, whose annual preaching visit to Dr. John Hall's church in New York makes so many people wish he were settled in the American instead of the British metropolis, is again solicited to visit India, on a mission to the English-speaking native population. For this work few men are so qualified. Clear, incisive, biblical, spiritual, profoundly convinced of the truth and mighty in its advocacy, God seems to us to have raised up this man for such a time as this; and his congregation, than which there is none more intelligent and active in London, is ready to cooperate with him in this mission. A friend offers, it is said, £1000 to provide for preaching during his absence, and the question is now under consideration who shall be the man to stay by the stuff while this eloquent missionary preacher goes to the battlefield? We devoutly pray for God's blessing on the proposed tour, and that some fit man may be raised up to relieve Dr. Pentecost's mind of all solicitude while he leaves his great flock to find lost sheep in the wilderness of India.

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Referring to India, at a meeting of natives in Calcutta recently, a very striking exhibition was given of the wide prevalence of the English language. Out of a thousand representatives of the various families of the human race there present, many tongues were represented, such as Hindi, Hindustani, Punjabi, Tamil, etc.; but the one and only tongue which was the common vehicle of communication, and in which they could make themselves

intelligible, was the *English tongue*, the language inseparably connected with the English Bible, the language of the world's predominant missions.

The late three days' conference at Lahore for deepening of spiritual life, held at Forman Christian College Hall, was largely attended to the very close, and, in fact, was crowded at every session. Delegates from over twenty different stations, reaching from Saharanpur to Peshawar, were present, representing nine societies. The *Indian Standard* estimates that there were in attendance 60 missionaries, nearly as many Christian workers, and over 100 students and teachers from 16 educational institutions, beside over 100 visitors.

There are encouraging signs in many quarters which call for much rejoicing.

The tide of piety and missionary zeal, which in the university circles of Germany has been at a lamentably low ebb, has for some time been manifestly and steadily rising. For example, the Student Association for Mission Work, now having its branches in all the universities, is virtually twin brother to the Inter-Seminary Alliance in America, whose influence for good is already incalculable. This association, lately formed at Halle, puts forth a statement of its object and aim: 1. An alliance of prayer and work for the mission cause. 2. Every student is entitled to membership in the association, who, standing on the basis of the Holy Scriptures, is willing, in faith in Christ Jesus as his God and Lord, to cooperate in carrying out the mission commission of the Lord. 3. The realization of this project is to be attained by self-examination as to whether he himself is willing to enter upon missionary work, and by trying to win others for the cause of the evangelization of the world. 4. Those of the members who have become convinced that they have been called to this Gospel work and have determined to engage in it, signify this

fact by entering their names upon the list of those who are missionaries of the association.

Mr. George Müller, of Bristol, sends out another annual report of the Lord's dealings with him in his great work. This records the sixty-third year of the orphan houses. The principles that have so long been the baseblocks of this grand enterprise are also the law pervading the whole structure: faith in the living God and prayer for daily supplies without solicitation of aid from man. And the results are the same. During the whole year all needed supplies of money, food, clothing, etc., the Lord has faithfully given. And as faith has passed through the preliminary discipline, the trials of faith have been lessened. The story of these varied and multitudinous gifts is as usual pathetically interesting. For example, a farmer sends forty-three pounds sterling, the highest price realized from the sale of one of his sheep, the best in the flock, which he habitually devotes to the Lord's purposes.

Mr. Müller estimates that since the school work began at least 10,000 children have been brought to the knowledge of the Lord, and he expects confidently to meet more than two or even three times that number in glory.

Mr. L. B. Butcher, one of the secretaries of the Student Volunteer Missionary Union, writes from London, May 5th, as follows:

"Since the Conference at Liverpool in January last, for about three months students were joining the Union at the rate of one a day, and of course more since, including fourteen men at Oxford, who were kept waiting for two months by the local secretary of the Student Volunteer Missionary Union, so as to be sure they were not making a hasty decision. Another result was a ladies' college thrilled through and through by the return of the two delegates sent, and the starting of a Christian union in it with two daily prayer-meetings, one for each hall into which the college is divided.

"On the Continent, as a result of the Liverpool Conference and Mr. Fraser's tour, there are now Student Volunteer movements in *Scandinavia*, where there are not enough colleges to warrant the appointment of a traveling secretary; hence they are to adopt a system of inter-visitation. *Germany* had a stu-

dent conference at Halle, where six universities were represented, and where they started their movement.

"France and French Switzerland have combined and appointed an executive of two French and two Swiss members. Couve, a theological student of Montauban, who was at Liverpool, is the first traveling secretary, and the membership is now over 40 Student Volunteers.

"In Holland they have started a Christian union, and are praying over the question of foreign missions.

"The details to hand of the Indian Conferences held by Mr. Mott are: Conferences held at Jaffna (Ceylon), Bombay, Lahore, Lucknow, Calcutta, Madras; 1500 delegates in all, 87 conversions, of which 20 were Mohammedan students at Lucknow; over 700 joined the "Morning Watch;" 137 became Student Volunteers, the Student Volunteer movement for India and Ceylon being started at Madras, where there were over 300 delegates, and an executive of three being appointed—viz., Wilder, Campbell White, and Crocyden Edmunds, our late secretary. These native Student Volunteers volunteer, of course, to be *home* missionaries to their countrymen."

The Church Missionary Society *Intelligence* states that "the plan of a particular parish, or missionary union, or family, or individual supporting an 'own missionary' in addition to the general contributions to the evangelization of the world, is extending beyond anticipation. Out of a total of 730 missionaries on the books (not including wives) no less than 249 now do not draw their personal allowance from the general fund. Of these 67 are honorary, 23 are supported by the colonial associations, 40 by parishes or local associations, 28 by the Gleaners' Union and its branches, 31 by other bodies, and 60 by private individuals."

This is a striking confirmation of the wisdom of the policy long and strenuously advocated in these pages, of having every church establish a *living link* between the home and foreign fields by having its own missionary abroad. The time will come, if ever the Church is to do its full duty, when it will be as much a part of a local congrega-

tion's acknowledged duty and privilege to appoint, send forth, and sustain a missionary in some field abroad as to select and maintain a pastor at home.

Dr. M'Dougall, of Florence, writes a bit of news from Italy which will interest our readers.

"The Rev. Lodovia Conti, pastor in Rome of the Evangelical Church of Italy, in addition to his prosperous local work, in three places of worship in the Eternal City, has, these two and a half years, carried on a remarkable mission in 345 of the various kinds of prisons in Italy, from the penitentiary up to the penal settlement.

"He has letters from prefects, sub-prefects, mayors, and governors of prisons, expressing surprise and gratitude for the results of this beneficent effort.

"He has free access with books to places where no one is allowed to enter, and to persons separated from their fellows in a perpetual silence; and he writes to me of the balsamic effect of the reading of the Scriptures to those unhappy creatures, comforting their hearts and converting their souls.

"'Believe me,' he says in his enthusiasm, 'that just as hearts are *closed* in the world, where all is pleasure and greed and passion, so are they *open* in these places of tears and remorse, amid suffering, abandonment, and isolation.'

"And the work is growing on his hands from month to month.

"In all he has given away, these two and a half years, in these sad and hitherto unvisited regions, 160,000 religious tracts and books, and 20,000 Testaments and portions of the Scriptures."

The editor acknowledges receipt of \$10 from citizens of Larrabee, Ia., for Rev. J. F. Slagle.

The income of the National Bible Society of Scotland is £23,976, not £25,976, for the last reported year, as was inadvertently printed in the REVIEW June issue, p. 474.

Martyr saints have fallen under Moslem hatred in Turkey in the past two years. Here is the brief record of one at Marash: "One young man was

given the alternative of death or becoming a Moslem. He chose death, and they struck his head off. His poor body was taken to his mother, who, taking his hand and kissing it, said: 'Rather so, my son, than living to deny our Lord and Savior.'"

