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CHRISTIAN MISSIONS, THE PECULIAR ENTERPRISE OF GOD.

BY THE EDITOR-IN-CHIEF.

Every scheme bears the impress of its origin, its originator, and is often known historically by its connection with its founder, taking its name from him. The enterprises of man have been innumerable; their name is Legion. Some of them have been as transient and evanescent as the path of a comet across the sky; others have lived for a few years, and then lost their hold upon human sympathy and support, while a few yet live and thrive and command cooperation. But of all human plans and schemes, the one fatal defect is, they are *human*; they have no authority beyond their inherent worth, no recommendation beyond their expediency, and no vindication but their success. Their right of continuance is found in their obvious results. The one question with regard to each is utility: does this pay? And, being human, they are subject, like all else that is earth-born, to modification, if not abolition. It is a question of evolution toward perfection and survival of the fittest, and men do not hesitate to alter and amend, to reform and remodel, whatever man has projected and originated. What man has invented man may improve.

There is just one enterprise that originated solely with God. From beginning to end it is His scheme. It was formed in His own purpose, and is to be carried on in His own way, under His instructions, and for His glory. No man knew the mind of the Lord, or being His counsellor taught him, or even had part in His original councils on this matter. God perfected the plan and then simply revealed it, and invited or enjoined believing disciples to take part in it as a Divine enterprise. Hence its authority is unique, the authority of an imperial command; its recommendation is found, not in its obvious expediency but in its majestic authorship and leadership; and its vindication is not dependent simply upon its apparent success. It is not a question of utility, measured by man's standards; and to ask, 'Does this pay?' is irreverent and impertinent. This one Divine enterprise is *missions*—bearing the Gospel to a lost race.

Behind this scheme lie the sevenfold attributes of God. Being Divine, not human, it has no fallible elements in it, and so admits no improvement. To modify it essentially is audacity; to abandon it is apostasy. Omniscience assures to it God's wisdom; omnipotence backs it up with almighty power. In it are hid all the treasures of wisdom and knowledge; it is the expression of God's love and grace to man. It cannot ultimately fail, notwithstanding man's unbelief, disobedience, and disloyalty. If God's instruments prove useless and worthless, He will fashion others, but His eternal purpose will surely work out its final issue to the shame and ruin of all opposers and idlers.

This view of missions is too seldom presented before us, even by the advocates of a world's evangelization. Christian missions are talked of and written about, as tho, like a thousand other philanthropic schemes, they had their author and authority in man, depended on man for their very continuance, and were subject to man's modification, or even abolition, as imperfect, or no longer needful or useful. Hence the disposition of this utilitarian age to weigh missionary effort in the scales of human policy, with money and human life and labor on one side, and converts and so-called "results" on the other, and then estimate how far the outlay is justified! As tho God had ever annulled His command or asked man to sit in judgment on the expediency of His plans, or had committed to any human court or commission the right to modify an enterprise which He has originated!

Who cannot see that there is an enormous gulf of separation between the wisest and best of man's devices and this one and only Divine enterprise revealed to man? The whole system of human philanthropy is necessarily and essentially defective. The Sunday-school, the Young Men's Christian Association, the Young People's Society of Christian Endeavor, Bible societies and tract societies, hospitals and asylums, charitable organizations, schools and colleges, are inventions of man, more or less wise and successful, but having behind them no Divine command or authority, and no divine warrant for continuance. Hence, the right to change their methods or displace them altogether if their mission seems fulfilled. But with *Christian Missions* it remains true to the end of the age, that to them nothing is to be added, from them nothing to be subtracted, for God is their sole Author, and He knows His own mind. He who meddles with the plans of God insults Him; he who wars against them flings himself upon the bosses of Jehovah's buckler.

How true it is that missions to the lost originated solely in God may be seen in the fact of man's apathy and lethargy, and even resistance, in falling into God's plan as a coworker. For thousands of years the Jew had no real *conception* of such a world-wide plan. The Old Testament is full of prophetic hints of a salvation for the race. From that first Messianic promise, that the seed of the woman was to bruise the serpent's head, there is a gradual unfolding of God's purpose to provide a salvation suffi-

cient for the ills of the whole race of Adam, and of which the whole race is destined ultimately to hear. Abraham was assured that in his seed all the families of the earth should be blessed. The chosen people of God were plainly taught that they were set as a light to the nations, for salvation to the ends of the earth. But the vast bulk of the chosen nation shut out, from all effort and even sympathy, the outside world, and had no dealings with the Samaritans. Here and there one like David breathed a prayer that the whole earth might be filled with God's glory. But even after Christ Himself both taught and exemplified the principle of missions; after He gave His farewell message bidding His disciples bear witness to the uttermost parts of the earth, and sent the Holy Spirit to anoint them for such witness, and, as the Invisible Captain of the Lord's host, guide them in the forward march, they still clung to Jerusalem, following the old policy of centralization instead of the new law of evangelization, and exclusion instead of diffusion, and compelling God to use the scourge of persecution to drive them toward the uttermost parts of the earth. Even then they scattered only a few miles from the sacred city, into Samaria and as far as Antioch just beyond Galilee, and almost all their witness was confined to Jews. Peter had to have caste prejudices broken down by the vision, thrice repeated on the housetop, before he was ready to bear the good tidings to Romans, though they were actually *seeking* salvation; and, even after the Pentecost at Cesarea, where it was plainly shown that God also to the Gentiles had granted repentance unto life, the Spirit was compelled by an audible voice to call and separate and send forth Barnabas and Paul, before the first foreign missionaries ever went to the regions beyond. Thus man not only did not devise this scheme of missions, but even in apostolic days was slow to accept it and enter into it, as God's enterprise backed by God's authoritative call and command.

The thought we are seeking to impress is that, from the very conception and inception of Christian missions, there is upon this scheme of a world's evangelization one distinguishing mark—*God's patent right*. This enterprise is communicated to man as something matured in the mind of God, and committed to the body of disciples, to carry out as His servants. Whatever hints are given as to the philosophy of Christian missions, there is no attempt to exhibit their philosophy as tho their prosecution were in any measure to hang or hinge upon our recognition and reception of the argument in their vindication. Only He who spans the eternities and measures the infinities is competent to weigh their true value or estimate their real results. What do we know of the value of a soul, of the importance of a knowledge of the truth and love of God, or even of the necessity to the Church at home of having this work of witnessing to the world laid upon her as a condition of fellowship with Christ!

Let us hold our mind fixedly to the consideration of this great thought, that this is the *one work of God*, and that this constitutes the unanswerable argument for the prompt, energetic, incessant, devout, and conse-

crated endeavor to carry the Gospel tidings to the uttermost parts of the earth and to every creature ! Imagine a committee of Noah's generation undertaking to decide upon the expediency of continuing to build the ark, and preach righteousness to an unbelieving race ! A hundred years had gone, and the builder still went on with his work, and the preacher still went on with his message of warning, altho the boat he was building and the threat he was uttering seemed alike signs of a disordered mind. He was met by mockery and antagonism only, and in a hundred years had not won a single convert ! How many reports, unfavorable to the continuance of his work, would have been submitted before that man of God would have abandoned a mission committed to him by God's own command !

Note how God Himself emphasizes the fact that Christian missions must be recognized as a Divine scheme ! "*Known unto God are ALL His WORKS from the beginning of the world*" (Acts 15 : 18). Here are seven words in the Greek : *λεγει κυριος ποιων ταυτα γνωστα απ' αιωνος*. This is probably the most pregnant saying concerning missions to be found in the whole Word of God. It asserts in effect that the command to preach the Gospel to every creature emanates from Him who is working out in this great enterprise the plans known to Him from the beginning.

It is a New Testament quotation and application of the *thought* rather than the *language*, found in Isa. 46 : 9-11, which is in the Old Testament a sort of keynote of missions. The prophet had been comparing and contrasting Jehovah and the false gods, taking Bel and Nebo, the chief deities of Babylon and Moab, as representatives of idol worship. Speaking in God's name, he challenges men to consider the infinite contrast between Jehovah Himself and all these pretenders to Divine honors, and in graphic language, sharp with irony, presents in a fourfold form the absurdity of idolatry :

1. The idol gods are *made* by men, the worshiper being the maker of his god.

2. The idol gods are *borne* by men, the worshiper carrying the god he worships.

3. The idol gods are *speechless* and helpless, the worshiper finding in them neither hearing ear nor helping hand.

4. The idol gods are *motionless*, standing where they are placed and unable to stir or move, even tho the worshiper needs deliverance.

In contrast to all this well may Jehovah say :

" I am God, and none else !
 God, and none like Me !
 Declaring from the beginning, the end,
 And from ancient times what are not accomplished.
 Saying : My counsel shall stand
 And all My pleasure will I do.
 Calling from the east an eagle,
 From a far country the man of My counsel.

Yea, I have spoken,
 I will also execute ;
 I have purposed,
 I will also perform."

Here is a short, majestic, sublime poem. It presents Jehovah as beyond comparison. He purposes from eternity ; and from the beginning of the ages forecasts and foretells the end, mysteriously predicting events absolutely without any precedent, not only unaccomplished as yet, but, humanly speaking, impossible of accomplishment. And yet the immutable, inscrutable God, with whom nothing is impossible, confidently says, " My counsel shall stand firm, and all human counsel cannot overthrow it, and all My pleasure shall issue in performance." Jehovah hints that He will not only do incredible things, but will use strange instruments, as when He calls from the East Cyrus, whose emblem and ensign was the golden eagle, whom He girded for his work when as yet he knew Him not. And so, from the very beginning of the world age, all God's works have been clearly and closely planned in His mind, and man cannot bring them to nought. Even opposers shall be made unconsciously cooperators, and prove themselves raised up, like Pharaoh, that God might in them show forth His power and by them execute His pleasure. While heathen gods are helpless and cannot help, silent and cannot speak, motionless and cannot come to the rescue, and have to be carried by their blind votaries, God will hear and help, and bear His people as in His own arms and on His own bosom.

The better rendering of the text probably is, " Saith the Lord, doing all things known from the age." But the great fundamental thought is essentially unmistakable.

This verse, as used in the fifteenth chapter of the Acts, concludes a series of emphatic statements intended to present God before us as the one and only actor or agent in missions, all other seeming agencies being but instruments. In no one passage of Scripture is the *DIVINE FACTOR* made so prominent, and in so repeated forms. In chapter 13 : 1-4 we have the *birth-hour of missions*, and the *Holy Spirit is the one foremost personage in the transaction*.

" The Holy Ghost said, Separate Me Barnabas and Paul,
 For the work whereunto I have called them.
 So they, being sent forth by the Holy Ghost, departed."

From this point on, the one great Divine power and presence are continually before us, and even Paul and Barnabas seem insignificant, like stars that fade in the sun's presence. It is the *Word* of God which is spoken. The *hand* of the Lord is upon Elymas, the sorcerer, in his blindness, and the *doctrine* of the Lord astonishes the deputy, Sergius Paulus. It is the *grace* of God in which Paul and Barnabas persuade converts to continue. It is the *command* of the Lord which is urged as the basis of missions ; it is the *decree* of God which is fulfilled in believing souls ; it is the *Spirit*

of the Lord which fills and fires the witnesses ; it is the Lord Himself who *gives testimony to His word* and *grants signs* and wonders to be done by their hands.

When Barnabas and Paul return to Antioch from their first tour of missions, observe the uniform humility with which *every result reached is ascribed to God*, as they bore witness from Antioch to Jerusalem.

1. They rehearsed *all that God had done* with them.
2. And how *He had opened the door of faith* unto the Gentiles.
3. They declared *all that God had done* with them.
4. Peter said : “ *God made choice* among us that the Gentiles by *my mouth* should hear the word of the Gospel and believe.”
5. *God bore them witness*, giving them the Holy Ghost even as unto us ; and put no difference between us and them, purifying their hearts by faith.

6. Paul and Barnabas declared what miracles and wonders *God had wrought* among the Gentiles by them (15 : 12).

7. Simon Peter declared how *God at first did visit the Gentiles* to take out of them a people for His name.

8. After this *I will return and will build again* the Tabernacle of David, and *I will build* again the ruins thereof, and *I will set it up*.

9. That the residue of Adam (see Amos 9 : 11, 12, correct reading) might seek the Lord and all the Gentiles upon *whom my name is called*.

10. And now hear the grand finale, the conclusion of all :

“ *Thus saith the Lord, who doeth all these things known unto Him from the age.*”

No man can attentively read such a passage of Scripture as this without seeing that here is a work in which it is *not man and God*, or even *God and man*, but *God, and not man*, whom we are to recognize, so constantly is God kept at the front and man thrust to the rear, *out of sight*. And why, if not to put this whole work of missions before us, as, in a unique sense, the *one Divine enterprise* in which the whole Godhead is supremely concerned ? Only *three works* of God are revealed to us in Scripture : 1. Creation of the *universe* ; 2. Creation of *man*, as by a special council of the Godhead ; 3. *New creation of fallen man* in the restored image of God. Both the others being now past acts, this one, man's redemption, now engrosses the activity of the Divine mind ; so that we may say that, so far as this world is concerned, there is just one work decreed by God and to be wrought out by Him—namely, the bringing back of a revolted race to its allegiance to Himself.

This work is invested with a dignity, an authority, a majesty wholly its own and shared by no other, as the one enterprise of God. There are other enterprises, benevolent in purpose, beneficent in result, and worthy of our sympathy and support ; but, we repeat, they are not originally and essentially *divine* enterprises. They had their origin in man, were deemed by him needful and planned by him to meet the need. The whole scheme

of popular education, in common schools and Sunday-schools ; the whole system of publication of Bibles and religious books and tracts ; the vast array of hospitals, asylums, and benevolent institutions ; the thousand forms of philanthropic work among the destitute and depraved classes—these, as we have already said, are inventions of man. However wise or good, their origin is human and their methods fallible. If at any time they have answered their purpose, cease to be effective, or need to be modified, man is competent to alter or abolish them, and consequently disciples are at liberty to determine how far they shall give them personal aid and support. To criticise them is no irreverence ; to change their forms of work or displace them by better is no profanation.

But the cause of missions has God for its original author. It is traceable solely to His wisdom. His eternal counsels are back of it, and His almighty power is pledged to its support. To accept it as His plan and fall into our own place in that plan is both duty and delight to a true follower of God. To criticise or condemn missions is blasphemy ; to abandon and abolish this work would be the last step in arrogant apostasy. In fact, we cannot *abolish* tho we may *abandon*, for God is behind it. We may drop out of it as His instruments, but He will raise up others, if need be calling another eagle from the far East to do His pleasure. But as sure as God lives, the work of a race's regeneration will go on. His word and His oath are already pledged :

“ As I live, saith the Lord,
 Unto Me every knee shall bow
 And every tongue shall swear.
 The earth shall be filled with the knowledge of the Lord,
 All flesh shall see the salvation of the Lord.
 I, the Lord, have spoken it,
 And will do it.”

Such is the sublime and wonderful teaching of this text, and the whole Scripture of which it is both climax and index. Here is the one work of God, known unto Him in eternal purpose, and in which from the very opening of the ages He has been engaged and will be to the end. To take part in it is to wheel into our orbit, moving about Him as a center, and have share in the sure and splendid triumph which awaits Him and toward which, through all seeming reverses and defeats, He moves steadily onward, as receding waves only rise at the next advance higher toward the final flood-mark, or apparent retreats under a master general are only parts of a larger movement for surrounding and annihilating a hostile army.

This thought is so grand and glorious that it may well occupy closer attention, and happily the context itself suggests some of the details which together exhibit this as God's work even to its minutest details. All its outworking shows His hand.

Careful students of the Word have often found here not only God's

authority for Christian missions, but their very *program*. Whether the reader accepts it as so designed or not, it is very remarkable that in this passage of Scripture there are indications, very marked, of a definite plan, and a plan which both agrees with the teachings of other Scripture, and which thus far *exactly corresponds with the facts*, and is indeed their only adequate explanation or solution. To this plan or program of missions, there appear to be three very conspicuous stages. To a student of the Greek, this is even more apparent than in the English :

ΠΡΩΤΩΝ, Ὁ Θεὸς ἐπεσκεψάτο λαβεῖν ἐξ ἔθνων λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ
ΜΕΤΑ ΤΑΥΤΑ, ἀναστρέψω,

καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν
καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω
καὶ ἀνορθώσω αὐτήν,

ΟΠΩΣ ἌΝ, ἐκζητήσωσιν οἱ καταλοιποὶ τῶν ἀνθρώπων τὸν κύριον,

καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικεκλητῆται τὸ ὄνομα μου ἐπ' αὐτοῦ,
λέγει κύριος, ὁ ποίων τὰ ταῦτα γινώστα ἀπ' αἰῶνος.