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Here I am, Lord, send me—send me to the ends of the earth; send me to the rough and savage pagans of the wilderness; send me from all that is called comfort in the earth; send me even to death itself, if it be but in Thy service and to promote Thy kingdom.—*David Brainerd.*

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In the ten years between 1881 and 1891 the Christians in the Northwest Provinces of *India* increased from 13,000 to 22,000, and in Bengal from 112,000 to 189,000. Sir Charles Elliott, Governor of Bengal, says: "The missionaries are filling up what is deficient in the efforts of the government." A large number of the physicians of Bombay Presidency have petitioned the British Parliament to restrict the opium traffic, and certify that the use of the drug ruins the whole man, physically, intellectually, and morally. A native paper of Bombay asserts that the books of the Hindu religion nowhere indicate that God has any desire that man should be saved from sin and become pure and holy. The population of India increased 29,000,000 during the last ten years, and is now 286,000,000. The province of Bengal alone has a population greater than the United States and British North America, and the Madras Presidency contains as many people as Italy and Belgium together.

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The editors are frequently receiving for publication articles which have obviously been produced by some "manifold" typewriter, with a view to simultaneous publication in several papers or periodicals. We feel compelled generally to decline using them, as we can-

not compete with other and more frequently issued periodicals, and by the time these articles could appear in an electrotyped monthly they would be stale and uninteresting to the public.

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Rev. George R. Ferguson died June 19th. He was of Wellington, South Africa, and brother of Miss Abby P. Ferguson, so well known in connection with the female seminary there. Mr. Ferguson lost three boys by drowning nearly a year before his death, and then "began to die." Insomnia followed, strength gradually failed, but he kept teaching his class of mission students till the brain would work no longer. He had planned a visit to America, but God had another and fairer country ready for his resting-place. He was born at Attlebury, Mass., March 19, 1829, and was therefore in his sixty-eighth year. He came to Africa with Rev. Andrew Murray in 1877, and devoted these last twenty years to training the sons of the Dark Continent for mission work.

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Rev. Albert Robert Fenn, a beloved servant of God, late missionary in Madrid, died at Torquay, August 3d, 1898, in his sixty-fourth year. A lovely and devoted servant of Christ and the Church, laid aside not long since by a paralytic shock, this brother, well known to the editor, leaves a gap behind him not easily filled. He was very singularly gracious and unselfish, and won friends everywhere.

About the same time we hear of the death of Rev. A. T. Rose, so well known in connection with Burmese missions; and Rev. W. H. Belden, formerly of Turkey, but of late so usefully active in the secretaryship of the International Missionary Union, died at Chilton Springs July 31st. The ranks are thinning, but the Leader is the same Jesus.

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The Rev. George F. Pentecost writes: "One needs only to look at

the abominable carvings upon the temples both of Hindus and Buddhists, the hideous symbols of the ancient phallic systems, which are the most popular objects worshiped in India, to be impressed with the corruption of the religion. Bear in mind, these are not only tolerated, but instituted, directed, and controlled by the priests of religion."

The fact that 750,000 men pass through the doors of our penal institutions every year has impelled Mr. Moody to supply religious literature to these men, to whom, by reason of their solitude, the printed page is a great boon. The Bible Institute Colportage Association has been formed, and Mr. Moody is raising funds to carry on the work. Every sheriff of the twenty-seven hundred jails in the United States was written to for permission to place books in each cell, and only one refused to grant the request. There can be no doubt that there is a large and crying need for just such work, and no man is better qualified for it than he.

Canon Wilberforce related the following interesting fact in the course of a sermon in Westminster Abbey :

"The circumstances of the late monarch's coronation at Moscow afford a striking example of the social and civil value of religious liberty. It was essential that on that occasion he should appear to be moving freely among his people, and yet that he should be protected from the cruel, murderous fanaticism that had assassinated his father; and his safety was intrusted by the police to a strong body-guard of peasants, brought for the purpose from the provinces belonging to the persecuted Nonconformist sect of the Stundists. Despised, deprived of some of their civil rights for conscience' sake, still they were trusted before all other men to guard their emperor, because they were known to be consecrated to 'another King, one Jesus!' Thus is the true citizen of heaven, whatever his creed, always the best citizen of earth. It was not given to the Czar to perceive the moral of this incident—perhaps he never knew it—for the persecution of these same Stundists has continued

without intermission, and sometimes in circumstances of much cruelty, to the present time."

Mr. Robert E. Speer with his wife sailed for a tour of various fields of missions recently, and promises to give a series of illustrated articles on the fields which he has gone to visit—Persia, India, Siam, China, Korea, and Japan—to the readers of the REVIEW. They will be awaited with great interest.

Our correspondent from Turkey writes fully of the recent massacres, but we have space only for brief extracts. He says :

"We realize now more than ever before on what a volcano we are living. This last explosion has carried off its thousands, and the next may take us off too, so far as we know. This only we do know—the Lord will keep us safely here until His work through us is ended. Our only confidence is in Him; the Turk and the 'Christian Powers' are alike untrustworthy. . . . Even the German ambassador and Minister Terrell are now convinced that the massacre (following the capture of the Ottoman Bank) was by order of the Sultan, and controlled by him. . . . Is this to stop only when no Armenians remain to be butchered ?

"Trusting in God, the various schools and colleges here and elsewhere plan to open on time, or nearly so, and the students will come, tho we cannot tell anything of how the numbers will compare with former years. May God Himself watch over them with tender care and keep them from destruction.

"The work of the missionaries here will be largely relief work this winter, as it now appears; and, in fact, such work has already begun. The surviving members of the families will be many who are incapable of earning their own support because of the almost complete stagnation of business which has come upon the city and country, and the wrecks of houses to be repaired and refurnished, and the hundreds, perhaps thousands, to be clothed and fed—all this points to a time of very hard work if relief is to be efficient before winter sets in. . . . Would that all God's people everywhere would unite their prayers with their efforts to save a heartbroken people from absolute despair and death."



## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

### Extracts and Translations from Foreign Periodicals.

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

#### AFRICA.

—"Paul Krüger, the renowned President of the Boer (pronounce as if spelt Boor) Republic in South Africa, is a sincere, pious Christian, who cannot only utter a prayer coming from the very depths of his heart, but who also occasionally delivers a vigorous and edifying discourse which bears witness to his great Bible knowledge. As elder he, according to the usage of his church, also preaches sometimes before the assembled congregation. Being last year at Delagoa Bay with several hundred Boers, to celebrate the opening of the railway to Pretoria, he resolved to hold a Sunday service for his countrymen. There were plenty of Hollanders in the place, but he could not find a Dutch Bible among them. At last, however, he secured one from a Dutch ship, and began the service. He portrayed with such penetrating power the gracious providences of God, securing the independence and prosperous development of their country, that, as an eye-witness attests, there was not a dry eye in the house. This is the hidden power of the man, who has so often beaten the English, his living Christian faith. The Boers would assuredly have yet greater blessing to expect from God, if they did not deal so unrighteously with the natives. God amend this!"—*Missions-Freund*.

—"Let no one talk to us about that poetical, childlike, innocent paganism, a genuine idyll of nature, a more or less successful adaptation of the patriarchal manners of the Israelites to the nature and tastes of the African negroes.

"The men of God who founded the South African missions saw and judged, as was usual in the first half of this century, after the manner of Jean Jacques Rousseau. They professed, without knowing it, an idealism which showed them all things under a favorable light, and of which their writings present very characteristic examples. You look in vain in them for the horror of paganism, its crudity, its corruption, its exhibitions of turpitude, and the rest.

"To-day we are realists! We have to guard against being too much so. We see things as they are. Paganism appears to us hideous, impure, brutal, and brutalizing, very often absolutely bestial. We choose to set it forth, such as it is.

"The more we are impressed with the horror of paganism, the more beautiful appears the redeeming Gospel, the more imperious also appears the duty of Christians to detest the monster and to combat it to the uttermost."—*Journal des Missions*.

—"The condition of Bechuanaland is very serious, and is likely to be so for many months to come. The people can manage to survive loss of crops by drought or by the ravages of locusts so long as they have their cattle. Their cattle are their wealth. They live on the milk, they barter or sell oxen for food or clothing, they require them for plowing, they have been practically the only means of drawing wagons over the long distances and through the heavy sands of that country. Now a new and most fatal form of cattle disease has visited the country, and has swept away the cattle. Of the vast herds possessed by Khama's people and by other tribes, scarcely an animal remains alive. Consequently starvation stares them in the face, unless help of

a substantial kind is sent to them. An appeal was made by the society at the end of May, and upward of £450 was received in response to it. But it soon appeared that the area of the distress was too wide, and its character too severe, for any such fund adequately to cope with it. The directors, therefore, transmitted the money they had received to the missionaries at Phalapye, Molepolole, and Kanye, and closed their fund.—*The Chronicle*.

—"It may not possibly be known to many friends of our mission in England that the 'Christian Endeavor' movement has taken firm root in Madagascar, at least in Antananarivo and its neighborhood, and that several hundreds of our young people are now handed together in societies for mutual help and encouragement in serving Christ. Almost all the city churches have such a society, and so also have many of the stronger village congregations near the capital. The presence among us of MM. Langa and Krüger, from France, suggested the propriety of a great united meeting, which was accordingly held at the spacious chapel at Amparibe. Long before ten o'clock the building was crowded in every part by the young men and women, the places to be occupied by those from the different churches being pointed out by large printed labels. The vast assembly, probably from 1300 to 1400 in number, was an imposing sight, whether from the platform or from either of the two great galleries. The order of service followed much the line of similar gatherings in England or America. Mr. J. C. Thorne presided and led the assembly in the united offering of the Lord's Prayer and the simultaneous reading of Scripture. Five hymns were sung, four of which had been specially printed, together with the Sol fa notation; and these were interspersed by short prayers, in which one member of each of the great divisions of the societies present led the devotions of the assembly, and also by short passages of

Scripture, which had been previously chosen and learnt by heart by each division, all the members of that section standing up and repeating the passage together. . . . M. Langa then gave a lengthy address on the subject of the 'Divine Calls to Men,' which was translated by Mr. H. F. Standing; and M. Krüger also gave a shorter address, based on an interesting tradition about James, the Lord's brother, which was translated by Mr. J. T. Radley. The success of this meeting and the general interest shown in it leads us to hope that there will in future be an annual convention similar to that just held. It may be noted, in conclusion, that our Malagasy Christian Endeavor societies are known by the name of *Fikambunan ny Kristiana Tanora*—i.e., 'Union of Young Christians.'"—*The Chronicle*.

#### MISCELLANEOUS.

—"The decision of the House of Commons to open museums and picture galleries on the Lord's Day is not to its honor or to the honor of the country which it represents. We are privileged and blessed of God above all lands, and where His honor and authority were in question, it might have been expected that a grateful country would have resisted such a claim. We deplore the decision. And when we compare the hot haste of our rulers to carry out this decision with their determination, in 1891, to resist to the uttermost the decision of the same House to put down the opium traffic and its abominations, we get an ugly glimpse of the forces that are shaping the future of our country."—*Medical Missions*.

—In fifteen years the number of Christians under care of the Rhenish Missionary Society has almost trebled.

—"No church is living as a church which is not fulfilling the command of commands. The first duty of a Christian is to make other people Christians, and the first duty of a church is to make other Christian churches, until the whole

world is covered with them."—ARCHBISHOP BENSON, in *Church Missionary Gleaner*.

—"Only consider the spread of English power. Who could have dreamed that the colonies of Venice, of France, of Spain, of Portugal would become by comparison as nothing; and that, almost in this single century, this little island in the Northern Seas—which the Romans regarded as the farthest limit of civilization—would become the mother of empires greater than were ever known by Rome itself? Our Queen came to the throne in the year 1837. She then ruled over only 130,000,000 of the human race. She now, in a single lifetime, is the Queen and Empress of 320,000,000 of the human race. When our Queen came to the throne the extent of the British Empire was only 2,000,000 of square miles; it is now 6,000,000 of square miles. We now possess one sixth of the whole land surface of the globe in the Empire of England; and yet only three centuries ago the only spot of earth which we could call our own, outside our own island, was the single town of Calais"—which, moreover, had been lost nearly forty years earlier. The dean seems to forget Ireland. "You see, then, how stupendous has been our advance. General Sabine, the late President of the Royal Society, only died—and I myself have met him and knew him—only died in the year 1883, and General Sabine was born on the very day that the first settler landed in Australia, and already Australasia is an empire with enormous power. Such, then, have been the immense changes, and the mighty advance of England, and surely it is given to us for some purpose. Two hundred millions of Englishmen"—in prophetic anticipation, certainly not in present fact—"all the valley of the Mississippi; 50,000,000 of Englishmen are to be found in Australasia; and should this increase continue, and those powers remain federated with us, they will, in course of time, make every em-

pire of the world shrink into insignificance; and English thought and speech and institutions will undoubtedly have before them the inheritance of the future world."—*Church Missionary Intelligence*.

—The *Church Missionary Gleaner* quotes a letter from Bishop Ridley, in the Northwest. "After describing the comfort and cleanliness and industry of the Christian Indian villages, he writes: 'It is impossible to heighten the contrast between the Christless and the Christian people of the same tribes. Great is our present reward in seeing the elevating as well as saving effects of a pure Gospel. The things endured in the process are forgotten in the joy that abideth.' This, he adds, is the civilization that springs from the Resurrection, apart from which in our day solemn progress is impossible. Let those who deny it disprove it! Then he gives a touching account of the Kucheng massacre reaching his Indian converts. They fell to prayer, and he prayed thus: 'Say again, dear Jesus, "Father, forgive them, for they know not what they do." O gracious Spirit, Thou art not quenched by blood; let it make thy garden soil strong to grow Chinese believers in!'"

—"In each direction the lessons of foreign missions correspond with our present trial. They bring back to us true sense of our inheritance in the nations as 'heirs of God and joint heirs with Christ,' and move us each to seek some share in gathering the fruits of His victory. They constrain us to look beyond the noblest results of man's thought and feeling in the past to a living Lord who is the Truth, and who still discloses fresh treasures to His disciples as they have power to guard and to administer them. They raise us above ourselves and inspire us with sure trust in the infinite resources of a Divine fellowship. They bind earth and heaven together in one great work of love, and reveal the awful calling of believers as God's ministers for the al-

vation of men."—Bishop WESTCOTT, in *Church Missionary Society Report*.

—"An infidel preacher in one of the London parks was asked, 'Why are you always attacking the Bible, and not any other book? Why can't you let it alone?' 'I will tell you,' he replied, 'I won't let the Bible alone because it won't let me alone.'"—*Bombay Guardian*.

—We can understand the peculiar kindness that is shown in the Old Testament toward the Persians in sending this brief prayer from the *Zendavesta*: "Give us knowledge, sagacity; quickness of tongue; holiness of soul; a good memory; and then the understanding that goeth on growing, and that understanding which cometh not through learning."—*Ragozin*.

### English Notes.

BY REV. JAMES DOUGLAS, M.A.

*London Missionary Society*.—The news from Madagascar is of a serious character. With the exception of the central portion of the capital and a few towns containing French garrisons, power is in the hands of lawless raiders dominated by an anti-foreign and anti-Christian spirit. Village chapels, schools, evangelists' houses, and even dispensaries have been ruthlessly destroyed; heathenism is again dominant; congregations have been scattered, so that scarce a tenth of their number remain, while not a few Christians have been murdered in cold blood.

*Hunan, China*.—Dr. John reports the return of his colporteurs from Hunan looking well and happy. At Heng Chou there are some seven or eight Christians who meet regularly for worship. Their desire is to be baptized and formed into a church. Dr. John is thinking seriously of visiting Heng Chou before the close of the year.

*Shanghai*.—Dr. Muirhead writes: One woman has been baptized who had been a devoted Buddhist, but is now

an instructed Christian. There are four fresh cases, one that of a literary graduate lately come from a city about a thousand miles distant and quite out of the way of the missionaries. He there received a tract from a friend, and subsequently the Old and New Testaments, the attentive perusal of which impressed him with a sense of his condition as a sinner, and led him to believe in Jesus as the Savior. For years he has been accustomed to pray, while his quiet and humble disposition shows that he has read Christian books to purpose. Later intelligence from Shanghai tells of the baptism of three women on a profession of faith and of increased interest, as shown by the native church as well as by not a few in the general congregations.