This cannot, perhaps, be presented in the English, so as to show equally well the poetic parallelism which pervades its structure, but it may be well to exhibit it as best we may :

“ Simeon hath declared how, at the
FIRST, God visited, to take out, from the nations,
A people for His name ;
AFTER THIS, I will return
And will build again the Tabernacle of David,
That which is fallen down,
And the ruins thereof I will build again,
And I will set it up ;
SO THAT, The residue of the Adamic race* might seek the Lord,
And all the nations upon whom is called My name,
SAITH THE LORD, He who doeth these things
Known from the age.”

Here it requires no ingenuity to find three marked steps or stages in God's plan for this world :

1. The work of this Gospel age, visiting the nations to gather out the ecclesia, a chosen people for His name.
2. The rebuilding of the fallen Tabernacle of David, out of its very ruins, and its restoration, like a fallen tent, to its upright position.
3. The way thus being opened for the residue of the Adamic race to seek after the Lord, a greater body of believers than ever before, will be gathered from the nations.

And if all this outgathering of a believing people ; this ultimate restoration of David's Tabernacle, with the reorganization and reconstruction of the Hebrew state, and the final embrace of the nations of the world in redemptive purpose—if all this seems not only inscrutable but incredible,

* Compare Amos 9 : 11, 12, where *Edom* should read *Adam*.

we need only to be reminded that *God knows His own business*, and that all we have to do is to remember that nothing is impossible with Him.

Once more let it be put before us in bold capitals—

MISSIONS REPRESENT GOD'S OWN WORK,

for which He is responsible. We are accountable only for *our part* in it, which is neither to judge of its expediency or its efficiency, but to become His submissive instruments, obedient coworkers with Him in carrying out His eternal purpose.

The larger passage of Scripture, of which this is but the conclusion, contains also a pertinent *word of warning* :

“Beware therefore lest that come upon you which is spoken of in the prophets (notice the *plural*, as indicating a general drift of prophecy).

Behold, ye despisers, and wonder, and perish ;
For I work a work in your days,
A work which ye shall in no wise believe,
Though a man declare it unto you” (Acts 13 : 40, 41).

This is a quotation and adaptation of two Old Testament prophecies : one in Isa. 29 : 14, and the other in Hab. 1 : 5. One prediction concerns the Jews, and the other the heathen. God foretells that both among Jews and heathen nations He is about to work a work, which shall be witnessed by competent testimony, but met with incredulity. Men shall wonder at it, while they behold, and despise and perish, while they wonder. And we can see it all true in these very days in which we live. Never was there such abundant and overwhelming witness that *God is at work* in missions, and yet never more abundant evidence of an unbelieving and even antagonistic spirit. The very generation that beholds the miracles of missions wrought, despises while it wonders, and perishes in sin while beholding the wonders of grace. God's work among the heathen is declared by competent witnesses, and yet it is not believed in as God's work, and even the Church of Christ is in danger of provoking God beyond endurance by sheer incredulity, inactivity and apathy. To-day nearly every missionary agency of the Church of Christ is retrenching expenditure where everything calls for expansion ; is refusing picked men and women, who are ready to go forth to the field, because debt embarrasses its operations ; is seriously considering not how to go forward, but how to go backward without surrendering immense advantages already gained, and sacrificing important strategic points and posts in the world campaign. And, to cap the climax, it is now calmly proposed to equip a commission to go forth and examine the whole work of missions and report, forsooth, whether the results justify the further prosecution of God's own enterprise!

O God, who hast in Thine infinite wisdom planned this work, and pledged Thy presence and power to those who cowork with Thee in carrying out Thy purpose to the end of the age, strengthen Thy servants reso-

lutely to do Thy bidding, and, armed with Thine authority and moved by a love like Thine, serve our own generation by the will of God, with untiring zeal, unceasing prayer, self-denying giving, and whole-hearted devotion, bearing the tidings of salvation to the uttermost parts of the earth! Amen.

THE YEAR 1896 IN JAPAN.

BY REV. GEORGE WILLIAM KNOX, D.D., RYE, N. Y.

The year in Japan has been full of interest. If the world has not followed the story with the keen attention given to the year of war, it is not because the events have been less momentous, but because peace seems commonplace and prosaic after the glamour and poetry of international combat.

Politics.—The Government remains master of the political situation. We have followed in the years past the slow development of constitutional and parliamentary government. At first it was the dream of a little group of reformers. Against them were arrayed all the forces of the empire—police, army, official, judiciary, a subsidized press, the great banks, the educational forces as maintained by the Government. But the reformers dreamed on, nothing daunted. They organized a political society. Its head was Mr. (now Count) Itagaki. The society grew, and gained in influence. Its leaders, excepting Itagaki, were imprisoned, fined, persecuted. But the society none the less became a power. It finally was organized as the Liberal Party, and its first great end was attained when a constitution was given the empire and a diet promised. Some of the party leaders went direct from prison to leadership in the Diet, and from this party the Government met an opposition which it could not overcome.

The "Liberals" were termed "Radicals" by their opponents, and every destructive and anarchistic purpose was ascribed to them. The charges were never true. Count Itagaki and the men associated with him were moderate Liberals, whose ideal was the British Constitution. They fought the Government in the Diet session after session, and the result was a deadlock. Diet and Government opposed, neither could accomplish anything of value. The Liberals were determined to force capitulation to compel the Government to admit the majority of the Diet to a responsible share in the Imperial Cabinet. The Government was equally resolved to maintain its position, it being an oligarchy appointed nominally by the emperor and quite independent of the Diet. The position became impossible, and three years ago there were indications of an approaching agreement between Liberals and Government.

The war hastened this development. All parties united in the support of the Government, vying with each other in loyalty. And after peace the alliance between Government and Liberals was proclaimed. With a ma-

majority in the Diet the Liberals have supported the Government, and Count Itagaki has entered the Cabinet as Home Minister, while another Liberal leader is the new Minister to Washington. So far as one may judge, the fundamental contention of the Liberals has triumphed, and the voice of the people as expressed by the Diet is accepted in the council of the emperor.

The Finances.—Peace pays the bills of war. Japan, too, learns the price of glory. The imperial budget before the war was, say, \$90,000,000 silver, and this year it has more than doubled, being \$193,000,000 silver, perhaps something more than \$100,000,000 in United States gold. That means a large increase in taxation, and with it an increase in the cost of living, another weary step, introducing Japan to the conditions of modern industrial and economic strife. Thanks to Liberal support, budget and taxes went through the Diet with little difficulty.

This large expenditure means a new navy by and by, purposed to be strong enough to measure conclusions with Russia or other European power. It means an immense increase in the army—500,000 men ready for war, making the empire impregnable at home. It means also, and to the credit of the other side of the account, the building of new railway lines with like internal improvements. Pity it is that the incoming of Christian civilization imposes such heavy burdens chiefly that the nation may be prepared to slaughter men in the most approved way.

The Civil Code.—The Diet adopted the new Civil Code. It marks another important stage in the onward march. It also prepares the way for the full control by the Japanese courts of all foreigners in the empire, instead of the present system of foreign laws and courts. Two years ago the Code was defeated under the pressure of anti-foreign sentiment; but now it is adopted in a somewhat amended form. There were other indications in the Diet that the exaggerated dislike to foreigners manifested offensively in recent years has disappeared, and that the nation is no longer hostile in its attitude. The change is partly due to the removal of the cause by the revision of the treaties, and partly because of the new consciousness that the nation has proved its right to equality. Nowhere is there evidence of the prophesied increase of self-importance and swagger; but, to the contrary, there is more of self-restraint and friendliness.

Korea and Formosa.—The Government has not fared well in Korea. Its plans for reform have succeeded only very partially, and there is prospect that the last state may be worse than the first. Most lamentable of all is the fact that the Japanese Minister was implicated in the murder of the queen. He was recalled, tried, and acquitted; but there is a widespread feeling that the verdict was a miscarriage of justice.

Certainly Japan has suffered in influence, power, and reputation. Russia is the gainer. It gathers the fruits of Japan's campaigns in China and in Korea. So at least for the present, for what the future is to unfold

no one divines. The supremacy of Russia may have dire influence on our mission work. That its supremacy can be lasting we hesitate to believe.

In Formosa the situation is trying. If we are not mistaken, its conquest cost more Japanese lives than did the war with China. Savages and disease are more formidable enemies than Li Hung Chang's braves. Besides, there are questions of administration and police, the use of opium, and many other bad customs and manners which tax the highest intelligence. Japan is ambitious of emulating Great Britain not only on the sea, but in the successful, liberal, and just government of its dependencies. It, too, would be a civilizer. And the nation finds that all this costs money. For years to come the Japanese must pay in part for the acquisition it has made, as Formosan income by no means equals Formosan expenditure.

Commerce.—The nation prospers exceedingly. Its commerce advances with leaps and bounds. Already its flag is seen in English waters, and it plans new lines of steamers, so that it may have constant service by its own ships to America, Australia, and Europe. Besides the lines of railway projected by the Government, private companies are busy, and ere long all parts of the empire will be accessible by the iron horse.

The increase in the resources of Japan has been great. Statistics for twenty-two years are at hand. Between 1872 and 1894 the population increased more than 25 per cent. England during the same period increased about 20 per cent. In Japan the increase in the production of the staple articles of food has kept pace with the increase in population; and there seems no reason to fear that it, like England, will become dependent on foreign lands for its daily sustenance. In fifteen years the production of silk cocoons tripled, and the production of tea doubled. The increase in manufactures has been most remarkable; and foreign commerce in the twenty-two years has multiplied almost sixfold. In the same period there has been a great development of railways, telegraphs, steamship lines, postal service, banking capital and facilities, and, in short, of all the ways and means of modern industrial and commercial civilization. And the increase still continues as rapid as before.

Thus there is a solid basis for the increase of national expenditure and for the growing belief that Japan can maintain by the arts of peace the position it has won through war. Of course prices rise and wages increase. Equally, of course, there is danger of too great extension and too sudden prosperity. There are not wanting prophets who tell us there are signs already that the boom will burst. It will be strange indeed if Japan escape depression and panics altogether, but there is no ground for the suggestion that the new prosperity is less solidly founded than the prosperity of Western lands. An increase of population with a steady yet rapid increase in the products of the soil, of the factory, and of foreign trade gives reason to believe that the new ways will be ways that shall last.

The Disaster in the North.—At the very end of the year comes telegraphic word of the terrible disaster in the North. Japanese papers with

the details are not yet at hand ; but by the cable it would appear that the great wave of 1896 exceeded in its destruction the great earthquake of 1891.

The Work of the Missions.—The table of statistics is the least encouraging yet published. There is a net loss in the membership of all the Protestant bodies of more than five hundred communicants ; and almost every footing shows a loss—less Sunday-schools, a smaller number of baptisms, \$10,000 (silver) less contributed by the churches—while the only substantial gain is in the number of scholars in day schools and in the number of patients treated in hospitals. It is evident that the check in missionary work is still felt, and that all departments of the enterprise suffer.

There are private reports also of a want of interest in the churches. Some of the strongest congregations state that “the spiritual condition is now what it was two or three years ago.” Some missionaries report that “the work has not been prosperous as men would count it.” We take it that the statistics, with all their imperfections, pretty fairly represent the true condition.

The Deputation of the American Board.—The report of this deputation has been printed in part in the *MISSIONARY REVIEW* (March, 1896, pp. 219-221), and its summary of the situation may be substituted for an extended review in this place. Without accepting all of the statements made, we may yet refer to it as the candid judgment of fair-minded men who had exceptional means of information and who were in deep sympathy with the work. Their conclusions were these : That the number of missionaries be not increased, but that men of established reputation be sent to speak on various subjects ; that missionary work be henceforth evangelistic rather than educational, as the boards cannot compete with the well-equipped government institutions for young men—this decrease in educational work not applying, seemingly, to the work for women ; that the churches should be pushed on toward self-support, and that foreign aid should be steadily withdrawn ; that more should be done toward creating a Christian literature.

The Doshisha.—This college has stood first among the missionary and Christian institutions. Founded by the lamented Nishima, it has been well furnished with buildings, library, and apparatus by its American friends. The American Board has liberally supplied its needs. Its foreign professors have been among the strongest men sent to Japan by any board or society. It has done a great work for missions and for the Church. And now its trustees (Japanese) refuse to hold it to evangelical Christianity, even to a Christianity that professes faith in a personal God, in the divinity of Christ, and in a life to come. The most sincere friends of the Japanese, those who most steadfastly have held them worthy of all trust, are those who are thus most deeply wounded in the house of their friends. No equally damaging blow to the work of missions has been dealt

in all these years. All enemies combined would have failed to inflict such grievous injury.

The Prospect.—Notwithstanding the want of success in the year past, and notwithstanding the defection of the Doshiha, the missionaries do not lose heart. They still hold fast their faith in the success of their work, and they have abundant cause. From many localities come words of encouragement. In some, the relations with the Japanese Christians are improved. In others the popular prejudice grows less. In still others there have been many converts gained. On the whole, the sky is bright with hope, and there is faith that the darkest day is past. The deputation finds more to praise than to blame, more ground for hope than for discouragement. They, as we, find that great things have been done already; they, as we, find abundant cause for thankfulness, abundant reason for the faith that Christ's truth is to triumph in Japan.

CONFUCIANISM IN KOREA.

BY A KOREAN CHRISTIAN.

I approach the subject with reverence. Whatever may be the weak points of Confucianism, it has given the Korean his conception of duty and his standard of morality. My purpose is not to discuss the system from the standpoint of a philosopher—which I don't pretend to be—but as a Korean who has paid some attention to its practical results. A brief outline of the life of Confucius may not be out of place here.

He was born in 550 B.C. Loo, which was in his time a small dukedom in Northeastern China, enjoys the honor of being his birthplace. Even in childhood the future sage was remarkable for his sagacity, love of knowledge, and for filial piety. At the age of nineteen he married. From this time on we find three distinct periods in his life.

The first period extends from 530—495 B.C. During this time he traveled through different States in the hope of persuading princes to adopt his system of politics. Upright was his character, pure were his motives, wise were his plans. Notwithstanding these noble qualities, nay, on account of these very qualities, he was rejected wherever he went.

The second period is from 495—483 B.C. Finding that he could not reform the princes, he devoted his time in this period to instructing his disciples, who came to him from all parts of the country. The last five years, which we may call the third period of this noble but in some respects sad career, were given to the revision of the classics of China. He died at the age of seventy-three, having survived his wife and an only son.

Confucius wrote no books of his own. He only revised and systematized the maxims of morality and politics handed down to him from the sages of ancient China. His principles are set forth in the conversations

his disciples collected in a book called "Discourses and Conversation." Here we find that he was a teacher of morality and not a founder of a religion. He teaches nothing about God and the future. When a disciple asked him how to serve gods or spirits, he said, "We cannot serve men; how can we serve gods?" His answer to an inquiry about death was, "We know not what life is; how can we know death?"

Loyalty to the king, faithfulness to friends, conjugal fidelity and fraternal love are inculcated as the cardinal virtues of man. Above all, filial piety is emphasized as being the root of all moral principles. The ancestral worship every man is enjoined to observe is the result of extending filial piety to the dead rather than the outcome of any positive belief in a future state.

I am unable to say when Confucianism was introduced into Korea. However, the credit of having brought the ancient classics of China to Korea belongs to Choi Chi Won, who lived about seventy years B. C.

During the dynasty of Ko Rio, between 917 and 1391 A. D., Confucianism gave place to Buddhism. But the abuses of the latter became so bad, that the founders of the present dynasty made Confucianism the national standard of morality to the utter neglect of Buddhism.

Thus Confucianism for twenty centuries, especially for the last five hundred years, has had an unlimited sway over mind and heart of the Korean. It is noticeable that while Buddhism and Christianity are divided into sects many and denominations not a few, Confucianism is practically the same in all countries. The different views which scholars hold concerning certain trivial points in the system are of so little importance that very few people know or care to know anything about them. This uniformity may be due to the early and free circulation of the classics and to the significant fact that the system teaches nothing that goes beyond what is Korean and seen. On the doctrines of predestination, which assign a man to heaven or hell before he was born, and of universalism, which maintains the final salvation of the devil himself—on such questions as these, lying beyond the definite grasp of reason, opinions naturally differ, thus giving rise to various schools. But it requires no exercise of faith to believe or deny any of the matter-of-fact teachings of Confucianism.