*New Guinea*.—The Rev. J. H. Holmes, of Jokea, has been much encouraged in his work. Many have been baptized and admitted into church-fellowship, and the congregations which at the beginning of the year did not exceed 30—and these all men—have so increased that regularly now the church is crowded with men, women, and children.

*Church Missionary Society*.—This society has issued a list of *urgent needs* which concern a large portion of the mission field; for example, Africa, West and East, Palestine and Egypt, Persia and Baghdad, Bengal, the Punjab and Northwest Provinces, Western India and South India, Ceylon, South and Mid-China, Japan, etc. In this statement special importance attaches to the appeal made in behalf of the Northwest Provinces of India, for whose evangelization, it is said, the society is alone responsible. The Yoruba Mission, too, has a peculiar claim, taking into account the recent depletion and also the fact that in the Soudan especially there is an opening for a suitable party, and Mr. Nott is waiting for companions.

*Hausaland*.—Great interest centers in the accounts to hand of explorations

by Bishop Tugwell and Mr. L. H. W. Nott in this region. Both concur in the conviction that at Koeffe an open door is given of the Lord, and that the summons to enter it is clear and emphatic. Mr. Nott writes: "We praise Him who has called us and led us to undertake this journey. He has, we are sure, guided us aright, and once more to His Church comes a call for laborers to enter the harvest-field. I am pledged to return to Koeffe, God willing, next dry season, and a companion is needed to go there with me—a doctor if possible. . . . The work undertaken will be on quite new ground, no fear of building on another's work. To some this may be the much-needed call to service. May those who read this be led to realize their own responsibility with respect to the unevangelized parts of the world, and may some offer themselves willingly for this important work."

*Baptist Missionary Society.*—The Rev. H. J. Thomas, of Delhi, pleads in behalf of Beraut, India, where recently on the bank of the canal that flows past the place a little company gathered, and in its waters 5 confessed their faith and were baptized. The design is to build there an evangelist's house and plant a station. Mr. Thomas writes: "Now that God has opened so effectual a door, has inclined the hearts of hundreds toward Christianity, and has already given us souls from 4 of the villages, and is sending us inquirers from 3 or 4 more, we surely must see His desire that, whatever other field is left weak, this one must be strongly manned."

*China.*—In the Ching-chow-fu district of Shantung there is now a church-membership of over 1500 and a large and growing work. In the Chou-ping district there are now 180 stations, scattered over 15 counties, with a membership of 1524. Last year 329 were added by baptism, and there is every reason to believe that this year's additions will not be less. The native church supports

6 elders; and in 5 places small chapels have been specially built by the people. In connection with these stations there are 55 village schools with as many schoolmasters with 495 scholars. Besides the foreigners there are 20 native evangelists giving all their time, and 10 aided preachers giving time during the winter months; 1 medical evangelist trained in medicine by Dr. Watson, besides 3 dispensers at work in the dispensary of the city.

### THE KINGDOM.

—Upon the walls of every church in large letters should be inscribed these words of our risen Lord: "Ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

—We have heard it before, but let us read it again and recall it often: When Lord Macaulay returned from India, he said that he had lived too long among people who worshiped cows to think much of the differences which part Christians from Christians.

—It is stated that the number of metropolitan police in London is 15,000, of whom 1749 are employed on special work, and that the pay which they receive amounts to £1,280,130. This sum is only £8000 less than the total British contributions for foreign missions in 1893, and £95,000 less than the similar total for 1894. Or, put it this way. London needs as many men to insure her safety from thieves as the Christian world sends for missionary work, and that London pays nearly as much for her police as the British like to give for the evangelization of the world.

—Dr. H. K. Carroll says in a *Foreign* article that it requires \$10,355,000 annually to pay the bills of the Protestant Episcopal Church, \$23,863,000 to pay those of the Methodist Episcopal Church, nearly \$14,000,000 for the expenses and contributions of the Northern Presbyterian Church, \$11,673,000

for those of the regular Baptists, and \$10,355,000 for those of the Congregational denomination, making an aggregate of \$53,000,000 every year contributed by 10,768,000 members, an average of \$3.16 per member.

—A plain case this of righteous indignation: The rector of an Episcopal church has had his heart stirred by witnessing the amount expended in the ornamentation of church edifices, while gifts for the proclamation of the Gospel are diminishing, and he writes to the editor of the *Quarterly Message* an indignant protest against such lavish expenditure: "While the living stones, missionaries after Christ's own example, already half starved, are being cut down, shut out, despised, and rejected of their brethren, Pharisees and Sadducees, Greeks and Herodians, throng the temple, saying: 'Behold these great stones! What manner of marble and oak and gold paint are here! See our jeweled cross and fine glass;' and Lazarus, full of sores of doubt, care, sorrow, and shame, lies at the door, and the mission work for his salvation is in a bankrupt condition."

—"We are not stingy, but we don't know how to give." This very suggestive sentence is from a pastor in Michigan, whose heart was stirred by some missionary literature that recently fell into his hands by chance. And outside of Michigan there is a host of saints in the same evil case.

—The greatest need of missionary work to-day is not at the foreign, but the home end. If the people of Great Britain and America were one quarter as true to the evangelization of the world as the workers on the field are, the work would be accomplished in a generation. It is one thing to stay at home because we do not go; it is another thing to stay for the sake of beheadom. No minister can do the highest work at home till he is consecrated to the evangelization of the world. No Christian can do his best here till he has in spirit obeyed the

commission: "Go ye to all the world and preach the Gospel to every creature."—*Regions Beyond.*

—When John Bowen was chosen Bishop of Sierra Leone his friends urged him to decline, the climate was so deadly. His answer was: "If I served in the Queen's army, and on being appointed to a post of danger, were on that account to refuse to go, it would be an act of cowardice, and I should be disgraced in the eyes of men. Being a soldier of the Cross, I cannot refuse what is now offered me because it exposes me to danger. I know it does, and therefore I must go. Were I offered a bishopric in England, I might feel at liberty to decline it; one in Sierra Leone I must accept."

—The bicycle has reached missionary lands. The wheel dashes through the country districts of Japan and along the atrocious roads of China. The enterprising missionary now saves time and labor in travel by using the machine where formerly he was obliged to trudge, and in many districts it has become a wonderful aid. Wherever it goes it attracts attention and draws enthusiastic and admiring crowds. The mere sight of the marvel in the doorway of a chapel will fill that building with sightseers.

—Many industries are suffering serious loss by the extraordinary expansion of the bicycle demand, according to a writer in the *Forum*. Nearly 1,000,000 have purchased wheels during the current year, and much of the money thus invested has been diverted from established channels. Thus, the piano trade has fallen off nearly one half, and the sale of watches and jewelry; stable-keepers complain that they can no longer let horses, and saddle and harness makers find their work in light demand; booksellers, tailors, and hatters have their indictment of the prevailing "fad," etc., and even tobacconists and saloon-keepers grumble at diminished custom.

—Behold this glimpse of the good day that is drawing nigh. Dr. Smith, of the Rangoon theological seminary, writes: "Our larger Christian communities in Burma are entering upon their fourth generation, and signs are not wanting, healthful, hope-inspiring signs, of approaching maturity. It is to this stage of maturity that all foreign mission enterprises look forward to their joy and crown; but the heathen world is ever crowding and pressing upon the Christian communities, and to be self-directing, self-supporting, and self-propagating, wise and competent leadership is essential. Missionaries are looking forward to the time when they must leave the native churches to their own resources, but it is believed that to leave them before they have leaders of their own, to whom the treasures of English are fully open, able to draw from our standard authors the weapons to serve them in any emergency, would be unwise. The thorough education of native preachers is a work of pressing importance."

—In an evil hour—for *himself*—Senator John Sherman not long since gave utterance to these words: "If our citizens go to a far-distant country, semi-civilized, and bitterly opposed to their movements, we cannot follow them there and protect them. Any act of war by us would be accompanied not only by the murder of the missionaries, but of their converts or sympathizers." In due season "*A Missionary*" protested in the *Independent* in an article entitled "American Citizens or Outlaws—Which?" claiming that heralds of the cross deserved at least as well of the Government as "mercantile men, speculators, sightseers, adventurers, profligate sailors, peddlers of patent medicines," and the like. But even worse (that is, better) followed when in the *Forum* for September Rev. Cyrus Hamlin, under the title "America's Treatment of Americans in Turkey," brought in such a bill of particulars in the shape of historical facts that absolutely nothing was left of the honorable

senator's position. It is shown conclusively that for fifty years or more Turkey was not "bitterly opposed" to the missionaries, but even looked on "their movements" with favor, and also that no "act of war" is called for in the least, but only a demand for decent treatment accompanied by an evident determination to have treaty rights respected.

—The *Allgemeine Missions-Zeitschrift* publishes the following testimony to the work of missions in South Africa, from a German officer, Lieutenant Von Francois, who thus writes in his recent work on "The Nama and Damara in German Southwest Africa": "What merchants, artisans, and men of science have done for the opening up and civilizing of this country is as nothing in the balance compared with the positive results of missionary work. And this work means so much the more, because all self-regarding motives, such as always inspire the trader or the discoverer, and are to be found even in the soldier, are absent in the missionary. It must be an exalted impulse which leads the missionary to give up comfort, opportunities of advancement, honor, and fame for the sake of realizing the idea of bringing humanity into the kingdom of God, into sonship to God, and to instil into the soul of a red or black man the mystery of the love of God. Self-interest is put aside, and the missionary becomes a Nama or a Herero. He gives continually not only from the inner treasure of his spiritual life and knowledge; in order to be able to do that, he must unweariedly play now the artisan, now the farmer, now the architect; he must always give presents, teaching improvements, never take; he must not even expect that his self-sacrifice will be understood. And to do this for years, decades even, that truly requires more than human power; and the average mind of the European adventurer, hardened in self-valuation and self-seeking, cannot understand it."

### WOMAN'S WORK.

—Marriage was once woman's only resource; then came domestic service, sewing and school teaching. In America the field has of late greatly enlarged. Edward Cary points out the rapid increase of new employments in which women are engaged. According to the census of 1880, the number of saleswomen was 7744; ten years later, the number had risen to 58,440. The female book-keepers in 1880 were 2365; in 1890, 27,772. In 1880 there were only 1647 women clerks and copyists; in 1890 there were 64,048. In 1880 no record was made of stenographers and type-writers; the number in 1890 was 21,185, while only 12,148 men were engaged in the employment. The census of 1880 gives 2061 women as artists and teachers of art; that of 1890 gives 10,810. The female authors in 1880 were 320; in 1890 the number had risen to 2735.

—Perhaps not everybody is aware that Mary Lyon made a great "failure" in the early part of her career. But years ago was found in Derry, N. H., the record book of the school that she and Miss Grant started there, and of its failure. There was a board of trustees who called the teachers to account for the time spent in personal religious instruction, and wished them to teach dancing and other things for which they had no liking, and the teachers felt obliged to give up. The result was two schools which have made their mark in the Christian world, Miss Grant's at Ipswich and Miss Lyon's at South Hadley. Well, blessed be failure when of that sort.

—Says *Life and Light*: "For nearly thirty years the Woman's Board, through its branches and auxiliaries, has been trying to persuade the Christian women in our churches to come up to this high (!) ideal of *two cents a week* for this cause. What success have we had? In the year 1895, our last full year of twelve months, the contributions amounted to less than one cent a

week. We are approaching the end of another year. What shall its record be? Let us each ask ourselves this question on our knees, in the presence of Him who so loved the world that He gave His only Son to die for its redemption."

—We spent a Sabbath on the way at Cho-Chow with Miss Russell, who is doing a large touring work in the vicinity, going to 22 villages from 2 to 15 miles away. She has spent nearly all the last year in touring, with a servant and her Manchu Bible woman for company, not seeing a white face for months. She lives in a Chinese house, sleeps in a kang, eats native food, and wears the dress of the people. I longed for the brush of an artist as I saw her on Sunday morning, standing, like an angel of light, with her arms around an old Chinese woman, her lips almost touching the deaf old ears as she told her who we were and why we had come. The woman herself was an interesting part of the picture, with her small pointed feet, blue cotton dress, her thin, gray hair combed over back and into a queer long black poke behind, and decorated with artificial flowers and bright hairpins, flourishing her long pipe toward us, beaming all over, and nodding her head like the puppet toys we see in shop windows at home.  
—*Abbie B Child.*

—Surely, that religion "must go" which cannot give an account of itself to modern science, discovery, invention, etc. The latest weapon forged against caste and the seclusion of women is found in the (to Hinduism) pestiferous, because so attractive, zen car. Let the mothers, wives, and daughters of India move about swiftly by steam, and see the world for a few years, and they will raise successful rebellion in behalf of their rights.

### YOUNG PEOPLE.

—According to the latest Y. M. C. A. Year Book, more than 100,000 miles of railway are controlled by those com-



panies which contribute to the support of these associations. Among them are the Pennsylvania, New York Central, Lake Shore and Michigan Southern, Michigan Central, Baltimore and Ohio, Chesapeake and Ohio, Boston and Maine, Boston and Albany and Fitchburg, as well as many other smaller lines. There are 109 organizations, 32 of them being in New York State, 16 in Pennsylvania, and 11 in the Virginias.

—"In labors manifold" might well be the motto of the Order of the King's Daughters and Sons. In Washington, D. C., they paid for the digging of a parsonage well; in Joliet, Ill., Martinsburg, W. Va., Staunton, Va., Frankfort, Ky., and many other places, they have been the prime movers in building and maintaining hospitals; a free dispensary in Plainfield, N. J., and rooms, wards, or cots in hospitals in Lansing, Mich., Ithaca, N. Y., Brooklyn, N. Y., Richmond, Va., etc., are supported by the order; Gordon Rest (Hanson, Mass.), the Vacation Home in Evanston, Ill., a camp in Plainfield, N. J., flower missions and fresh air parties, are typical of its summer ministries.

—The Light in the East Circle of the King's Daughters, in Smyrna, Turkey, supports an Armenian boy in the American high school in Smyrna, pays the tuition of an orphan girl in another school, and is a constant giver of help in the way of food and other necessities of life. It provided 33 families with food last Easter.

—The United Brethren Young People's Union propose to get more religion into that church. The coming generation have adopted the following pledge for each member to take—viz.: "Recognizing my relation to God as a Christian steward, I promise to seek to administer my financial affairs that I may lay aside a liberal proportion (at least one tenth) of my income for the use of the Lord. I further promise to seek to distribute wisely this amount

among the various interests of his kingdom, and to pay it systematically."

—Rev. F. E. Clark gives excellent advice to Endeavorers in regard to raising money and using it. He advises the envelope plan; so much each month systematically: Don't spend it upon yourselves; don't use it up for ice cream sociables and turkey suppers; don't spend it for anniversary or local union speakers; don't fritter away your money on every one that can gain the ear of your society; do give through your own church to your own denominational missionary boards. Let both the home and foreign treasurers know that they can depend upon your society for a contribution every year.

—Regarding studies in missions, *The Home Missionary* says: "Educating young people along missionary lines is like printing chromos. The first time the paper is put under the press, only a few shapeless blots appear; the next time a few more, until finally the picture begins to assume shape, and at last the finished picture is before us."

—One of the greatest difficulties in connection with the reduction in the income of the American Board has been the necessity of dismissing native preachers and teachers. To meet this District-Secretary Hitchcock proposed that the Endeavor societies and Sunday-schools should take up the question and raise at once a relief fund. A cordial response was made from every state and territory in the Interior except one. Quite a sum of money—over \$3000—has come in and more is expected, so that at least 30 native preachers will be kept at work for the full year.

—The Friends have appointed a Christian Endeavor superintendent of foreign missions to circulate missionary literature and to promote giving.