At any rate, the system is one "ism" in Korea. Its hold on the people may be seen in the universal practice of ancestral worship, the reverence with which all classes speak of Confucius and his disciples, and the essential parts which Confucian principles play in the liturgies, laws, and literature of the nation.

What has Confucianism done for Korea? With diffidence yet conviction I dare say that it has done very little, if anything, for Korea. What Korea might have been without Confucian teachings nobody can tell. But what Korea is with them every one well knows. Behold Korea, with her oppressed masses, her general poverty, treacherous and cruel officers, her

dirt and filth, her degraded women, her blighted families—behold all this, and judge for yourselves what Confucianism has done for Korea.

That I am not irrationally prejudiced against the system I shall show by mentioning some of its glaring faults, any one of which may injure a people who build their political or social fabric on it.

1. Confucianism enfeebles and gradually destroys the faculty of faith. It is an agnostic system. He who is imbued with its teachings finds it hard to believe in any truth beyond this material world of bread and butter.

2. Confucianism nourishes pride. It tells you that your heart is as naturally inclined to be good as the water is to seek the level. In the name of wonders, where did the first evil come from, then? Further, it overlooks the distinction between things moral and mental. It holds that if you are moral—that is, if you love your father and mother—you will know everything under the blue sky. It places no bounds to the human understanding, and thus makes every pedant who can repeat the classics a boundless fool, serene in the flattering contemplation that he is verily omniscient!

3. Confucianism, knowing no higher ideal than a man, is unable to produce a godly or god-like person. Its followers may be moral, but never spiritual. The tallest of them, therefore, does not stand higher than six feet or little over. On the other hand, a Christian, having God to look unto as the author and finisher of his faith, is a man all the way up, however small he may be in himself. In other words, a Confucianist begins in man and ends in man. A Christian begins in man but ends in God. If through human imperfections a Christian fails to reach God-likeness, the possibility remains nevertheless the same.

4. Confucianism is selfish, or, rather, encourages selfishness. It never says "Go and teach," but "Come and learn." In trying to make men to keep the impossible doctrine of the mean, it makes them mean, narrow, calculating, revengeful, ever ready with specious excuses and never given to generous adventures.

5. While Confucianism exalts filial piety to the position of the highest virtue, and while a Confucianist makes this very common principle hide a multitude of uncommon sins, the whole system saps the foundation of morality and prosperity by classifying women with menials and slaves. When, a year after the death of the expelled wife of Confucius, his son wept over her loss, the great sage was offended, because it was improper that a son should so long mourn over his mother's death while the father still lived! A woman, in the Confucian morality, is virtuous in proportion as she is dull.

6. Confucianism aims to make people good through legislation. It is true that the founders of the earliest dynasties of China were great and good men. But is it not equally true that the majority of princes of even these model dynasties abused their power? Is it not true that during the time of Confucius and of Mencius, the reigning princes were, most of

them, notoriously bad? Suppose either of these sages did find a virtuous prince who could carry out the doctrines of the ancient kings, was it at all sure that the succeeding princes would keep them up? It is amazing how short-sighted Confucianists seem to be, not to have seen the folly of committing the moral welfare of a nation into the hands of absolute monarchs, whose surroundings and temptations were and have been notoriously unfavorable to the growth of virtues. The idea of reforming a society through the reformation of each individual of the mass seems to have never crossed their mind.

7. The hunger and thirst after office for which Confucius himself set a conspicuous example, is the source of much evil. Most readily do I admit that he was actuated by the purest motives to seek after office. Yet as a drunkard throws over his weakness a kind of religious sanction by quoting Paul's injunction to drink a little wine for the stomach's sake, every Confucianist who runs after office for nothing but the squeezing there is in it, sanctimoniously tells you that he is following the steps of Confucius.

A system of ethics yielding the fruit of agnosticism, selfishness, arrogance, despotism, degradation of women, cannot be pronounced a good one. If other countries can make a better use of it, Korea is or ought to be willing enough to part with it—the sooner the better.—*The Korean Repository*.

W. BURNS THOMSON, F.R.C.S.E., F.R.S.E., MEDICAL MISSIONARY.

BY WILLIAM GOULD, M.D.

One of the most striking things in connection with the evangelization of the world, during the last forty years, is the steady development of *medical missions*. So helpful has this agency proved to the furtherance of the Gospel, and especially as its pioneer in new fields, that year by year it is being more extensively used by the various missionary societies, and its results, under God, commend it increasingly to the whole Christian Church.

To Dr. William Burns Thomson more than to any other man was it given, by God's grace, to advance this noble cause in its early days. By personal medical mission labors in the most degraded and needy parts of Edinburgh; by advocacy with voice and pen; by efforts for the fostering and training of medical missionaries, and by the substantial support he secured for medical missions abroad, as well as in some of our large cities at home, he gave the needed impetus to the cause at a time when it was but little known, and was looked on with something of distrust and prejudice as a risky innovation on established methods.

William Burns Thomson was born at Kirriemuir, in Forfarshire, in 1821. His parents, altho not wealthy as regards worldly goods were yet "rich in faith," and left him the goodly heritage of a holy example and

many prayers. He spoke of Psalm 37 : 3-7 as his mother's legacy : "Trust in, delight in, commit to, and rest in the Lord." While still very young his parents died within a short time of each other. He grew up and was educated under the care of his elder and only brother, a school-master at Golspie, in Sutherlandshire. William showed himself clever, active, and energetic. At the age of seventeen he came out decidedly on the Lord's side, and at once threw himself heartily into Sunday-school work. His class, at first numbering only three, grew, till in a few years there was a school of two hundred scholars, and God blessed his efforts to the conversion of some of them. When twenty years of age, he was able, in his brother's absence, to take entire charge of his day school, and proved a very successful teacher.

After leaving Golspie he became an evangelist in the Lowlands, and the spirit in which he prosecuted this work may be seen from the remark of one who knew him well : "The ruling passion of Thomson's life was to win souls to Christ."

At the age of twenty-six he began his college career, having the Christian ministry and especially the mission field in prospect. His studies were pursued under many difficulties ; but, with the energy and determination characteristic of him, he succeeded in distinguishing himself as a student. From the first he was a man of prayer and "full of faith." His favorite text was Matt. 7 : 7 : "Ask and it shall be given you ; seek and ye shall find ; knock and it shall be opened unto you." An urgent need arose on one occasion for a certain sum of money which he must pay immediately. He spent the night in prayer to God for the needed help, and on the following morning he received a letter containing the exact sum required. By whose hand the Lord sent him the gift he never discovered. One of his oldest and most intimate friends, a well-known minister of the Word, thus wrote of him : "To Burns Thomson prayer was a real dealing with the Triune. He expected answers, and many came to him, and not to him alone. I am indebted to him, under God, in this connection more than to any other man, and more to him in this respect than in any other."

While students, these two were associated in Christian work among the prisoners in the Calton jail, Edinburgh, and their labors were accompanied by many tokens of the Divine blessing. Of Dr. Thomson, his colleague testified : "My dear brother's clear views of Divine truth, intense earnestness, and practical good sense eminently qualified him for this difficult work." It was while thus engaged that he was made the instrument of a gracious work of revival in one of the boarding-schools of the city. He conducted a weekly Bible class with the young ladies there, and many were awakened and converted. This was a great joy to him ; and he used to say with reference to his Bible class : "Was it not gracious of God to give me a sight once a week of these dear, bright, girlish faces, with their pure, clear eyes, to help me in my sad, painful work in the prison ?"

He was a most interesting and impressive speaker both to young and

old, and his love for children made him very tender and affectionate toward them. The writer can never forget the beauty and pathos, as well as the forceful, practical lessons of an address on Psalm 23 which he gave to the pupils of a large boarding-school in London during his stay at Mildmay. The attention and interest of the young people was most marked.

A fellow-student, unskilled in Sunday-school teaching, and so disheartened by his want of success as to think of giving it up, got Mr. Thomson to take his class the following Sunday while he sat and listened. "The teaching was so telling," he said, "that the boys were kept spellbound; and the effect on me was, that I never failed again in enlisting the attention and interest of a class. It was a model lesson for all my future."

Dr. Thomson's interest in children of the poor was touchingly responded to in the case of one of the city Arabs of Edinburgh. Relating the incident, he said: "On my way home I received a gentle tap on the arm, and turning round, saw my young Arab friend, who said: 'I hear you're gaun awa',' and the tears filled his eyes. 'Yes,' I replied as kindly as possible, and tried to cheer him; but it would not do. He fairly broke down, and ejaculated betwixt his sobs: 'I'll hae nae freen noo to tak' care o' me!' This exhibition was as unexpected as it was impressive. Those tears have never been forgotten. This was the first real Arab I had encountered, and I discovered that he had not only a human, but a tender heart." Later on in his difficult work among those city waifs he was encouraged by one of the most ragged—a lad about nineteen years of age—who, on going out from the Sunday morning classes, whispered into his ear: "I just wanted to tell you that Christ has been kind to my soul." The two grand lessons of his missionary life he records thus: "None too low to be beyond the Savior's care," and "None too vile to be beyond the Savior's grace."

Before he closed his double work of student and city missionary, an incident occurred in his district visiting which entirely changed the purpose and current of his life. He had gone through the arts course of the university, with the ministry in view, and China as his field; but he was led to see that the study of medicine might be even more helpful to his future usefulness in the Lord's vineyard. A fresh study of the New Testament, with this thought in his mind, confirmed him in his purpose to enter upon a medical course. "I was amazed," he wrote, "to find medical missions on almost every page of the Gospels, and strong confirmation of them in the Epistles." He accordingly commenced his new studies, and in due time secured his medical diploma, continuing meanwhile to act as assistant chaplain in the prison. During that period he had personal dealing with thousands of souls, among whom his influence for good was very great.

His "Reminiscences" tell us: "The prolonged strain of self-support in the form of teaching, and his arduous prison duties, combined with close study, terminated, in 1856, in a severe breakdown in health." A

long and complete rest became necessary, during which he was being prepared in the fire of affliction for more extended and influential service for the Master.

Dr. Thomson's first effort on behalf of medical missions was the writing and publishing of a prize essay on the subject; and he had the cheering assurance that it was helpful in showing that "the medical mission is God's way of missions."

A feeble beginning of medical mission work in this country was made at West Port, Edinburgh, in 1853, by the opening of a mission dispensary. This was carried on in a very limited way for nearly five years, and then, after a brief interval, the Cowgate Medical Mission was commenced by the Edinburgh Medical Missionary Society. Toward the end of 1859 Dr. Thomson was appointed its first superintendent. His own description of the field is as follows: "My pen can give no conception of the terrible depravity, the appalling ungodliness that prevailed round that district. Sometimes on Saturday night and on Sabbath evening it was almost overwhelming. What sights and sounds! The crowds; the din and bustle; the shouting, yelling, shrieking and cursing; the pushing, rioting, quarreling, and fighting! Truly, it seemed a place without God, tho not without hope. It was for such that Jesus died. He 'came not to call the righteous, but sinners to repentance.' Publicans and sinners get into the kingdom when Pharisees are cast out."

From the first, Dr. Thomson set before himself a high ideal of what a medical missionary should be, both as to professional acquirements and spiritual qualifications. He gave the following answer to the question "What is a medical missionary?"

1. A legally qualified medical practitioner,
2. Called of God,
3. Wholly set apart,
4. To the twofold work of healing the sick and making known the Gospel.

A medical missionary, from his view, was one "called to special service on behalf of our Lord and Master; the work of winning souls to which healing is helpful as an adjunct." He was strongly opposed to medical missionaries being both doctors and ordained ministers. He believed that the medical missionary should be an evangelist and not a pastor.

After his retirement from active service his interest in the cause continued unabated, and toward the close of his life we find him writing to brethren in the field: "I can say truthfully to all medical missionaries at home and abroad, that I remember all of you daily in my prayers; and I watch with paternal interest the development in your hands of our blessed cause. Brethren and sisters, your soul-winning opportunities are simply marvelous, but your responsibilities are correspondingly great." It was to him a great joy to watch the steady increase of the work both at home

and abroad, having himself been so largely instrumental in its successful development. He was very jealous for the honor of medical missions as a means of bringing glory to Jesus and salvation to men. The writer, on arriving at his field of labor in China, received a letter from Dr. Thomson, warning him against taking too many patients in hand. His words were these: "You are commencing work on behalf of Jesus in China. Start on the principle *What I do, I shall do well*. Never send home, to break our hearts, the intimation that you dealt as a medical missionary with thirty thousand. No, no. Take care, as you value your own soul, not to allow yourself to be dragged into the track of those who treat thirty thousand. You would get into a bustle and a whirl and feel a state of constant strain and irritation; and what would become of your spirituality and nearness to Jesus? How can there be spiritual fruit if you pretend to treat thirty thousand? Oh, my dear young friend, *what you do, do well; it is for Jesus.*"

The steady expansion of the Edinburgh Medical Mission, under his care, gladdened his heart. His enthusiasm in the cause found expression in the following words: "The medical missionary's work is a grand work. If my Christian brethren in the profession knew one tithe of the joy we have in this precious service, and if Christians knew one tithe of the blessed services thus rendered by medical missions among the sunken masses, we should never need to plead any more either for money or men." Of the class of patients, Dr. Thomson wrote: "They came and sat at our feet—outcasts, infidels, and papists—and heard of salvation without money and without price." On beginning work, he had three patients the first day, and by the close of the year, 1300. The second year the number rose to 3000; the third, to 5000; and eventually to 7000. The number of his students also increased. The work was sometimes far beyond his strength. In one half year he had to conduct 226 meetings in addition to all his dispensary work.

It is needless to say he had his full share of trials to depress him, and at one time he resolved to leave. He wrote: "One forenoon I had just lifted my hat to go and tender my resignation to the secretary when the door-bell rang fiercely—an urgent case. As it lay on my way, I went with the messenger. I was surprised to find my patient at the fireside, and not in bed. She noticed an expression of astonishment pass over my face, and, bursting into tears, she exclaimed, 'O doctor, it's not my body at all; it's my soul!'" He thus wrote of the incident: "She had been at our prayer-meeting on Sabbath evening, and the Divine Spirit had spoken to her. I found her in great agony; but in a few days she was enabled to look to Jesus as her Substitute and Surety, and she found rest to her soul. I need hardly add I did not go to the secretary. When God was pleased to throw inquiring souls in my path, I judged it safe to turn back." And so, with renewed energy and faith, he returned to his difficult but blessed work, to see, in the years that followed, many of the most

hopeless and depraved brought out of the horrible pit and the miry clay, and their feet set upon the rock Christ Jesus.

A *convalescent home* on a beautiful sunny slope not far from Edinburgh, secured through the help of Christian ladies in East Lothian, proved an immense boon to the poor patients. The great spiritual blessing given there was a constant joy, and led him to place the highest estimate on this branch of the work.

The Cowgate Medical Mission soon developed into a *training home* for medical missionary students—the first in existence. Into this part of the work Dr. Thomson threw himself with energy. His efforts on behalf of poor but deserving men were constant and generous. He was not, however, indiscriminate in his help, as the following extract from a letter to the writer, then in China, shows: “There has been much interest in spiritual matters in Edinburgh during the past year (1874). Real good has been done; but there has been a large amount of chaff. Many young men have professed an interest in divine things, and a good number have sought to get into my institution; but I am shy. The idea that the life of a Christian is a life of self-sacrifice does not stand out sufficiently in their minds. It is a great joy to me to hand a staff to a struggling young pilgrim to facilitate his progress Zionward; but I don’t think it is wise to rush up to a youth the moment he makes a profession of Christ, and press on his acceptance a pair of crutches to save him from using his legs. My institution shall never be a *factory of crutches*.”

He took great interest in the question of *missionary nurses*. On the eve of sending one whom he had trained to Nazareth, and of beginning the training of another for Madagascar, he wrote: “This is a matter of great interest to me. See the Sisters of Charity, what good they do; and why should not our sisters in Jesus get into harness? I pray the Lord may expand the scheme.”

In the *medical training of ladies* for foreign service he also took an active part. In 1875 he wrote: “I have been much interested in my work this winter in being privileged to break ground in a new department—viz., the training of ladies for medical missionary work. I hope to devote more time to this important matter.” In the case of those who were young and well educated he urged a full medical course, but those more matured in age he took up for a training of one or two years. After circumstances had arisen to cause his separation from the Edinburgh Medical Missionary Society, he carried on a medical mission in the Canongate. Here he opened a small hospital, which he used for the benefit of the ladies in training. Two of them, altho only partially trained, did a noble work of healing and teaching in India, and were the means of blessing to many thousands of the women of that land.