—Some one asked the Rev. W. L. Chamberlain, of the Arcot Mission, "What is the most striking characteristic of Christian Endeavor in India?" His reply, as given in *The Mission*

*Field*, is suggestive: "The most striking feature may be said to be their *witness-bearing*. Small companies, or bands, are formed, under the leadership of one of the older members as captain; and these, provided with musical instruments and large colored Scripture pictures, go forth to the surrounding villages on Sabbath afternoons and bear their testimony. This work is, as a rule, carried on under the direction of the lookout committee, and usually on Sundays. But as other opportunities offer, in day schools among non-Christian schoolmates, or in railway trains among fellow-passengers, the more active members carry on their work and report it to the society at its meetings."

#### UNITED STATES.

—The *Golden Rule* states that it takes 7862 American church-members to support 1 foreign missionary, the Christians of America giving on an average only 40 cents a year for the support of missions. If that be so, then, for shame! Why, in many a community one twentieth of that number "easily" support a saloon, and tho not possessed of one tenth of the average amount of worldly goods.

—Bishop Thoburn recently provoked criticism by saying that there are probably 1,500,000 members in the Methodist Episcopal Church that give nothing to the cause of missions. And it is by no means certain that Methodist saints are sinners above all men that dwell in Jerusalem.

—One person in every 10 in Chicago is more or less dependent on charity for a living. Thirty-five per cent of the annual tax levy in Cook County, or \$780,000 last year, was expended for outdoor relief and for the support of charitable institutions. In addition to this about \$1,200,000, according to a recent estimate made by Professor C. R. Henderson, of Chicago University, is contributed every year through 200 charitable organizations to the relief of

the poor and unfortunate. This makes no account of the beneficences in individual cases, which would considerably swell the total amount.

—A summer school for poor children recently closed its session in Chicago. At the opening of the term 35 boys and girls who applied for admission were asked to tell whether they had ever been in the woods; whether they had ever seen Lake Michigan (all of them lived within a mile or two of it); whether they had ever picked a flower; whether they had ever been in the parks, and several other questions. The answers brought out in a striking manner the narrow boundaries within which the children of the poor pass their years, for 30 out of 35 had never been in the woods, 19 had never seen the lake, and 8 had never picked a flower.

—As many as 46,253 women and children were carried on the Floating Hospital of the St. John's Guild, New York, during the season of 1896, and over 700 children severely ill were treated in the wards without a death taking place on board.

—The Boston Missionary Training School was born seven years ago through the divinely inspired faith and labor of Rev. A. J. Gordon, who was its president until his death, since which time his name has been given to the school that it might thus stand as a living memorial of him, and Rev. A. T. Pierson has been elected to the presidency.

—Miss Laura W. Pierson, daughter of the EDITOR of this REVIEW, writes from Tucson, Ariz.: "Tho our Indians have no words for 'thank you,' 'please,' or 'good-by,' and the word for 'love' and 'like' is just the same, yet, cold as they sometimes appear, the family tie is very strong among them and they are capable of deep affection. I have seen a stalwart, long-haired Indian come to the school wrapped in his blanket, and wait patiently for a sight

of his little daughter. When she appeared, he opened his arms and she ran into them, and was held close as he looked into her bright face, stroked her hair, and talked lovingly to her in the Indian tongue. Many times the boys will earn a little money, purchase apples or oranges, and slip them into the hands of a small brother or sister."

—The *American Hebrew* makes use of the statistics of the *New York Journal* to allay any alarm that may be felt touching the rapid increase of Jewish wealth and power in our chief cities, and especially in New York: "Speaking of the wealth of the Jews, it publishes a list of multi-millionaires, in which the first Jew is thirty-third, the aggregate wealth of those above him being \$1,315,000,000. Of real estate holdings, valued by the Tax Bureau at \$1,646,028,655, only about \$200,000,000 are in the hands of Jews. There were counted 1344 signs on Broadway from Bowling Green to Fourteenth Street, of which only 706 bore Jewish names, and this in the stronghold of Jewish tradesmen. The *Journal* goes on to show that the Jewish population of the world is 7,000,000 in a total of 1,480,000,000, and of these more than two thirds are in Russia, while in New York there are 350,000 of them in a population of five times that number. It thus appears that the preponderating influence of the Jew is simply a bugaboo, unworthy of serious attention."

—The fashion is most excellent. A year or two since Dr. A. B. Simpson made a world tour to visit the stations of the Missionary Alliance. Dr. A. McLean has recently returned from a similar errand for the work of the Disciples abroad, while Mr. R. E. Spear has taken his departure to the ends of the earth to serve the Presbyterian Church in the same way.

—Grace Baptist Church, Brooklyn, W. J. Mosier, pastor, is composed of poor people, who in three years purchased lots worth \$6000 and a building

worth more, all being free of debt, and has 5 members preparing for Christian work—2 in the Gordon Training School, Boston, 2 in the Union Missionary Training Institute, Brooklyn, and 1 in the Marion Collegiate Institute. It also supports 2 missionaries in Africa. A striking illustration of their devotion is seen in the fact that more than 100 members are systematically contributing for the spread of the Gospel in heathen lands.

—The American Board for the first time since August 31st, 1892, has been able to close its business year without debt. The total receipts have been \$743,104, and the total expenditures, \$627,969, leaving a balance of \$115,135. Deducting from this the debt of a year ago, \$114,632, a balance is left of \$502. Last year the regular donations were \$423,373; this year, \$426,730. Last year the donations for special objects were \$45,559; this year, \$43,989. Legacies last year amounted to \$150,435; this year to \$116,988. The total receipts from regular donations, donations for special objects and legacies last year were \$619,367; this year, \$587,708. The receipts for the debt, interest on permanent funds, etc., amount to \$155,395, making the total receipts from all sources \$743,104. In addition to the above and aside from all receipts for the work of the Board, \$130,085 has been forwarded for Armenian relief, and also more than \$80,000 for Armenians in Turkey from Armenian friends and relatives in this country.

—In the early part of the year it was widely reported that 6 missionaries in India would be obliged to leave their work on account of the reduction of appropriations. We are glad to learn that the Missionary Board has taken effective action to relieve this and other cases by giving a special grant of \$10,000, to be divided among the conferences in India and Malaysia. Dr. T. J. Scott and Rev. N. E. Rockey will return to India soon, Dr. Waugh's fur-

lough has been extended, and other brethren are perfecting their arrangements for the future.—*Northwestern Christian Advocate.*

## EUROPE.

**Great Britain.**—The Year Book of Philanthropy states that in 1894 in the United Kingdom more than \$37,000,000 were contributed for charitable and missionary purposes at home and abroad.

—The Archbishop of Dublin preached to a very large congregation in the mission church of the Irish Church Mission in Dublin on a recent Sunday, the occasion being the public reception of 33 converts from Romanism.

—During the more than ninety years of its history the British and Foreign Bible Society has expended over \$60,000,000. The Scriptures or parts of them issued from the society's presses number more than 131,000,000. At present about 1000 colporteurs and Biblewomen are employed, and almost an equal number are engaged on translation and revision work.

—It is announced that the Church Missionary Society will require, for the carrying on of all its operations during the current year, no less a sum than £308,000. Last year it expended £291,000. Its missionary staff is constantly increasing. During last year it grew from 903 to 975, and some 70 new missionaries are hoping to sail in the autumn.

—Since the London Missionary Society was organized a century ago about £5,620,000 has been expended for foreign mission work, to which amount may be added nearly £100,000 which has been contributed by native churches. During this time more than 1000 European missionaries have been sent to foreign fields exclusive of the Christian women who have accompanied their husbands.

—The Wesleyan Missionary Society reports 42,877 converts, being an in-

crease of 1500 over last year. Its income was £154,500, which was less by £1200 than the expenditure.

**The Continent.**—Baroness Hirsch has added \$20,000,000 to the munificent gifts of her late husband, for the emigration of indigent Jews from Russia and the Argentine Republic.

—The Netherlands Government has declared that, in view of the high importance which attaches to the beneficial results of missions for the advancement of civilization in the Dutch East Indies, it shall hold itself bound to see that the forces of missions are not weakened by the competition of various societies in one place. The Dutch are a sensible race, if there is no other way to put an end to sectarian divisions.—*Belfast Witness.*

—The Danish Missionary Society comprises 600 branch societies, with an active membership of about 20,000. The receipts for the past year amounted to 100,000 crowns. The first mission field of the society was in Southern India; since 1892, however, it has taken up mission work in China. Four missionaries are ready to be sent out. The society employs 16 missionaries. The question is discussed whether a third mission, in Middle India, shall be undertaken.

—A recently published list of the German missionary societies enumerates 16, of which 5 are very small, having less than 10 missionaries each. The largest is the Moravian mission, which, however, is not exclusively German. Its returns of 174 missionaries and £24,739 income no doubt relate to its German resources. Next comes the Basel Society, with 170 missionaries, 30,200 converts, and an income of £43,561. The Barmen Society has 105 missionaries, an income of £24,548, and claims 56,944 converts. Next after these come the Berlin, Hermannsburg, Leipsic, Pastor Gossner's, Bremen, Neukirchen, Breklum, German South Africa (Berlin), and Neuendettelsau so-

cieties. The sum total given is 705 missionaries and an income of £172,410. The expenditure is put down at a much larger figure, £245,906, which is explained as being due to the Moravian mission, which draws large sums from England and America.

—Some 70,000 workmen, exclusive of engineers and officers, are at work upon the great Transsiberian Railway. The proposed length of this great carrier is 4547 miles, of which over one third has been completed. During the season of 1895, 918½ miles were built, thus giving a direct route from St. Petersburg to the Yenisei River, a distance of 3956 miles. Up to June, 1892, the amount expended was \$32,488,000. The engineers have been forced to abandon the original plan of building across and through the mountains and cañons on the south of Lake Baikal, and trains will be ferried 20 miles across the lake by means of transfer steamers.

#### ASIA.

**India.**—The *Kaukab i Hind* says of a certain Methodist school: "As an illustration of what a mission school may be and may do, we note that from its last year's classes the Lal Bagh Girl's School, Lucknow, under Miss Thoburn, sent out from its pupils workers as follows: One to the Cawnpore High School, 1 to the Moradabad High School, 1 to the Budaon Girl's School, all as teachers of the higher grade classes; 2 as teachers to Gonda, 1 to join Miss Rowe's evangelistic band, 1 as a teacher to the S. P. G. orphanage at Cawnpore, 1 as an army school mistress, 1 to the government educational department, and 2 others join the normal school for further preparation for mission work. Viewing mission schools not simply as agencies to enlighten the intellect, but as an effectual means of propagating the Christian faith, more successful work could hardly be asked."

—Among the encouraging facts now and then occurring indicating the qual-

ity of native Christians are the results of the university medical examinations in India last summer. Out of 38 candidates who passed the examinations successfully 9 were native Christian young men. The native Christians also are still a small minority of the 300,000,000 of people in Hindustan, yet about one fourth of the successful men at these impartial examinations were Christians. Besides, 2 of the young Christians carried off 2 of the medals—one for the best work in clinical surgery and one for the best all around graduating student of the medical college.

—A writer in an Indian paper, himself a Christian, declares to be false the common impression that missionary successes in India are almost entirely among the lower classes. It has been estimated by no less an authority than Professor Christlieb that 1 out of every 6 converts in India is from the upper castes. Much emphasis, moreover, is to be laid upon the fact that the Christian education and training given the converts render them able, even the from the lowest castes, to compete successfully with men from the highest ranks of Hindu society, and even to win many victories over them.

—Not long since a lad of 18, named Norendra N. Chatterji, was baptized at the Lall Bazar Chapel, Barrackpore, by Rev. J. Duthie. The young man has been in frequent communication with Kalada Babu and others. His father sued in the district judge's court for the recovery of his son on the ground that he was a minor; and produced a horoscope which showed that the boy to whom it referred was only 14½. Examination by the civil surgeon showed, however, that Norendra Nath had cut all his wisdom teeth, and was therefore over 18, and judgment was given accordingly.

—Interesting news was recently received about the First Church of Bangkok, Siam, which has extended to

Kroo Yooan a unanimous call to become its pastor. The support of the pastor has all been pledged by subscriptions of native members, aside from the regular Sabbath offering. The Siam Presbytery agreed to ordain and install him, which was recently done. This affair is of peculiar interest, as Kroo Yooan is the first native pastor ever installed over a church in lower Siam, and the first native ever ordained to the ministry by the Siam Presbytery.—*Observer*.

—A missionary writes that, as in Tibet, the social order is somewhat reversed in Laos land. The man leaves his home and family at marriage, to go to his wife's, giving up all his property. The wife holds the home and lands in her own name. The husband cannot lend an *att* (a Siamese coin worth one cent) without the wife's sanction. Even the king of Siam cannot lend money, only his wives can do this. The women and girls smoke cigars, and betel chewing to make red lips is universal. The teeth are blackened for ornament, and the common proverb is: "Any *dog* can have white teeth!"

—The *Indian Witness* gives the following disappointing narrative of the ill success of an attempt to combine evangelization with philanthropy: "A number of native Christian farmers in a mass abandoned their village and removed to a locality forty miles distant. When asked why they left their village, they said the missionaries had taken the land away from them. The facts are these: In a time of need the missionaries lent these people certain sums of money. Afterward they refused to repay the loan; and when the missionaries tried to collect their debts by process of law, the debtors left the place. If a Hindu or Mohammedan banker had lent them money they would have expected to pay, and would not have resented steps taken to compel payment. When they borrowed money from the missionaries they did not expect to be required to pay, and so regarded the

attempt to make them pay as a breach of trust. Some one will probably ask, 'Why did not the missionaries, when lending the money, make the people understand they would have to repay it?' The missionaries no doubt told the people plainly that they were only lending the money; and as they were able to enforce their claim in the court, it is pretty certain they took legal acknowledgments from their debtors. Yet all this failed to convince the people that the missionaries were not giving them the money. And here is the core of the difficulty. It is next to impossible to make Christian converts comprehend that they will ever be called to repay funds received from the mission, or to pay a money equivalent for help received."

**China.**—Li Hung Chang says that he received his first clear knowledge of Western affairs from Dr. Martin, formerly a missionary in China and for forty years president of the Imperial University at Peking. Earl Li is greatly attached to Dr. Martin.

—Rev. J. E. Walker gives some reasons why the Chinese greatly need the Gospel. He says: "The Chinese conception of bliss is unlimited pomp, ease, and sensual indulgence. The despised estate, hard toil, and scant rations of the masses react toward arrogance, sloth, and gluttony in those who rise above the common level. Hence we have incompetence, corruption, and oppression on the part of the officials. The scholar seeks office for the sake of wealth and show. He wants to make money fast, and easily, too. Once when I was seeking redress from a Chinese official I was told that what I needed to do was not to reason with him, but simply to make it easier for him to decide in my favor than against me. Alike in lawsuits and in politics, influence and money dominate all other considerations."

—The Chinaman is becoming every day more and more distinctively a fac-

tor in Asiatic history. Many years ago there was a coaling station at Singapore for the convenience of British ships. On came the Chinamen, and in a little while they made this desolate port one of the great marts of the world. Penang, too, is another English colony, with English officials and English banks and English steamship lines; yet the business is mainly done by Chinamen. There is not a large money transaction in any of the banks of Singapore or Penang in which Chinamen do not have a hand. In Burma, too, the diffusive Chinaman has made his appearance. In Rangoon he is already a power. He is getting business into his hands. He is the contractor; he is the merchant; he is the drive wheel of the whole business train. When those railroads are completed to China from Siam and from Burma, the Chinamen will come down in swarms. In business matters they bid fair to possess the kingdom. Let the significance and suggestiveness of these things be noted. Chinese character is hard and granitic; it imprints itself with enduring fixedness on the peoples around her, so far as they are capable of being affected. China is to be a factor not only in Asiatic history, but in the world's history.—*Rev. W. Ashmore.*

—In New Zealand, as in California, the Chinaman abounds, and there, too, he has to resort to strategy to make good his position. In Otago, where Scotchmen are in the majority, a contract for mending a road was to be let, and the most acceptable bid was signed "McPherson." Notice was sent to the said McPherson to complete the contract, and lo! he appeared in all the glory of yellow hue and pigtail. "But," gasped the president of the board, "your name can't be McPherson." "All lightee," cheerfully answered John Chinaman; "nobody catchee contact in Otago unless he named Mac." The contract was signed, and the Mongolian McPherson did his work as well as if he had hailed from Glasgow.