There are now several *magazines* issued in the interests of medical missions throughout the world, but in this important department of service Dr. Thomson was the pioneer. His first effort was in the form of a litho-

graph sheet, begun in 1864 and carried on for one year. This was followed by a printed monthly, the *Medical Missionary Journal*, which for years was most valuable in disseminating information from all parts of the mission field where medical missionaries were then working, and was a happy means of linking the workers with each other and of cheering them in their various spheres. In 1868 he wrote of it thus: "Its beginning was small indeed, and its pretensions humble; but its influence has not been small. The circulation increases, and it moves in a most precious circle of living Christianity, and it promises to be a real power on behalf of our noble cause. You know that our work is not known, and you yourself are suffering from the effects of that—no man for your new mission. As the cause has been made known men have increased; the number of our students has increased, and we are beginning to get them of a better stamp. Now, it appears to me that each medical missionary has two responsibilities upon him—his own special mission and the *medical mission cause*. This great work can only be commended by us who are in harness, and we can only commend it by making known what through the Divine goodness we are enabled to accomplish. The *Journal* is becoming a real power, and I am anxious to bespeak your prayerful assistance."

For twenty years Dr. Thomson carried on his work in Edinburgh with energy, devotion, and success. He gloried in his calling, which he considered the noblest any man could engage in, seeing that it followed so closely the teaching and example of the Savior Himself, who went about "preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." The main foundations of the great work which the Edinburgh Medical Missionary Society has built up so successfully were, under God, laid by Dr. Thomson.

His deeply interesting memoir of Dr. Elmslie, the first medical missionary to Cashmere, has been helpful to many; and an address delivered by Dr. Thomson was largely the means of leading the late Mr. Mackay, of Uganda, to decide for the mission field. In addition to his ordinary duties, Dr. Thomson undertook the entire financial responsibility of the first medical mission to Madagascar in charge of Dr. Davidson, a mission which exerted an enormous influence for good in that interesting island. The medical missions also in Nazareth, Travancore, and Bombay owed much to his special efforts.

The last ten or twelve years of Dr. Thomson's life were spent at Mildmay, London, where, according to his strength, he still served the medical mission cause. While in London he was Chairman of the Medical Missionary Association, of which Dr. Maxwell is the able and devoted secretary. Dr. Thomson's remaining years were given chiefly to the biblical instruction of the deaconesses at Mildmay. His expositions of Scripture at morning prayers were greatly valued. He had a quaintly original way of putting the truth, and practical lessons for the daily life flashed out from the Word under his deeply spiritual treatment of it.

As a wise friend and counselor he was in constant request; and if any of the workers at Mildmay were in perplexity or trouble about either a point of doctrine or practice, it seemed the most natural thing to consult the doctor. Seldom did any one come away from him without a lightened heart. Many a difficulty vanished before his judicious appeal to God's Word and earnest intercession at the throne of grace. He often thanked God for His goodness in giving him such a congenial niche as "dear Mildmay" for the sphere of his closing years, and greatly valued the opportunity it gave him for the quiet study of his Bible.

When both Mrs. Pennefather and he were prevented, through weakness, from going to the house of God on the Lord's Day, Dr. Thomson was in the habit of spending an hour with the "elect lady," as he delighted to call her, over God's word, praying for others and talking sweetly of "the way." Within a few months of each other they entered into the rest of the eternal Sabbath.

For the last thirty years, during which it was our privilege to enjoy his friendship, we found him unfailing in his kindness. Tho' possessed of a keen temperament, yet he had a most loving and tender spirit. His love for children was great; and, having none of his own, he lavished his affection on the children of his friends.

Delicate from his youth, Dr. Thomson, humanly speaking, could hardly have reached the advanced age he did but for the constant, tender, watchful care of his devoted wife. In helping to prolong so useful a life, she did a great service to the cause of Christ.

On April 29th, 1893, at the ripe age of seventy-two, he "fell asleep" at Bournemouth, where Mrs. Thomson and he had spent the winter. In the cemetery there his remains are laid, in the sure hope of a blessed resurrection.

THE SPIRITUAL OUTFIT OF THE MEDICAL MISSIONARY.

BY W. J. WANLESS, M.D., MIRAJ, INDIA.

That a medical missionary should be a man having a sound body, a good general education, together with approved and thorough training in medicine and surgery, ought to go without saying. This equipment, while it is to be the instrument of his chosen profession, and for this reason should always be efficient, and the more so since he is likely to be far from a consultant and without the aid of a trained staff of assistants, such as hospital physicians are accustomed to at home, nevertheless it is but an instrument, and should therefore always subserve the *greatest aim* of his missionary career—the salvation of souls. The highest *medical* qualifications should always be encouraged and never underestimated, albeit the spiritual are the more important. In every detail of the medical missionary's work, from the dispensing of the simplest dose to the

performing of the most serious operation, he should never lose sight of the fact that he is "first a missionary, and secondly a physician;" that the work of healing the body, both in obedience to Christ's command and after His own example, becomes the more Christlike only as it serves to point new men to Him as the Great Physician of souls. The Pharisee and the Levite were so impressed with the spiritual as to forget the physical. In our day, in some instances of magnificent and elaborately furnished hospitals and great charitable dispensaries, this relation seems to be reversed.

It is perfectly possible to be so all absorbed in the salvation of the soul as to forget the cure of the body, the dwelling-place of the soul and the temple of God's spirit. On the other hand, it is equally possible, if not more so, to be so engrossed with the cure of the body as to fail in supplying the need of the soul.

Christ's is the example we are to follow. The ethics of His practice were the only true ethics. As He was so are we in the world. His works spoke of His Divine power and mission, proving the truth of His claim that God the Father had sent Him into the world. Ours are to speak of the Divine character of our mission by obedience to the command of its Divine Founder to "heal the sick and preach the Gospel," and to prove the claim that Christ, the Son of God and Savior of the world, has sent us into the world, and that His message of salvation to a lost world is the only true message from God to the world.

To thus represent Christ in the work of medical missions and with this end only in view, the medical missionary should be,

First of all, a man furnished in the Scriptures. As Christ was furnished and taught in the Scriptures, so it should be the aim of the medical volunteer to imitate Him. Medical text-books and journals, while they will furnish him with the progress of his art as a healer, thus enabling him to do his best for the bodies of his patients, his Bible alone can supply him with information as to the progress of God's grace in his own soul, giving him at the same time the spiritual nourishment necessary for the souls of those whom he is to teach as well as to heal. His work for souls will often include preaching, tho it will chiefly consist of teaching. The sword of the Spirit, as contained in a knowledge of God's Word, will furnish his most efficient weapon. He needs to know the Bible, first, for the sake of its influence upon his own life; and, secondly, because of its influence upon his patients. He should possess such a real love for the Scriptures before leaving home as will ensure systematic daily study after he reaches the field. Just in the measure that he neglects his Bible, even in the midst of the most arduous and exacting toil on behalf of the sick, in that measure will his own life lose the sweet attractiveness by which he is to shine for Christ, and by which also he is to win those to whom he ministers for Christ. I feel that I cannot too strongly urge the training of a systematic and prayerful study of the Bible at home, and the abso-

lute necessity of a persistent continuance of this upon the field. I speak from a trying and instructive experience. Let every medical missionary be able to rightly divide the word of truth, thereby declaring his apprenticeship as a workman approved of God.

Study the Bible until you dearly love it, and afterward because you do so love it.

Second. He should be a man full of the Holy Ghost.—In saving souls, the power of healing medicine and the power of the relieving knife will be but the power of the Spirit behind the drug and the power of the Spirit behind the operation, if these are used by a man who himself is filled with the Spirit. It is a significant fact that the apostle chosen by the Holy Ghost to write the record of the Holy Ghost's work was Luke, the "Beloved Physician." Luke, too, is the only apostle who quotes from the Old Testament (Isa. 61 : 1), the Lord's anointing by the Spirit for His ministry of preaching and healing (Luke 4 : 18). It is, therefore, not surprising that Luke was the medical companion of the first great missionary to the Gentiles. In the medical mission we dispense medicines and perform operations looking for physical results in obedience to the laws of nature and science, but for spiritual results as the outcome of the physical relief thus secured, we must depend solely upon the power of the indwelling and anointing Spirit in our own lives, and the quickening and converting Spirit in the hearts of our patients. The ministry of healing is but a department of the Church's work referred to in Acts 6 : 1, yet only men full of the Holy Ghost were chosen for the serving of tables. Among the chosen was the elder Stephen, whose very face shone for Christ under the influence of the Holy Ghost as he sealed his testimony for Him with his life. Philip, too, constrained by the same fulness of the Spirit, was among the first to carry the glad tidings into Samaria, so that great joy resulted from his testimony as healer and preacher; and in obedience to the same voice, we are told, that he "ran" to the personal work of saving an individual Ethiopian eunuch. If in the ministry of "serving tables" only men full of the Holy Ghost were selected, then certainly the ministry of healing men of like spirit should be separated.

Third. He should be a man of fervent faithful prayer.—The work of a medical missionary is tremendously exacting, and his responsibility sensibly extreme. Over-anxiety for successful physical results, together with increasing interest in the practice of medicine, in addition to the deadening influences of a surrounding heathenism, unless guarded by persistent passionate prayer and regular Bible study, will inevitably serve to drive the physician from Christ rather than to drive him to Christ.

It has always been our practice in our daily clinics and at the bedside in India to invoke God's blessing in the presence of the heathen upon the treatment undertaken for the relief of their physical diseases, as well as for the cure of their spiritual maladies. This has not been without its influence upon our patients, while it has sanctified both the work and our-

selves. The missionary physician should be pre-eminently a man of prayer. No operation should be undertaken or no medicines prescribed without first seeking God's blessing upon the remedy used in effecting a spiritual as well as a physical cure. Importunate faithful prayer was the secret of Dr. Kenneth McKenzie's success in China, both as regards the wonderful cures wrought and souls saved as the result of his medical work. *Faithful* prayer in a physician who uses means is to some persons incongruous. It could not have been so with the physician Luke, for he uses the word faith or its equivalent some nineteen times in his Gospel, and fifty times in the Acts. It is not without faith that a fracture is set, splints applied, and with God's blessing a cure expected. It is more than faith, it is faith and works, it is showing faith by works. It requires often thorough dependence upon God to undertake the treatment of patients whose condition at the outset seems well-nigh hopeless. How often, too, have medical missionaries undertaken the most serious operations when far separated from any human consultant, and under conditions wholly incompatible with success, and yet with simple trust in God for His blessing upon the means employed, he has attempted that which for his work's sake and reputation he would not have otherwise touched!

How often, too, while performing a serious operation, medical missionaries have found themselves in positions of critical responsibility—responsibility which without previous prayer for God's aid, and without trust in Him as the Healer, believing the operator and operation to be but God's means to save the body, such responsibility would not have been undertaken. This has not infrequently been my own experience, and I have never found God fail when I have thus undertaken for Him and in His name and strength. We may use means, and at the same time be full of faith. God has chosen means—the foolishness of preaching—to save them that believe. We have no right to expect God to save the heathen until we go and declare His salvation. Our going—God's means to save the heathen—does not displace our faith, but rather enhances it. God does not do for us what we can do for ourselves. He does not feed us, tho He provides the food. Food can only nourish us when we take it internally. God has given us the science of medicine, He furnishes the remedies, we are to use them. The unsaved without prayer may and do use them with profit, we may and ought to use them with prayer and greater profit, since ours is the realm of the spiritual as well as the physical cure.

The missionary physician should be a man of prayer, especially for the salvation of his patients. The salvation of each patient, especially those regularly taught in the hospital, should be always a subject of special and prevailing importunity. All who receive the physical benefits may not be ready to accept the spiritual truth of our teaching. Thus it was with our Savior; still our prayers should follow them to their homes and efforts be made subsequently to ascertain the result by going or sending to

them in their homes. The knowledge of any thus brought to Christ will always stimulate further intercession for others. Let the medical missionary be a graduate of Christ's school of prayer.

Fourth. He should possess a passion for souls.—The man who has never enjoyed the luxury of winning a soul to Christ in his own tongue can scarcely be expected to enjoy the work of bringing one to Christ in a foreign. How often we hear the expressions, "passionately fond of his profession," "fond of surgery," "his specialty," and thus it should be. The man out of harmony with his profession is out of harmony with success. The medical volunteer should be, first of all, a specialist in saving souls. His department should be the department of spiritual cure, while it embraces the department of physical relief. His cure is "the double cure." He shall be passionately fond of soul saving as well as health saving. While his general practice will be upon the bodies of men, his special effort should be upon their souls. To this end his heart and life should be in loving sympathy with the great heart of the Great Physician. He should have a yearning solicitude for the souls of the lost. In the clinic room and at the bedside his efforts for the physical welfare of his patients should always furnish occasion for a saving remark, a Scripture reference or exhortation. A word thus spoken will often create in a man concern for his own salvation, since he will see that the physician desires not only his physical, but his spiritual good as well, and a word in season spoken by the physician himself will be accompanied by far greater influence and will receive a much more kindly reception than when spoken by any one—he be ever so sincere—who is not concerned in the medical treatment. No assistant, foreign minister, or native evangelist can ever take the physician's place in his relation to the salvation of his patient. It is his chief privilege to point the sufferer to the suffering Savior. His earnest solicitation for his patient should be as Paul's was for his brethren, "that they may be saved." Christ came to heal the sick, His great work was to save the lost. His healing miracles resulted in saving miracles. A heart in line with the heart of Jesus and in harmony with His life is the best guarantee of a successful soul-winner. Seek to be like Him as a soul-saver.

Fifth. He should be a man possessing a patient disposition together with a persevering spirit.—The medical profession, above all professions, is one requiring gentleness, and in no physician is it more necessary than in the missionary physician. A missionary's life, in order to be a drawing power, must ever stand out in contrast to the heathen who surround him. The heathen cannot always read the missionary's book, but they will never fail to read his life. The medical missionary comes into the closest possible contact with the people, who will have abundant opportunity to judge not only his work, but himself. His healing touch will serve to adorn his teaching life only as the two are in perfect sympathy. Gentleness should characterize every manipulation and tenderness every solicitation. These

are desirable in any physician, but necessary in the missionary physician, since they are to subserve a higher aim than the care of the body merely.

Patience, too, if a virtue at home, is doubly so on the foreign field. Here we are accustomed to lengthy strides and rapid speed, there to the slowest kind of progress and motion. Slow pace customs and exasperating procrastinations are real trials to the Westerner ; these are more or less the concern of every missionary, but especially of the medical missionary, since the progress of medical science is among the slowest processes of Eastern countries. The missionary physician has generally to begin his work under the most unsatisfactory surroundings. His dispensary at first may be his own house, his operating room a bath-room, his hospital a mud hut without windows, ventilation, or even beds. Such was the writer's own experience. For three years he had nothing better, tho he is thankful now for a hospital approaching Western cleanliness, and the satisfaction of being able to see his patient without the aid of a lamp in the day-time. The medical missionary is constantly hampered at first by native prejudice against the use of foreign medicines, the lack of appreciation among his patients of sanitary laws, the necessity of regulated diet, and the adherence to written or verbal directions regarding medicines. At Miraj patients at first refused our medicines, because they contained water. In a case of cholera or small-pox their house would have double the regular number of residents and visitors, and the discharges often spilled about the floor. Advice to eat little or nothing before an operation would be disregarded, and a full meal taken on the subsequent plea of strength necessary for the operation. Doses to be taken three times a day would be omitted in the morning and at noon, and all taken in a single dose at night, or the whole bottle swallowed with injurious if not fatal effect, on the ground of the sooner taken the sooner cured. Refusal to accept advice, especially that of urgent operations, is always a source of discouragement. These are difficulties, and many others might be enumerated which the newly arrived medical missionary will have to contend with. They are not unsurmountable, tho they are often of the most trying nature. Christlike patience and prayerful perseverance will be necessary to overcome them, but with the victory of conquering them there will be victory over self, tho chief enemy, and glory to Christ, by the effect produced upon the spiritual and physical welfare of those in whose behalf the victory has been won.