—The Rev. J. F. Peat writes from Chung-king: "You will probably be interested in a brief account of our Sunday-school out here in the west of China. All the officers are natives except the superintendent. There are 12 regular classes, and we sometimes form another to accommodate a surplus of visitors. Our average attendance is about 150, and our regular collections amount to about 400 cash (100 cash is equal to about five and a half cents). This buys our lesson leaves, and a little remains, with which we hope to start a Sunday-school library. Many good books are translated into Chinese, and we hope to place some of these within reach of our Sunday-school scholars.

—The Rev. E. C. Smyth, medical missionary from Chou-ping, North China, said at the annual meeting of the Baptist Missionary Society, in London: "Among our members is a woman who was formerly very bad. She had a son, a Christian, with whom she lived alone. She was blind and somewhat infirm, but when she got her temper up able and strong enough for anything. The son often prayed to God that He would convert his mother. One night he removed from the room the idol gods, that she might not worship them. She found it out, picked up an ax and banged him on the head with it, making a nasty wound. What was he to do? We told him he must forgive her, and still pray for her; and so things went on, until one day she gave her heart to Christ. She came to us, and after eighteen months' probation she was received, and at that time, altho seventy years of age, she was able to repeat twenty hymns and nearly the whole of the Gospel of St. John. She had never been out of her own village, and had very small feet, yet she traveled fifteen miles to the place of baptism."

#### AFRICA.

—The English Baptists have planted a station within 10 miles of Stanley Falls, on the Upper Congo. This is

more than half-way across the continent from the West Coast, and it is only twenty-two years since Stanley completed his wonderful trip across Africa.

—The Sisters of Nôtre Dame are represented on the Kongo by 12 members, who help the Jesuits in the education of the girls and in the building up of Catholic towns. At Kuango Mission they have about 100 children under their care. Another female order, the Sisters of Charity of Ghent, works in connection with the Fathers of Ghent. They direct 4 establishments in the Kongo State, at Moanda, Berghe Ste. Marie, Luluaburg, and Boma. At Moanda they have 120 boarding pupils, and a Catholic Christian town is being formed which is expected to contain soon over 100 families. At Berghe Ste. Marie they have 84 girls and a number of Catholic families. At Luluaburg they have over 300 pupils. Eight Franciscan sisters from Gooreind, near Antwerp, are about to proceed to Bangala. There will then be 40 Catholic sisters on the Kongo.—*Héli Chatelain.*

—The Berlin Mission has in South Africa 5 stations, 76 white missionaries (wives not included), 131 paid native evangelists, and 421 unpaid native assistants. Nearly 5000 children receive daily instruction. The native congregations number 21,119 baptized persons, who contribute nearly \$35,000 a year for religious purposes, or \$8 per family. The largest field of this mission is in the Transvaal, where the Christian as well as the heathen natives are, by the Draconic laws of the Boers, reduced to a state more humiliating than that of native slavery.

—The Zulus gave over \$4000 last year to sustain their native churches.

—The Transvaal mines are now among the richest in the world. The yield of gold in 1895 was 2,494 487 ounces, valued at about \$43,000,000, and 60,000 persons, mostly negroes, were engaged in mining and reducing the ore.

The nominal capital was \$217,000,000, with an issued capital of \$200,000,000 and a working capital of \$60,000,000. The dividends for the year were \$12,500,000. Of this income the State received directly \$8,000,000. The chance at such splendid fortunes the English adventurers and bankers are not likely to yield.

—The great annual inundation of the Zambesi, which changes the plain inhabited by the Barotsi into a vast lake, has been a severe testing time. During the flood the women are absorbed in attending to their fields, which are converted into islands, and the men think only of hunting or fishing. Attendance at school and church consequently falls off considerably. When the time of distraction was over, it was found to have been fatal to the spiritual life of many. On the other hand, their loss was partially compensated by fresh conversions of adults. Among these may be cited one of the king's wives, Nolianga. She obtained her enfranchisement, and thus was able to quit the harem. This was the signal for redoubled opposition on the part of the adversaries of the Gospel, and Nolianga was treated as a lunatic; but she stood firm, and renounced the honors of a queen to follow her Savior.—*Journal des Missions Evangéliques.*

—A letter from Bishop Tucker shows the expanding work and opening doors not only in Uganda, but in the surrounding country. He has visited Toro, a populous district 200 miles west of Mengo, on the slopes of the mighty mountain mass, Ruwenzori, discovered by Mr. Stanley on his last journey. No English missionary has been there, but the Gospel has been carried thither by the evangelists of the Uganda Church. The king of Toro has been baptized; there is a church at his capital; and the people are eager learners. There seems no limit to the possibilities of speedy evangelization in these new fields, if only the men are forthcoming, and the means to maintain them.



"Up! for this is the day in which the Lord hath delivered the oppressor into thine hand: is not the Lord gone out before thee?"—*Gleaner*.

### ISLANDS OF THE SEA.

—The Anglo-Chinese school of Singapore had last year an average attendance of 507, and is the largest school in the Straits Settlements. It is self-supporting.

—"A prominent Dutch gentleman, who traveled for years in the Dutch East Indies, speaks thus of his approach to the village bordering on Toba Lake, where the missionaries had established churches: 'To be welcomed in the land of cannibals by children singing hymns, this, indeed, shows the regenerating power of the Gospel.'"

—Rev. J. G. Paton writes from the New Hebrides: "The following facts and figures may be interesting: There were 18 missionaries and 271 teachers at work last year, and 9587 people attending school, and there are now 206 candidates for baptism; 492 adult baptisms and 148 marriages were solemnized during this year. The sum of \$156 in cash was raised and 5210 pounds of arrowroot, amounting to about \$1300, was made for mission purposes. This item does not include the large amount paid for books in cash or by contribution of arrowroot. Sixteen couples volunteered for work on heathen islands, and 1120 natives renounced their heathenism and joined the Christian party, while the number of church-members stands at 2082."

—The converts of Aneityum, New Hebrides, having been taught how to make arrowroot, last year sent \$500 as a missionary contribution to the Free Church of Scotland. They also keep up 28 village school-houses on the island. All their money comes from the sale of arrowroot.

—And a Norwegian missionary writes: "At present we have a very troublesome time. The people are re-

belling against the French in several places and murdering many Europeans. It is not only a rebellion against the French authorities, but also a rising against Christianity. The old idols are restored, the churches burned, and missionaries, as well as their faithful adherents, persecuted and killed. Churches and school-houses are burned, Bibles and other books destroyed. Our mission in the North Betsileo has had a very severe loss. One of our best stations has been altogether destroyed, and at another many valuable houses have been ruined. All the churches belonging to these stations with three or four exceptions (altogether 75) have been burned. At Antsirabe we had a hospital, a sanatorium, and a leper home, with 30 lepers in about 60 houses. In the leper village there was also a church and a little hospital. All the buildings, as well as the doctor's dwelling-house, have been destroyed."

—During the past year the islanders of Kusaie, Micronesia, have built 3 new churches of the native coral rock to take the place of those destroyed by a hurricane five years ago. It required the labor of all the natives on the island for several weeks, and at the dedication service the people attended in a body.

—Writing from Madagascar to his son in Edinburgh, under date June 8th, a missionary states that only 5 out of 25 churches in that part of the island were left standing. The rest had been set on fire and burnt by the natives. He says: "There are French troops up north constantly on the move against the enemy, but they find no enemy to fight. Where they go the enemy leave, and when they leave, return. Only towns where there are garrisons are now safe. Anarchy reigns all north of us for miles and miles. It is partly a patriotic rising, but chiefly heathen. The people up north who have never forsaken their heathenism, tho they built themselves churches and met in them, have gone back to their pagan practices with a rush. The quiet days of missionary work are gone."