Dr. McKay, of Formosa, had to plead with his first hospital patient to enter his hospital, and he prised out the first tooth of a Chinese with a bit of a whittled stick. His hospital has since had hundreds of in-patients, and in fourteen years he has extracted 21,000 teeth. It was with the greatest difficulty that the writer could get his first case of decayed tooth submit to extraction, owing to the common superstition that to lose a tooth by having it drawn is to lose the sight also ; but this objection is scarcely ever raised now, and the writer has extracted scores of teeth.

The medical missionary has need of enduring patience. This is a grace which while a student he should assiduously cultivate at home. If he does not possess it here, he is most unlikely to grow in it there in a trying and ever-irritating climate and among an ever-provoking people. Let him prayerfully and studiously cultivate these gifts at home, blessing God for such opportunities as will make him more Christlike in this regard while a volunteer in drill service, in order that when he may reach the enemy's ground and the field of action, he may in everything effectually obey the commands and imitate the example of the Captain of his salvation and the Great Leader of his medical corps.

ABOUT FOREIGN HOSPITALS AND DISPENSARIES.

BY V. F. P.

Christ Himself is our authority for medical mission work. When from captivity the forerunner sent to Christ two of his disciples to know could this be He for whom he had prepared the way, "Art Thou He that should come, or look we for another? Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached."

At Ichowfu, Shantung Province, China, at the Presbyterian hospital, you can read, in Chinese, this sign given by a former patient: "The recipient of this is able both in his own country and in China to bring life out of death, even as does the springtime." Truly all the curative powers Christ possessed are ascribed to our medical missionaries by those who have experienced their skill.

In each Christless land we see malpractice, butchery, horrors too great to even quietly read of; and while here we have one physician to 650 people, we have sent but one to 2,500,000, or less than *four hundred doctors for one billion people*. Of these 202 are British, and 90 are women.

There are 40,000,000 women in the zenanas of India alone who can only be reached by women. Do you not remember the medical missionary called to prescribe for one of these *purdah* ladies? A hand was thrust through a curtain and a tongue, but neither indicated to him aught but health. "Do you think," said her husband, "I would permit my wife to be touched? It was a slave who acted as proxy."

In Africa 75,000,000 are utterly "unsought by any missionary." From all the Christian nations of the earth about one hundred medical missionaries have gone for the 400,000,000 of China, and there the rate of mortality is so great, owing to absolute lack of sanitary knowledge, and

even the most ordinary, common-sense treatment of all ailments, that the death-rate is 33,000 daily. No wonder "a million a month in China are dying without God."

Henry Morrison, who went to China from England in 1805, was a doctor, tho he is best known by his translation of the Bible, etc. China was "opened to the Gospel at the point of the lancet," by Dr. Peter Parker, who began his work under the American Board in 1834. His hospital, at Canton, has continued, being now under the care of Dr. J. C. Kerr, one of the finest surgeons in the world, of the American Presbyterian Church, North. There are now sixty hospitals and fifty dispensaries in this vast land, "but what are they among so many?"

In 1838 Dr. Parker started the Medical Mission Society, to encourage the Chinese to practise Western methods, and now in connection with each hospital is a training school. To him we must give credit for the Edinburgh Medical Mission Society, whose graduates are in many lands, for it was owing to Dr. Parker's influence and experience the thought of this society was suggested as he was returning home *via* England, in 1841. Dr. Kerr says that to the influence of medical missions in heathen lands we owe our medical missions in Christian lands, our denominational hospitals, etc.

Of the forty-two societies at work, the American Baptists, Presbyterians, Methodists, of the North and South, the Congregationalists, Episcopalians, Dutch Reformed, Woman's Union Mission, and Canadian churches have established the Chinese hospitals and dispensaries together with the English Church Missionary Society, London Missionary Society, Presbyterian, United, and Irish Presbyterian, and China Inland Mission. At Canton a boat, under Rev. A. A. Fulton and a medical assistant, renders great aid by touring. A few American Presbyterian Christian Endeavorers support this. Dispensaries alone are insufficient, for "indeed the universal opinion of those in the work seems to be that the value and efficiency of their work is in direct proportion to the presence or absence of a hospital." "Even itinerating work is of less value," says Dr. Sims. From a thousand miles away a patient has been known to come, as at Moukden, Manchuria, whither one patient was attracted by a cure of seven years previous. At Madura the American Board hospital in one year had patients from 216 villages.

Should not all missionary work be purely and chiefly preaching the Gospel? Let Dr. Peter Parker himself give reply: "I have no hesitation in expressing it as my solemn conviction, that as yet no medium of contact and of bringing the people under the sound of the Gospel and within the influence of other means of grace can compare with the facilities afforded by medical missionary operations." Witness the results: churches built in new stations because of converts from hospital instruction, whole villages brought to Christ by means of single converts. At the Canton Hospital, already alluded to, one very ill woman heard of

Christ, and learned to love Him. "Doctor, how long can I live if I stay in the hospital?" she asked. "Four months," was the reply. "And how long if I go home?" "Two months." "I am going home." "But you will lose half your life." "Do you not think I would be glad to give half my life for the sake of telling my people of Christ's love?" And she went home.

Our Christian physicians are telling of Christ to the thronging multitudes in hospital and dispensary. Prescriptions have Bible verses printed on them, in three languages where needed. Powders are often put in envelopes with Bible verses thereon. While awaiting the doctor, a Bible reader or missionary tells of the Great Physician. Some medical missionaries hold services before attending to the physical needs. "Oh, I must tell of Christ," said a medical missionary from Siam to me.

But the cost? That same Canton hospital, in 1888, for its *entire support*, cost but as much as would endow two beds in St. Luke's Hospital, New York. The Chinese Medical Mission Society attends to all its expenses except Dr. Kerr's salary. There are, sooner or later, many rich patients who gladly pay, and pay well; who have built hospitals themselves, as did Li Hung Chang at Tientsin, after his wife was cured by American medical missionaries. Self-support is the aim; but even should years pass before the income equals the cost, the thousands that hear of Christ at dispensary and hospital are well worth the pittance paid. From many medical missionaries come large receipts to their boards. (Of every dollar given, we are spending 50 cents for our own church work, 48 cents for the rest of America, and 2 cents for *all the rest of the world*. Is that a fair proportion? Does it permit much medical work?)

Surely their own medical practice suits their own needs. Do you truly think the two hundred boiled spiders eaten by one sick Chinese girl or the serpent's eggs next prescribed could do her good? She grew steadily worse, till at last she went to the foreign hospital. "This has so many ingredients it will cure anything," was the remark of a Chinese physician to a friend of mine as he handed her a prescription, in which, among its twenty-five components, I was most struck by a centipede, a scorpion, a horned toad, and a beetle. Do you think a sign makes a real doctor? Is not some knowledge of anatomy necessary? Is not surgical aid often indispensable? Would you like to be relieved of a pain by having a long needle thrust in opposite the aching part? One woman in China had one thrust into the interior of her ear to cure a headache. "Of course the tympanum was destroyed." Another patient lost his eye by this process of cure. Even little babies are stuck all over with red-hot needles, till not an inch of unpunctured skin remains. That old lady near Peking who had bricks piled on her broken leg for six months, to cure it and keep down the swelling, was finally persuaded to seek the American Board hospital, where she not only learned no evil, but at last "drank of the heavenly spring."

There are many unutterable horrors that sicken one even to think of. You can read of them elsewhere if you need more details. Women need women physicians, so rigid is Chinese etiquette.

Formosa was largely opened by medical work. Dr. Mackay's hospital there (Canadian Presbyterian) is doing marvelous work. His recent book, "In Far Formosa," brings vividly before us the life and the needs.

Japan is said to no longer need medical missions. Dr. Wallace Taylor says, "It occupies much the same place here that benevolent medical work in the United States does, being largely humanitarian." In 1892 he individually treated and exerted an influence over 2500 persons, many of them from distant and widely scattered places in the south and west of the empire, nearly 13,000 consultations, with his assistants, all Christian men, 3500 patients and over 21,000 consultations. The hospital and dispensary at Osaka and Kobe have certainly done good, also the hospital and dispensary at Kyoto, these being Congregational. Tokio has a missionary hospital also. Dr. Hepburn, American Presbyterian, in 1862 started medical work, and his name to-day is a synonym for philanthropy.

Korea was opened to the Gospel by Dr. N. H. Allen, American Presbyterian. It is truly one of the romances of missions. He was there at the American Legation, no one knowing he was a missionary, for all Christianity was prohibited. In 1882, during a riot at Seoul, the king's nephew, Min Yong Ik, was wounded. Dr. Allen's bravery in crossing the city alone at night to bring medical and surgical aid (the Korean doctors used wax to stop the wounds) won over king and people. The king built the first hospital, Dr. Allen being given charge "with permission to 'preach,' as well as 'heal.' Soon he was earning \$5000 a year, which he turned over to his board." This board now has three hospitals and some dispensaries, and the Methodists one hospital and "several" dispensaries.

The same kind of medical horrors may be found in Korea, with variations, such as a daughter making broth for her sick father from one of her own hands. Deeds like this are highly esteemed. Knowledge is unnecessary here also of anatomy, physiology, surgery, medicine.

Siam was also opened by medical mission work. Dr. Karl Gutschaff, of the Netherlands Missionary Society, in 1828 first visited Siam, remaining there three years. Dr. Bradley, of the American Board, and Dr. House, of the Presbyterian, "were, however, the principal medical pioneers, and for their sakes missionary work was not only tolerated, but encouraged." Only the Presbyterians are at work now for Siam, but the work of medical missions goes on, encouraged by the king, who has given land and thousands of dollars for hospital work. Three hospitals and six dispensaries are in operation in Siam and Laos.

Native practitioners here are as deficient in knowledge as in China. The Siamese think the human body composed of elements divided into

two classes—the visible and the invisible. The bones, flesh, blood, etc., belong to the former, the wind and fire to the latter. The external elements acting on the bodily elements cause health and disease, as dropsy, caused by too much water being absorbed into the body during the wet season. Spirits have great power. To cure lockjaw, the prescription runs: Portions of the jaws of a wild hog, a tame hog, and a goat; of a goose-bone, peacock-bone, tail of a fish, head of a venomous snake.

Until lately, in the Petchaburee hospital there were but two or three beds or trestles, spread with grass, with a small cotton pillow. With a train of relatives the patient would come, and they ministered to him by giving him whatever he fancied. Dr. Toy has been introducing iron bedsteads made of tubing, cotten mattresses, pillows, and towels. Twenty-five dollars fit a ward for two persons. A kitchen is contemplated that the sick diet may be controlled.

Do you smile at such a pitiful, petty hospital? "Friends, we furnish *just what you enable us to,*" I heard the president of a mission board say at a recent annual meeting. Have you yourself ever helped this medical mission work? What did you do for it last year? What will you do now? Knowledge brings responsibility. "Your money *and* your life" is now the need.

Hunt up facts in our mission magazines. Scarcely a number but narrates incidents from this Christ-like medical work. One nobleman, who many years before when in Bangkok had received a Siamese Gospel, came to a Laos missionary asking to be healed, for "Christ healed men, and you preach Christ."

The Malay peninsula and archipelago, with 27,000,000 people, have small medical attention. At Singapore is a medical missionary of the Methodist Episcopal Church, North. In Malaysia, Java, Borneo, Celebes, the Philippine Islands, I find some medical work, but no records of any hospitals. Do you know of any? Fiji has medical work, also Madeira, New Zealand, and the Sandwich Islands.

Anam, with 12,000,000, and an area equal to New York, Pennsylvania, and Minnesota, has no Christian help whatever. Nepaul, 5,500,000, is in the same destitute state. Burmah and Assam have a few doctors. The American Baptists have two hospitals and two dispensaries in Burmah.

The English owe their present supremacy in India to Dr. Gabriel Boughton, who, curing the burns of a princess of the court of the Great Mogul in 1636, asked as his only reward the privilege of trade with India for his countrymen. The Danes, the first missionaries to India, sent medical missionary aid to Tranquebar and Madras missions in 1730-32. Carey had been six years in India before there was a single convert. Dr. Thomas, formerly a civil physician, returning to England to press the medical needs, had been sent out with Carey as medical missionary. After six years, a carpenter being hurt, Dr. Thomas cured him and Krishna Pal, the carpenter, the first Hindu convert, was baptized.

Dr. John Scudder, of the American Board, began work in Ceylon, afterward removing to Madras, in 1819, the first American medical missionary. To India was also sent the first woman medical missionary from any land, the American Methodists sending, in 1869, Miss Swain to Bareilly. The first medical mission class for women was begun in 1869 at Nynce Tal by the same board. There now are in India and Ceylon 48 hospitals and 87 dispensaries, 87 men and 50 women medical missionaries, sent out by the 65 missionary societies at work there.

But does India need medical missionaries since the British Government has rule and the Lady Dufferin work goes on? (This association is philanthropic; its employees are pledged not to interfere in any way with the religious beliefs of the patients, but it depends largely on "Christian women, for only girls educated in the various mission schools were found prepared to avail themselves of the opportunity offered.") Perhaps Dr. Wanless, of Miraj, can answer that as well as any one. From his "Medical Mission Work in India" I cull a few facts: "There are thousands of villages in India, varying from 1000 to 10,000, where it is quite impossible to secure aid except from the native quacks. In the most thickly populated district in India less than 5 per cent of the people live within five miles of an educated physician, native or foreign. It is doubtful if 2 per cent live within twenty-five miles of a European physician, much less a missionary physician." (We usually fail to realize that in India's comparatively small area one sixth of the world lives.)

Dr. Wanless also says that caste hinders the state work, where no religious influence is permitted. The doctor will be unwilling even to touch the pulse of an outcaste. Without any idea of the nature of his disease, a prescription will be written, and even the medicine will vary according to the patient's ability to fee the doctor, who is himself a salaried officer.

Having no hospital in which to practise surgery on his arrival in India, Dr. Wanless sent a man with acute mortification, requiring immediate amputation of the leg, to the State dispensary, which had six beds, all unoccupied at that time. A note to the doctor in charge stated the case, offering his services if required. Being low-caste, the man was put on the floor, the leg was amputated, but below the point to which the disease had extended—a bloodless amputation, and nothing whatever was done for his relief. He actually "rotted to death" upon the floor.

No wonder such an incident compelled Dr. Wanless to do all possible to secure a proper hospital, and now for but \$50 a bed is supported for a year in it, one sixth the cost of a bed here and but one third the cost of the cheapest government hospital in India.

Of course the people unanimously seek foreign medical help? Oh, no, not even yet, for the Hindu Shastras "teach that any person rejecting the services of the *hakim*, or native physician, in the time of sickness will, if the disease prove fatal, suffer inconceivable misery in the next

world ; whereas if the *hakim* be employed, and all the prescribed rites duly performed, then the patient will assuredly be happy in the future state, even should he not be able to see the Ganges in his dying moments." (Dr. John Lowe, F.R.S.C.E.)

A husband let his young wife die rather than *break caste* by taking medicine from a woman medical missionary. And horrible as well as foolish are the practices of the *hakims*. Charms, incantations, doses of putrid Ganges water, the fumes of charcoal fires, are the least of the many evils they practise.

But the women—oh, the women, their woes are unutterable! Women of the East, "unwelcome at birth, untaught in childhood, uncherished in widowhood, unprotected in old age, unlamented when dead," what have been the tortures you have undergone? Surely the Inquisition at its worst has caused no greater. A paper, an appeal for English redress from physicians in India, was shown me a year ago, revealing such depths of women's woes and sufferings, utterly unspeakable, that even yet the bare recollection makes me shudder. And such sufferings are daily, hourly, each moment going on, not only in India, but in all those lands where Christ is yet unknown. The knowledge of the Great Physician shows the "healing in His wings."

Afghanistan and Beluchistan for their 3,500,000 have two hospitals, a dispensary, and itinerating medical work—Church Missionary Society. During the Afghan war "the only one who could remain among the wild and fierce Wuziris without losing his life was Rev. John Williams," a physician of this society, whom they had learned to regard as their friend because of his medical work among them.

Mongolia, Eastern Turkestan, Thibet, 15,000,000 have no records of hospitals. You travel 3000 miles from Teheran, Persia, till you reach in China the first mission station, Bathay. Russia in Asia has 16,000,000 with but a debased priesthood, and where are the records of any hospitals?

Imagine yourself a missionary at one of our many mission stations without a physician. A mother, a missionary at one such place in Western Asia, found her two little children ill. One died. She then took the living child and journeyed six days to the nearest doctor. "Too late," he said. She turned and journeyed back. The second day that child also died, and the rest of her way she traveled with her dead child in her arms.

"My brethren, these things ought not so to be."

In Persia, an area equal to France, Austria, Spain, and Italy, there are three societies at work, the American Presbyterian, the English Church Missionary Society, and the Archbishop's Mission. The first has medical missions, three hospitals, a small room so used, and ten dispensaries, all doing such a noble work it is marvelous there are but these. After you leave the Teheran hospital you travel in Persia fifty-seven days, and not a missionary of any kind can you find. Mrs. L. S. Bainbridge says that

here "Sickness is generally considered the punishment of God for sins ; so all who are diseased or are suffering from infirmities are esteemed as criminals, and are to a large extent so treated. The people are very superstitious, and are much given to the wearing of amulets."

Native physicians are numerous and inefficient, knowing nothing of anatomy, physiology, pathology, and chemistry. They believe all foods to be heating or cooling ; thus the meat of a hen is heating and injurious in fevers ; a rooster is cooling, and soup therefrom good for febrile disorders. Sheep is heating, goat cooling. "The water of watermelons is constantly given in large quantities in all inflammatory disorders."

Dr. Asahel Grant, writing of his work in Persia, says : "As I have witnessed the relief of hitherto hopeless sufferers, and seen their grateful attempts to kiss my feet, and my very shoes at the door, both of which they would literally bathe with tears, especially as I have seen the haughty Moolah stoop to kiss the border of the despised Christian's garment, thanking God that I would not refuse medicine to a Moslem, and others saying that in every prayer they thank God for my coming, I have felt that even before I could teach our religion I was doing something to recommend it and break down prejudices, and wished that more of my professional brethren might share in the luxury of doing such work for Christ."

The Church of Christ is surely asleep. In America we spend for our 68,000,000 people \$80,000,000 a year, and for all the rest of the needy, sin-sick, suffering world, all our denominations are giving but \$5,500,000. No wonder we have so few dispensaries and hospitals and medical missionaries, YET AS MUCH MONEY IS SPENT HERE IN TWENTY-SEVEN DAYS FOR LIQUOR, OR PUFFED AWAY IN TOBACCO SMOKE IN FIFTY-FOUR DAYS, "AS HAS BEEN SPENT IN EIGHTY YEARS TO REDEEM SOULS DYING IN HEATHENISM AT THE RATE OF A SOUL A SECOND." It would take four years to raise as much money for missions as is spent here yearly on chewing-gum.

Syria is better supplied with medical helps than any other of our foreign fields, yet nowhere is the need greater, because it is the only form of work that can break down the Mohammedan fortifications of superstition and prejudice. Thirteen hospitals and several dispensaries are under the Free Church of Scotland, English Medical Mission to the Jews, the Church Missionary Society, London Society for Propagation of Christianity among the Jews, Canadian Presbyterian Mission to the Jews, Moravians, Jaffa English Mission, Prussian Sisters, American Presbyterians, and Friends Medical Mission to the Armenians, while the Mildmay Mission, Edinburgh Medical Mission Society, American Friends Mission, make up a total of thirteen societies working for the medical aid of Syria, and in Turkey at Constantinople and a few other places a few hospitals and dispensaries are giving forth "light and life."

At Beirut trained native physicians are going forth from all Mohammedan regions to all such places from the medical department of the Presbyterian college. The annual report with its list of undergraduates and alumni is most impressive and hopeful.

Moslem lands indeed need medical aid and common sanitary knowledge. The whole world is yearly menaced by the yearly pilgrimage to Mecca, which the 160,000,000 Mohammedans regard as offering absolute immunity from all ills, absolute salvation. Study up the accounts of the pilgrims from India, Persia, Syria, Turkey, Arabia, all North Africa—every Moslem land, in fact—and see how the fearful cholera germs are spread wherever they go, and know that each cholera visitation *in any land* has its source at Mecca, where every condition fosters the most perfect development of the germs (from the germfull well Zemzem to every other detail of place and people), with most perfect facilities for spreading the contagion at every stage of their return.

Yet despite such awful facts nothing is done there of any kind medically, and Arabia, with its 8,000,000 people, has but six mission stations, with a hospital at Aden under the Keith Falconer Mission of the Presbyterian Free Church of Scotland, and one physician for the American Dutch Reformed Mission.

When Dr. Moffat laid the corner-stone of the Livingstone Memorial Medical Mission Training Institute at Edinburgh in 1877, he said (and who had better opportunity for judging from his own experience and that of his distinguished son-in-law ?) : “ A missionary was a good thing, and any one who knew the work they did must say so ; but a medical missionary was a missionary and a half, or rather, he should say, a double missionary ! It was impossible to estimate the value of a missionary going out with a thorough knowledge of medicine and surgery.”

There are some medical missionaries in Africa (47 in 1892) for her 200,000,000 people, some hospitals, some dispensaries, but the supply is so small, so inadequate. Here indeed a medical missionary has 1,500,000 more patients than the general average allots elsewhere. Africa—do you know the thousands and thousands of miles there utterly destitute of all Christian and medical aid ?

“ O Chally, Chally,” said a dying African woman to Du Chaillu, the great traveler, as he ministered to her, “ won’t you tell them to send us the Gospel *just a little faster?*” And through medical missionaries, we add.

Morocco has at Fez, Tangier, and Rabat-Saleh medical work, and one hospital for all.* At Cairo the Church Missionary Society has a hospital, dispensary, and a *dahabeyah* for tours on the Nile. The United Presbyterians have work in Cairo also. The Church Missionary Society has also a hospital at Zanzibar, a native gift. The Livingstone Mission has on

* The German Kaiserwerth Sisters have a hospital at Alexandria. They have one at Capstad, one at Ecta in West Africa, and one in East Africa, at Dar es Salaam.

Lake Nyassa at Bandowe a hospital, and at three other stations there one doctor at each. At Urambo, Central Africa, the king built a house and hospital for Dr. Southon (Church Missionary Society), in gratitude for relief from a painful tumor. In fact, he sent for the doctor when he heard he was to pass through his country, and a most hopeful mission is established, "where the seed of the truth has been sown broadcast"—the growth of a tumor it might be called.

The American Board has a hospital and dispensary for the Zulus, also medical work in its East and West Central Africa missions; the American Baptists in their Congo Mission have six stations with medical work, at one of which, Leopoldville, is a hospital. The English United Presbyterians have a doctor at Old Calabar; for Matabeleland the Dutch Reformed Church has a doctor. There was a temporary hospital at Bishop Taylor's Mission at Melange, where, as reward for the services of Dr. W. R. Summers, pioneer missionary, during a cholera epidemic, the natives gave him gifts in fish, biscuit, a riding bull, and money to the value of \$1117, and the Portuguese governor also offered him \$2000 a year to remain as his private physician. In the Livlezi Valley there are three doctors. In the American Presbyterian Mission at Gaboon the natives recently built a small hospital at Batanga, and presented it to the mission. There is a dispensary also. At this mission Dr. Nassau has spent over thirty years in medical mission work.

Take a large map of Africa and locate these few isolated places, and you will find "there remaineth yet very much land to be possessed." "Many suffering ones have to be sent away with these words, 'We can do nothing for you.'"

Madagascar in proportion is far better attended to. At Isoavinandriana, a hospital and a medical academy with fifty students and twenty graduates; Analakely, one dispensary, also one at Ilazaina; on Lake Aloatra a hospital; a small one at Fianarantson, and six or seven other medical missions worked by native graduate physicians, also at Vonizongo two former students carry on a medical mission; these are all under the London Missionary Society. At Antsirabe a hospital is under the Norwegian Missionary Society. At Analakely the Friends Missionary Society carry on a hospital and medical mission work in connection with the London Missionary Society.

South America is almost untouched by medical missions. Three doctors are reported in 1892. Of course the large cities have their own medical work, but it is not at all of a missionary character in "the Neglected Continent."

Mexico and Central America are destitute of such aid. In Mexico, where excellent doctors are found in the cities only, the contrast in the country is pitiable. We hear of a missionary longing to be able to say: "Jesus Christ hath healed thee; take up thy bed and walk." The needs in these papal lands appeal and appeal.

In British Columbia the Toronto Conference have one hospital and one doctor. In Greenland the Moravians have one hospital and medical work in the southern part. In Alaska are a few medical missionaries.

The Gospel means "glad tidings." What tidings so calculated to win hearts as those coming with news of One "who healeth all thy diseases, who forgiveth all thine iniquities?"

The only tree in the last book of the Bible is described in the last chapter, "And the leaves of the tree were for the healing of the nations."

"Dr. Grant," wrote his colleague, "had twenty times more intercourse with the Mohammedans than the missionary who was sent expressly to labor among them. His skilful practice as a physician soon won the respect and confidence of all classes, and contributed very materially to our security and to the permanent success of our mission, more doubtless than any other earthly means."

Can we say with Dr. Grant (when tempted to leave his work): "I have solemnly vowed in the presence of men and angels that I will consecrate myself and all I have to the Lord; and I dare not go from that altar, to stand impeached before an assembled world of having been an unfaithful steward, of having loved the world more than God, more than the souls of my dying fellowmen?"

"Who follows in his train?" With the best medical knowledge, surgical skill, consecrated to go forth like the Son of Man "not to be ministered unto, but to minister;" "and into whatsoever city ye enter, . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."

Are you helping in this work?

"This I saw, that when a soul loves God with a supreme love, God's interests and his are become one. . . . It is no matter when nor where nor how Christ should send me, nor what trials He should exercise me with, if I may be prepared for His work and will." (*David Brainerd.*)

REV. WILLIAM JOHN MCKENZIE, OF KOREA.*

BY REV. MCLEOD HARVEY.

William John McKenzie was born of hardy Highland stock in Eastern Nova Scotia. He was educated at Dalhousie College and at the Presbyterian College, Halifax. During his theological course the student's missionary association of the college took up missionary work on the coast of

* In the November number of the *MISSIONARY REVIEW*, and in the article on "The work of the Spirit in North Korea," an extensive reference was made to the successful labors of the Rev. W. J. McKenzie in that land. When that article was written Mr. McKenzie was actively engaged in Korea. Now only his memory works there, while he is engaged in the higher service of the upper sanctuary. I am sure that the readers of the *REVIEW* will be interested in a sketch of his short but inspiring labors.

Labrador, and looking for the most suitable agent to represent them amid the hardships of that isolated and dreary region, Mr. McKenzie was found to be the man. Strong of physique, courage, and faith, and willing to endure as a good soldier, he there wrought amid much privation for a year and a half, and a flourishing mission at present on a part of the coast owes its existence largely to his energetic and inspiring efforts.

While in Labrador he read an article on the needs of Korea, and in an hour of personal danger, while buffeted by Atlantic waves in an open boat, he dedicated his life to work in that land.

In recalling his life as a fellow-student, we think at once of his love for the Word of God, of his humility, always wishing to hide himself behind the cross of Christ, of his intolerance of sham, his abiding sense of God's presence, and a continual looking forward to the great day of account.

After finishing his theological studies the way did not seem open for him to take up the work nearest to his heart, so for two years he engaged in home work, when he was greatly blessed in his labors. He looked forward to going to Korea under the board of foreign missions of his own church, the Presbyterian Church of Canada, but at that time the board could not see its way to engage in work in a new field. Mr. McKenzie believed, however, that he was called by God to work in Korea, and he believed also that there were Bible promises guaranteeing his support. He resigned his pastoral charge, devoted a few months to special medical preparation, and with the financial assistance rendered by a few friends who became interested in his effort he started off as an independent missionary to Korea in October, 1893.

A few days after reaching Seoul he started for the interior of the country, believing that there, away from foreigners, he would have a better opportunity of learning the Korean language and studying the customs of the people. As a result he was able in less than a year to converse freely with the natives in their own tongue. The place he chose was Sorrai, 200 miles from Seoul, and he at once bent all his great energy to putting God's thoughts into a form that might be grasped by a Korean's mind. Let me quote from one of his letters :

"Sometimes when reading letters from friends far away tears find their way down my cheeks. Do not imagine that I am sorry I came to Korea. I never spent happier months than these ten I have spent here. So far as I know, there is no foreigner nearer than 120 miles. Not an English word do I hear. When I left Seoul I was told I would be lonesome. That is a word not in my vocabulary.

"I'll describe my surroundings. The roof of my hut is straw. The walls are mud and straw, with wooden posts here and there for support. The floor is mud covered with paper and then straw mats. The doors are a framework of wood with paper spread on it. There is not a chair or bedstead in my room. A cotton padded quilt helps to lay my bones

easier on the hard floor. Here I sit on the floor, day after day, trying to absorb Korean, and now that I can do a little preaching and reading of tracts, I seize every opportunity. Several are getting to know the doctrine. The idea of a resurrection is new. Heaven and hell are things they never heard of. At first when the torments of hell as related by Christ are told them, they laugh. But a Korean may laugh at what he himself considers most serious. Telling of his father's death he may laugh. As Jesus told us of the tortures of the wicked I believe we should relate them to others. We have no right to paint them worse or better than they are.

"So far I have made only friends. My little medical work brings callers, to whom I can speak the words of life. An old man who had run away from a northern city on account of the war was here last night and read a book, 'Guide to Heaven,' till his eyes were so tired he could read no longer. How glad he was when I told him he might have the book! Shall we meet him in glory?

"Oh, the sorrow and woe in this land, much more than in ours! Hearts are just as tender, but there is not a ray of hope beyond an unsympathizing world; no burden-bearer for the weary."

Like other parts of Korea, Sorrai and Mr. McKenzie's work there were seriously troubled by the Tong Hak rebellion. He describes the Tong Haks as follows:

"They belong to the anarcho-communistic tribe. Just what they teach is difficult to learn, but it seems to be a mixture of Buddhism, Confucianism, Catholicism, and Christianity. There are twenty-one mysterious letters which the candidate for initiation learns, and then he repeats them again and again as fast as he can until he begins to shake and twist about. A paper with certain hieroglyphics on it is swung about and then eaten. At once all fear is removed. Anxiety of all kinds is gone. No sickness enters the home. The shots from the enemy are powerless. Real good students of the cult are able to leap frog fashion several rods or even miles. There seems to be a community of property among them, which is always, like that of their kin in America, small. The property of the rich is plundered and their houses burnt. Their object, they say, is to reform the laws of the land, and if possible to have a new king. They threaten the lives of all foreigners. The oppression of government officials year after year has become unbearable, and the poor are driven in despair to make common cause against their oppressors. There is no doubt but that this is the beginning of a change that must come. During the last few weeks scores from this neighborhood have joined their ranks. Some who attended Divine service in the morning were in the evening on the war-path. They at once seemed to shun me and the other Christians. A Jesuit priest was killed and my life threatened. They, however, came one evening to warn us of the approach of a lawless band from another district, who were coming with the sole object of showing their hate of

the Christians. To hide was impossible, as the Tong Haks were everywhere. The boats had all been seized. To escape by land to Seoul, 200 miles away, was impossible, as night and day rebels were on the road. I packed up my few valuables and sent them off by night to a friendly native's house, as they might be of use to some one else who might come here. Several came to visit me in the night, and I was able to witness the power of Jesus to lighten up the darkest hour. One of our Christians started out in the night to see a friend who had become a leader among the rebels. Great was his surprise to find a New Testament in his possession. The rebel began quoting some of the words of Jesus. Saw, the Christian, began explaining the deeper, spiritual meaning of the words. Away on till morning they conversed, when the rebel leader thanked him for his instruction and promised us his protection. Seven Japanese and three interpreters were captured near by and shot, but we were not molested. In the morning, when Saw returned, we met to praise God, and songs of praise went up from grateful hearts. Since then the tables are being turned, for reports come of the arrival of Japanese troops. From far and near the people come to me for advice as to how to conciliate the Japs. Christian books that twenty days ago were shunned are now eagerly bought, and we have the unspeakable joy of seeing many groping after the light of God."

Mr. McKenzie rejoiced in the hope that the war would put an end to China's oppressive rule in Korea. In May last he wrote :

"A year ago stupid conceit, the worship of rank and wealth, was a great barrier to our work. Now it is seen that neither rank nor wealth can help in real trouble, but rather become a misfortune. Devil worship was virtually done away with by the teaching of the Tong Haks. In fact, the bottom has dropped out of every old Korean custom and conceit, and they are willing now to listen to the message of God. Last spring I came here to live in this village and learn the language in a Christian home. There were then two baptized adults and one child here. Then we were shunned, but now and for the last four months from 70 to 100 meet twice on Sunday, and nearly as many at the Wednesday prayer-meeting. So eager are they to have part in the worship of God, that when the room is overcrowded they will sit outside through the whole service, even in the bitter cold and while the snow is falling. Women also holding their children will stand throughout the service when there is no room to sit down. As a result the people of their own accord have decided to build a church. When they began to subscribe a straw roof was their intention, but so willingly have they contributed, that now it must be a tile roof, making almost double cost. I told them I would not contribute to the building, but would give a stove and pipe. They have also refused foreign aid from Seoul. It is to be built on a beautiful spot, where devils for centuries received homage, and will seat over 250. There is no expense for seating here, as all sit cross-legged on straw mats. Real widows' mites were among the offerings, and little boys gave their few cash.

"The Lord most wonderfully converted one whom we have secured as teacher of the children. We were convinced of his sincerity before making the appointment. Anything but a decided Christian would be worse than useless. His wages for one year are \$17 gold. I pay him this year's wages, as the people are building the church.

"About twenty families now observe the Lord's day, most of whom have family prayers, and all ask a blessing at meals. Over twenty take

part in prayer already. Several men and, strange to say, women, in spite of custom, visit the neighboring villages during leisure to make known the Gospel. Nor do they always come home encouraged. The men and women and boys meet of their own accord separately for singing, prayer, and exhortation. What a joy there is in seeing the hot tears of repentance flowing freely from the dark, hardened faces!

"Probably at the dedication of the new church several will be baptized. In this matter I do not wish to be overhasty. 'Christ sent me not to baptize, but to preach the Gospel.' Another missionary will examine them, as I have had so little experience.

"So many have been the tokens of the Lord's favor that we are assured He is with us. No Christian or friendly person has suffered from the war, while seventeen Japanese merchants and three Buddhist priests were murdered near by.

"I am now going on the eighth month since seeing a white face or speaking a word of English. I have not been a day sick. I find the native dress the best by far and cheapest, tho I am the only missionary who wears it.

"The country is all open and ready to listen to anything false or true. The Jesuits are busy, and the Japanese are pouring in Buddhist priests. And yet God's people are so slow. I have one province of nearly two millions to myself. 'The harvest is great, the laborers few, *pray ye* therefore.' Over this troubled people Immanuel must reign."

In the midst of such zeal and success Mr. McKenzie was suddenly cut down. He had always realized that his greatest danger was not from Tong Hak nor lack of financial support. When the consul at Seoul refused him a passport on account of the disturbed state of the country, he started off without one. For financial support he looked to God, and more money flowed in than he needed; but he realized that there was danger menacing him in fever and small-pox. In June the fever seized him, and in a few days "he was not." The last entry in his journal was, "I hope this is not death, for the sake of Korea and the many who will say it was my manner of living like the Koreans. It was imprudence on the part of myself traveling under the hot sun and sitting out at night till cold." At his own request he was buried in a lot back of the new church.

Dr. Underwood, of Seoul, on hearing of his death went immediately to Sorrai. He found the community stricken with its great loss, fully realizing the sacrifice of the man who, like Christ, had died for them. Dr. Underwood dedicated the church, and baptized ten women and nine men who had been converted under Mr. McKenzie's teaching, and of whose intelligence and sincerity he had no doubt. Others applied for baptism, but were asked to wait a while longer. Dr. Underwood wrote, "The Christian community at Sorrai is a bright spot in this dark land. It is like letters of gold in a frame of lead."

Thus a life of large promise was cut off just when, to human appearance, his greatest usefulness had only begun. The prayers of his friends for him seem to have miscarried; but faith assures us that all is well. Let us learn the lessons that come to us from his noble life, fill up the gaps that God is pleased to make in the ranks, and thrust forth more laborers into the white harvest fields. It is the hope and prayer of the late brother's friends in Nova Scotia that a worthy successor may be found to carry forward the work so well begun.

II.—INTERNATIONAL DEPARTMENT.

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

Miss Clara Barton on Relief in Armenia.

[Miss Clara Barton accompanies a personal note to us with the following report of progress to the headquarters of the Red Cross, Geneva, kindly translated for us by herself. Extracts from this personal note containing additional information will be found under the caption "Our Mail Bag."—J. T. G.]

CONSTANTINOPLE, 5 RUE MEZARLIK,
June 20, 1896.

Monsieur Gœ. Moynier, President comité de secours aux militaires blessés, Geneva.

MONSIEUR: Remembering our delightful reception at Geneva on our way to this field of relief, then so strange and unknown to us, it occurs to me that in these later and more familiar days a word of our progress may not be without interest to you. I am far from being able to give you anything like a report, for we are only in the midst of our labors; indeed, by what is needed to be done only along the lines of saving life in the present, and arresting starvation in the near future, we are only on the threshold of required relief. It is not within the range of our most sanguine hopes that we shall be able to accomplish a moiety even of what common humanity would demand; but such as we are able to do is always a comfort, and in the face of the whole world we work patiently on in the thought that altho thousands perish, still a morsel is a morsel, and a life is a life. You will understand, monsieur, that we have never made any allusion to the Red Cross in this country, not a signature, insignia, nor envelope has ever been used by us; we have acted in the simple capacity of individuals, as we were admitted by this government. With the exception of two gentlemen whom we called later, the little party—less one, which you

welcomed to your hospitable salon—are all there are, or have been of us in these immense fields of destruction, destitution, and desolation. Altho fully one half of all the funds we have received has inevitably gone for general relief in the ordinary channels of food and raiment, we have, nevertheless, aimed to make ours a *special* relief; taking up the two branches that no one else was so familiar with, or so well adapted to taking in charge as ourselves—viz., the medical and the agricultural departments of relief. Few as our numbers were, we had still with us our chosen leaders in scientific farming, in medical skill, and in finances. Dr. Hubbell and Mr. Pullman are hosts in themselves. Each assistant has taken his department, forming four distinct expeditions in the field; taking at first caravans of supplies over the mountains of snow to the cities where the destruction has been greatest, and through hundreds of villages where no human visitor had reached since the fire and sword passed over them months before.

They now no longer need caravans nor supplies, as their method is to set the people to work fabricating for themselves what they need, making spinning-wheels, looms, providing cotton, the spinning of yarn for weaving, the weaving of cloth for garments, the cutting and making of the garments, each person paid for his or her work, and when done the garments given to the destitute who cannot work and are not paid; the manufacture of farming tools by the blacksmith for the cultivation of the land, as every implement had been taken away or destroyed in the terrible ravages; the iron is bought in the towns, and tools also, so far as they exist; the blacksmith is paid for his work, and the implements distributed in thousands among the farmers in the villages.

As no cattle were left we are able to

supply some thousands of oxen, purchasing them back from the marauding tribes that drove them off, and will not return them without pay.

Our expeditions are nearly through with Harpoot Province proper, comprising some three towns and villages, and will take new fields in all haste to help the farmers to get the ground ready for the sowing of seed for the autumn's harvest. Unless this is done there can be only famine in store for them. Without some provision for this as many will inevitably perish from hunger in the winter and spring of 1896 and 1897 as fell by the sword in 1895 and 1896. Thus it will be seen that our agricultural relief is only in the middle of its progress; the lack of funds will end it long before human sympathy or good judgment would say enough.

A few words of our medical relief may interest you, as it has seemed an anomaly even to us, who went through with the every-day drudgery and perplexities of obtaining physicians, providing medicines, nourishments, funds, all accomplished by Turkish telegrams and post a thousand miles away. You will recall that Zeitoun resisted, and became a battle-field and camp. This generated disease, and in December and January epidemics made their appearance. On February 22d we were informed of the terrible state of things that existed there, and as the thousands of fleeing refugees had overcrowded the town, they had been ordered to Marash, carrying with them the pestilence that reeked at Zeitoun, until in these two cities there were estimated to be from 8000 to 10,000 persons ill of typhoid, typhus, small-pox, and dysentery. Of the few native doctors, every one was down with fever: thus, the number of wretched starving people lay in the throes of agony and death, from the clutches of these four terrible enemies.

A few resident missionaries had stood at their posts like martyrs, feeding the hungry so far as they could, but this contagion was beyond their power to

grapple with. In this condition we were prayed by them and the British ambassador, Sir Philip Currie, as well, to go to the relief of these stricken cities. By telegram and post we secured a corps of physicians from Beyrout, who, after much delay and trouble, succeeded in reaching Marash under military escort, ordered by the Porte, and on April 19th, after a journey by sea and land of fourteen days, weary and worn, their brave surgeon in charge, Dr. Ira Harris, of Tripoli, himself in an attack of malarial fever, took up the work of these fearful fields of fourfold contagion. Dr. Hubbell with his caravan of supplies had reached there before them. A hundred a day was the average mortality. Temporary hospitals were made, and so near famine were they that food had to be given before medicines could be retained on the stomach. But kindness, care, food, beds, and cleanliness brought rest and hope. Against these and the treatment of skilled physicians even the deadly fevers were no match and fled. For once evil was vanquished by good.

On May 24th Dr. Harris reported the contagion overcome, and took his leave with his band of physicians of the cities that owed so much to them. The few local doctors who had survived were able to assume the charge of the convalescents, while it is our pleasure to provide the suitable nutrition.

I consider the work of those physicians and the success of that field as little less than marvelous. Ten thousand people ill of contagious epidemics, with a hundred deaths per day, to be in less than two months brought on to their feet and counted again in health, is something I have not known in the contagion-smitten cities of civilization. Without this check one sees nothing but the direct interposition of Providence to have prevented this scourge from running riot through the entire interior of Asia Minor.

The seed was well sown for a harvest of death.

CLARA BARTON.

How Best to Inculcate the Spirit of Missions in our Theological Seminaries.

BY REV. ADAM McCLELLAND, D.D.,
DUBUQUE, IOWA.

This problem now presented for discussion is no less important, practical, and opportune than is its solution attended with many difficulties.

At no time since the opening centuries of our era has the subject of missions so earnestly and generally engaged the attention of the Church as now. The missionary zeal, activity, and triumphs of our century must ever have a conspicuous place in history. On the day of her birth the Christian Church heard, in the sound of a rushing, mighty wind, a power which would sweep away all opposition to the Lord and His anointed, and she saw in those tongues of fire what would warm cold, melt hard, and purify defiled hearts; and so in the name of the trine God she went forth, conquering and to conquer. The like is repeated in our day. At Pentecost, the little stone which Daniel saw cut without hands began to move, and ever since has continued to move, till in our age it has attained a momentum which is irresistible in the overthrow of superstition, infidelity, tyranny, and what else withstands the reign of truth and righteousness. The decree of high heaven has gone forth, "Overturn, overturn, till He come whose right it is to reign." The gift of Pentecost in large measure is now upon the Church, as seen in her earnest efforts everywhere put forth for the winning of men to the Christ, and the providence of God ever and everywhere beckons her on to fresh victories.

At such a time as this, when King Jesus, by His spirit and the loud and frequent calls of His providence, speaks to His Church that she go forward, indifference to missions is something altogether intolerable, not to say criminal, and apathy to His cause and command is downright disloyalty. In view of

such considerations, I read with amazement the following in THE MISSIONARY REVIEW OF THE WORLD for the month of April, 1895: "Of the fifty-one seminaries none had an individual chair on missions. The actual status of comprehensive scientific discipline on the subject of missions is well illustrated by the following case: One of the large seminaries of the country is recognized as a strong missionary seminary in its church. The church is one which prides itself on the thorough training of its ministry. Scarcely any place could be found more suited to a favorable test. In this seminary 48 of the senior class were canvassed upon the following questions: In what foreign fields is our church at work? Where did Robert Morrison work, and what was the character of his work on the field? Where did Alexander Duff work, and what was the character of his great work on the field? Where did William Carey work, and what was his great work on the field? Of the 48, 28 failed on all the four questions, 34 failed on the fields of the church, 45 failed on Morrison, 46 failed on Duff, and 38 failed on Carey. One man who canvassed 23 of his classmates kept an account of separate parts of the same question. Of those 23, 20 could not tell where Morrison labored, 19 could not tell where Duff labored, and 10 were unable to tell in what country Carey worked. No comment is necessary concerning the need of missionary instruction."

One might well pronounce the above statement incredible, were it not so well supported in the definite and authoritative report just quoted. Such statement gives emphasis to the practical importance of the problem now under consideration. In the prescribed limits of this paper we can only outline some of the more obvious ways whereby the spirit of missions can be best inculcated in our theological seminaries. We shall, therefore, content ourselves with a few suggestions, in the hope that others may elaborate and supplement

them, and, above all, that our seminaries may reduce our words to deeds and embody our principles in practice.

First, the solution of the problem must begin with the several faculties of our seminaries—*i. e.*, if we would best inculcate the spirit of missions in our seminaries, all our professors must possess and exhibit an earnest, intelligent, and whole-hearted interest in Christian missions.

We cannot expect the stream to rise higher than its source. The proverb, "Like priest, like people," may without any loss of truth assume another form, like professor, like pupil. One professor in the faculty who is known to be half-hearted and indifferent concerning the subject of missions cannot fail to have a most deleterious effect on the students. The greater his genius, the broader his learning, and the more pronounced his personality, the more injurious will be his influence in this department of Christian work. Such a man is like the majestic iceberg, whose presence chills all within its range even while they are delighted and astonished by its greatness. The missionary spirit is an essential qualification for a good minister of Jesus Christ, and much more in him whose special work is the training of young men for that holy calling. I do not hesitate to affirm that however great and numerous may be the qualifications of a professor, if he is lacking in the spirit of missions, this single defect renders him unfit for the professorial chair in any of our seminaries. Let every faculty be composed of men whose hearts are aglow with the spirit of missions, and we shall soon find all our seminaries on fire with missionary fervor.

Again, if we would best inculcate the spirit of missions in our seminaries, we must convince our students of the great utility of missions. We live in a utilitarian age—an age when principles and methods are tested by results. This is well; we would not have it otherwise. "By their fruits shall ye know them," is the Master's rule, and we may be

sure it is a correct one. No pains should be spared to profoundly convince our young men that missions pay, that labor here brings its rich reward, whether at home or abroad.

They should have indelibly impressed on their minds such considerations as the following :

Missions have ever been the great means for the extension of Christianity, with all its civilizing accompaniments and consequences.

They have been leaders in the work of geographical discovery and of commercial enterprise, and this never more conspicuous than at present.

They have elevated and united mankind by their doctrines of the fatherhood of God, the common origin, ruin, redemption, responsibility, and inborn rights of man.

They have greatly enlarged the sphere of human sympathy and development.

They have diminished human misery by the blessings they impart, and by removing or abating many causes of individual and social evil. And this Christian missions effect not only directly upon the communities immediately under the benign influence of missionary labors, but also indirectly by warning off such ills from Christian lands whither, but for Christian civilization, they should have gone.

Not till the whole world shall have learned to practise the lessons of Christian science will Christian lands be freed from such calamities as the black death, cholera, and like destructive visitors, whose birthplace is the unchristianized regions of our world. So long as a single tribe remains without the Gospel, there will be a plague spot, which in some way will prove a menace to the rest of mankind. Little did ancient Christendom think that in neglecting to evangelize barren, despised Arabia, she was preparing for herself the most terrible and destructive enemy she has ever known. Christian Syria and Egypt forgot to labor for the salvation of their neighboring pagans, and

they paid sore for their terrible sin of omission. Here, as in so many other things, history may be expected to repeat itself.

Our students for the ministry should be deeply impressed with this solemn thought, that to neglect missions is to disregard the last command of our ascending Lord, and to part company with the goodly fellowship of the apostles and other holy workers, who thought not their lives dear to them that they might win men to Christ. Without the missionary spirit they will be out of touch with the heart of the Master, who was the greatest of all foreign, as He was the most indefatigable of home missionaries. With good reason therefore He is called "the apostle of our profession" (Heb. 3:1)—*i. e.*, the missionary of Christianity, by way of eminence. Our students for the ministry must lay to heart such considerations as the above. The special calls of Providence, the voice of the Spirit as heard throughout the entire Church, and their own personal preparation for the pastoral office in pulpit and parish should impress upon them the necessity of a large measure of the missionary spirit, which more than any other one thing is the characteristic and glory of the Church of our age.

Third. I would suggest as the third means for the inculcation of the missionary spirit in our seminaries the establishment and maintenance in each of a missionary museum. Such museum should be selected with great care, and its creators should consider quality rather than quantity in their collection of objects of interest.

Bible and experience alike prove that the concrete has many advantages over the merely abstract in informing the mind and impressing the heart. None of us abandoned the underlying principle of kindergarten when we entered on our manhood. The eye affects the heart, and often a single touch or view may, like Moses' rod, evoke streams of refreshing thought that shall follow us to the very Jordan itself. It is not

without good reason that almost every science and educational institution provide themselves with museums for the illustration and inculcation of their principles. No field is more inviting and none richer in materials for such museums than our Christian missions.

My fourth reply to the question now under consideration is one to which I invite the calm, earnest, and favorable consideration of all the faculties of our seminaries. I am convinced that a due and unprejudiced examination of the interests involved will lead to its acceptance with possible modifications. That concerted action of some sort in a matter of such grave importance to our rising ministry, to our Church, and especially to the cause of missions is every way desirable goes without saying on the general principle that union is power, and from further consideration that such plan, being the result of combined experience and reflection, would be more likely to present greater variety and completeness and to secure more general approval than if left to the independent arrangement of each seminary.

Whether there should be formed a missionary union of all our seminaries, with its constitution, time, and place of meeting, I will leave to others to determine. Aside from this, we suggest the following as most likely to promote the spirit of missions in all our seminaries.

Our suggestion in brief is this: Let one day of each month in our seminary year be set apart by all our seminaries and wholly devoted to missions. Let each chair so arrange its lecture on that day as to have for its theme some topic properly pertaining to the chair which shall have special bearing on missions—*e. g.*, the chair of systematic theology might lecture on the incarnation as related to missions, or each of the mediatorial offices or the work and promise of the Holy Spirit as so related. In like manner the chair on church polity might find rich and varied subjects for missionary lectures on that

day—*e.g.*, the true ideal of the Christian Church as a divinely appointed missionary organization, the several causes of the Church's failure in her missions arising from false views of her functions, polity, or sacraments, etc. The chair of Hebrew literature and exegesis might well assign for such missionary day the glorious missionary anticipations so numerous in the Psalms, and other prophetic portions of the Hebrew Scriptures. To me no line of Christian apologetics is so attractive, and few more convincing than the grand ideals of our earth and our race, as portrayed in these beautiful and soul-inspiring predictions. I can think of no exercise more profitable or more suitable for missionary day than such study of the ancient seers of Israel. To none of our chairs does the subject of missions appear more closely connected than to the chair of Church history. This chair might well look forward to missionary day as its red-letter day, for of all the delightful resorts to which the teacher of Church history conducts his disciples none are more pleasing than the broad, green, and fruitful fields of missions. All down the centuries, on continents or islands, among polished Greeks or rudest savages, the missionary's pathway ever leads to scenes of surpassing interest.

We offer in support of such plan the following considerations: 1. By this plan, during the usual three years' theological course, each chair would be able to give twenty-four lectures to the all-important subject of missions, and that, too, without loss of time from any of the several departments of instruction. Hereby a very serious difficulty now generally felt would be removed or reduced to a minimum. 2. By this plan the great subject of missions would be presented in an orderly and thorough manner, from almost every point of view, and thus all our students would become conversant with the various aspects of the subject, as seen under different angles of vision, and this without that *ennui* incident to

sameness. 3. Such convergence of different pencils of light in a single focus would be likely to intensify interest by the free exercise of the soul in the concentration of its diverse powers.

The seminary missionary day should close in a grand rally of faculty and students in a missionary concert of prayer, topic to be that laid down for such service by General Assembly. Each seminary should arrange the hour of such monthly concert, so that all such prayer-meetings should be exactly at the same time in all our seminaries, such time not to be that of each particular locality, but all to be so arranged as to be actually simultaneous.

My fifth and last answer in the solution of the problem merits attention, as it presents a stimulus for thought and unity among our students on the subject of missions. It is in brief this: Let a committee arrange with our Church papers to appropriate a given space each month to one of our seminaries in such order as the seminaries shall arrange among themselves. It shall be the duty of each seminary to provide its missionary intelligence or article in accord with the order agreed on among the seminaries and the different Church papers, all or one as shall be determined.

In this way our seminaries would be in touch with the life and thought of our Church, and our students would be trained for their future work as leaders in the cause of missions.

To sum up the above, we have called attention to the importance both to the Church and to our seminaries of the live problem, "How best to inculcate the spirit of missions in our seminaries;" we have suggested five means whereby this problem can be in great measure solved; we have insisted on the thought that the first movement toward the solution must begin with the different professors and faculties; it must next engage the attention of each student. We have suggested the value of a missionary museum as helpful to this solu-

tion ; we have especially advocated one great missionary day in all our seminaries, whereon every chair devote itself, in its own special department, to the great theme of missions, and the seminaries shall close in one hour's concert, to be held at the same exact time, and we have closed with the suggestion that each seminary have its space in its appointed turn in one or more of our Church papers. And all this with the deep conviction that some such plain will best inculcate the spirit of missions in our seminaries.

Japan, its Dangers and its Needs.

BY REV. J. D. DAVIS, D.D., KYOTO.

There are many dangers here in Japan. An overweening confidence in herself as the result of the victories of the recent war ; hostility to foreigners as the result of foreign interference with the results of the war ; expending most of the energy and resources of the empire during the next ten years on armies and armament ; and persisting in a system of education which has no adequate moral basis.

I wish, however, to speak of a danger which hangs over the infant Church of Japan and its needs. The educated mind in Japan is steeped in pantheism or in a worse materialism. There has existed no word in the language for person or personality. It is difficult to get students to grasp clearly the idea of the personality of God or that of their own personality. A man who has been a student of theology for three years and an earnest Christian worker read an essay on sin the other day, in which he argued that there is no soul in man, only a part of God which inhabits the body, and at death returns to and is absorbed in God again, as a drop of water taken from a lake returns to the lake again.

Western rationalism, with all its crudities, has come into a soil here which was fully prepared for it. It has chilled the church and made it unfruitful. In many cases the average attendance at

the preaching services is less than half the membership of the church. A few of the leading pastors have been carried away by these rationalistic theories, and many among the pastors and evangelists are discouraged, and some of them have given up the ministry. Low views of the Bible and Unitarian views of Christ are too common. Then, there is a disposition in some quarters to fellowship everything and everybody which calls itself Christian, even those who doubt the existence of a personal God and the immortality of the soul. "These are simply theological questions and unimportant," they say. The indefinite ideas of love to God and love to man are made the only tests of fellowship.

This condition is by no means universal in reference to all its categories, but it represents the condition of the rationalistic wing of the Church in Japan, and it affects the whole Church, more or less, for when one of the members of the body suffers, all suffer with it.

What, then, is the need ?

1. A spiritual quickening ; a baptism of the Holy Spirit, which shall revive the whole Church, quicken anew all our hearts, and awake as from the dead some who sleep.

2. A conviction of the importance of making belief in a personal God, in immortality, and in a Divine Christ essential to admission to the Church and to fellowship in the Gospel.

3. Such a conviction of the worth of forty millions of unsaved souls, as shall cause all the workers here, Japanese and foreign, to forget their differences, cease the discussion of theories and theologies, and preach and live Christ and Him crucified with such earnestness as shall lead these millions to feel their need, repent of sin, and accept Christ as their Savior.

There are many encouraging signs of such a revival here. There is a general seeking in prayer for such a blessing on the part of the Japanese and foreign workers. The chilling effect of ration-

alistic discussion is realized, and a return to an earnest preaching of the Gospel is generally manifest. Pray for Japan.

Addresses of the Congress on Africa.

This book, rightly entitled "Africa and the American Negro,"* contains fresh and reliable information on the subjects treated. African exploration, native peoples, languages, and religion, and the opportunity, means for the promotion and the progress of civilization and of Christian missions are set forth by some of the best authorities on these topics. The industrial, intellectual, moral, and spiritual progress of the American negroes is a prophecy, both of what they will become and will do for the redemption of their fatherland, and also of what the native African is capable of becoming. These are treated by some of the leaders who have given their life work to the evangelization and Christian education of the American negro.

In many public discussions, both on the platform and in the press, Africa and the negro have been considered solely or mainly by the Anglo-Saxon. The negro has not been heard enough in his own cause and in that of his fatherland. Nearly one half of those giving the addresses at this Congress were representative negroes, including some of the most highly educated and cultured leaders of the race and two native Africans. Their addresses were as able and eloquent as any given.

This Congress on Africa was one of the notable events of recent years. The Atlanta *Constitution* said of it: "Atlanta has had many gatherings during the Exposition, but none will carry with it greater significance and be received with deeper interest."

Men of wide experience, reaching over half a century, in the great moral

and religious movements of this country, said that they never saw a series of meetings with such overflowing houses and greater enthusiasm from the first session to the last. This Congress marked a new era in the history of the American negro, one of deep vital interest in the evangelization of his fatherland. This is the very object for which the Stewart Missionary Foundation, under which the Congress was held, stands. These results were not an accident. They had an adequate cause in the series of remarkably strong addresses by some of the ablest Africanists and most experienced students of the American negro. These addresses are all published except one, and even of this an extensive summary by the author is given. Portions of some of the addresses which were omitted for lack of time in the reading before the Congress are published. Besides a summary of some of the evening lectures and the minutes of the Congress, three important papers which were not read and a list of Bible translations and of missions are included in the book. It is thus a very full record of one of the most notable events of the closing years of this century, and becomes a necessity to every public or private library which is designed to be well furnished on these topics.

Space does not allow us to give even a list of the titles of the addresses. With scarcely an exception each address was excellent for its purpose, and any selection for mention here must be simply representative of the whole twenty-six addresses.

"Some Results of the African Movement," by Mr. L. C. Adams, one of the editors of the New York *Sun*, gives one of the best discussions accessible on the most important results in the civilization of Africa. Mr. Heli Chatelein's "A Bird's-eye View of African Tribes and Languages," and his "African Slavery: its Status, the Anti-slavery Movement in Europe," give the results to date of investigations by one of the highest authorities on these important

* "Africa and the American Negro." Addresses and proceedings of the Congress on Africa. Published by Gammon Theological Seminary, Atlanta, Ga.

topics. Mr. O. Faduma's "Religious Beliefs of the Yoruba People," and his "Success and Drawbacks of Missionary Work in Africa," give the excellent views of one of the most highly educated and broadly cultured natives concerning missionary work. Bishop Hartzell's paper on "The Division of the Dark Continent" is a very full and clear presentation of the political partition of Africa by European nations. Mr. Frederic Perry Noble, Secretary World's Congress on Africa at the Columbian Exposition, has an important summary of "Outlook for African Missions in the Twentieth Century." "Health Conditions and Hygiene in Central Africa," by R. W. Felkin, M.D., F.R.S.E., F.R.G.S., etc., is of the highest authority. The addresses of Dr. A. Crummell and by Dr. J. Tyler give the matured views of missionaries of twenty and forty years', respectively, continuous experience in the work. Bishop Taylor's paper on "Self-Supporting Missions in Africa" is an excellent presentation of his work. "The American Negro in the Twentieth Century" and "The Negro in his Relation to the Church," by Mr. H. K. Carroll, are of unusual authority, as they are by the superintendent of the United States census of churches. The addresses of Dr. J. W. E. Bowen, on "Comparative Status of the Negro at the Close of the War and To-day," and that of Dr. J. W. Hamilton, on "Occult Africa," are two of the strongest in facts and statement, and two of the most eloquent utterances on the environment and achievements of the American negro. One of these is by a negro and one by an Anglo-Saxon. The addresses and papers of Dr. Addison, Dr. J. B. Smyth, Mrs. M. French-Sheldon, Miss Holderness, Miss Bacon, Bishop Turner, Mr. Fortune, Dr. Hammond, Dr. Rust, and Dr. Ray present much valuable material. The lists of Bible translations into the African languages, and that of missions alphabetically arranged are very valuable. The minutes of the daily sessions are given

by Dr. Bowen, the Secretary of the Congress, who has edited the whole volume; and the introduction is by Bishop Joyce, who presided so admirably over many of its sessions.

From Our Mail Bag.

We are constrained to let others share the following extracts from a purely personal letter from our old and dear friend, Miss Clara Barton, tho it was not intended to be given to the public. It was written from Constantinople, June 20th, 1896.—J. T. G.

"It is often in my thoughts and heart's desire to write you and tell you something of the life, work, and progress of this wandering band of pilgrims before it shall have folded its tents and made for the world of civilization. But there is so little time aside from the absolutely occupied moments that I am driven to all kinds of 'shifts' to get my good intentions worked into any kind of realization. Behold! here is one of them.

"I have just run off a kind of midway informal report to M. Moynier, of the International Committee of the Red Cross, thinking he might like some notes, or the entire, for his next quarterly issue. As this would be in French, and circulate only among the foreign societies, not a word of it would ever reach America; and it seemed to me that it contained information that the people—I mean the *reading* and thinking people—might like to have, and I have directed another copy to be made to send to you, thinking you might make a medium for it. You will get from the article all the most reliable information I have to give, or that it is wise or safe for me to give. I will only add that we are well. A dispatch from Dr. Hubbell yesterday, in *Turkish*, of course, was as follows:

"ARABKIR, June 10, 1896.

"BARTON: Mr. Wood has received your telegram. He will go to Drabikar next week. Wistar is in Harpoot. Lemmi is buying cattle in Arabkir. We return to Harpoot in ten days; afterward will go to Malatia. Typhus is diminishing from day to day. We telegraphed you on the 16th and sent a telegram and letter on the 26th. All well."

"I send this to show you how even our most ordinary business has to be carried on.

"I have called my force from the field, to be here as soon as possible; but they are nearly a month away at best, and, as you see, they have in their minds something to do before leaving; but the field has been long and hard, and I feel that I ought to draw them off.

"I feel like sending this Red Cross paper to you because you are in reality Red Cross people, and it seems fitting that you should handle it. And it is eminently fitting that any information that goes out from the land of these Christian missionary martyrs—for such they seem to me in their nobleness and self-sacrifice, their fortitude, patience, and forbearance—should go to you who years ago lived the very lives they are living, and know so well how to appreciate their labors, their trials, and their value. . . .

"CLARA BARTON."

Rev. David S. Spencer, of Nagoya, sends us his brief answers to a series of questions sent to him by friends in America:

1. Have you the "rum fiend" to contend with in your work?

"Yes; and the shipments of rum from Christian lands to this form the worst element in that battle. Native *sake*, a fermented liquor brewed from rice, is intoxicating, but is by no means so violent in its effects as the foreign damnable stuffs brought in by foreign merchants. Rum shops may be found in every city, town, and village, no special license being required for the sale of spirits over that of other goods. Rum does its awful work here as in other lands."

2. Have you a large number of Japanese converts yet?

"About 335 in my district, and about 4100 in our Church in Japan. There are some other Christians in this district besides these connected with our Church, and in all Japan there are some 40,000 Protestant communicants, 23,500 Greek Christians, and the Roman Catholic Church claims 50,000."

3. How many foreigners have you to help you?

"In this district of 3,500,000 people I am the only male representative of our Church. We have two ladies con-

nected with the school, and in supervising the Bible women."

4. Which is the more important, the educational or the evangelistic work?

"Both are 'more important.' You might as well ask which leg is more important, the right or the left. The educational work needs the evangelistic for its support, if real success is to be attained, and the latter cannot live without the former."

5. Which are easier to reach, children or adults?

"The young are naturally far easier to reach than the adults; children are not born heathens—they are made so by education. There is doubtless truth in the idea that religion to some degree becomes sired in the blood of the race; but there would be little difficulty in making Christians of all the children if we could get them into schools and homes under our own control. And the impressions made in youth last. Comparatively few of the adults become Christians. The hope of the Church in heathen lands is with the young. This in no way discounts the power of God."

6. When the heathen are converted, do they stick, or are they apt to lapse into the old faith?

"I believe that, when once converted, their stability will compare favorably with converts in Christian lands. But in non-Christian lands it is impossible that only converted ones should be taken into the Church. Doubtless many are taken into full membership before they are converted. Some have become helpers and preachers before really becoming converted so that they knew it. But they have cut loose from heathenism, have been baptized, and the tie with them is cast. In head and thought they are Christian. They have 'the form thereof,' but have perhaps not yet known 'the power thereof.' Time seems to be with many a necessary element."

A letter from Rev. Dr. McGilvray, "the apostle to the Laos," from Chung-mai, May 8th, says: "Of course we cannot tell what may be in the future; but it is hardly likely that I will visit the United States again. Should I go again, I fear I would hardly be worth sending back, and I wish to go *home* from the Laos land, to which I have given my life, and from among our dear Laos Christians. . . . My last long tour was mainly to select a new station in the north, the second established since our meeting in 1891. So you see we are still expanding, and hope to do so till this whole field shall be occupied and Christianized."

III.—FIELD OF MONTHLY SURVEY.

BY DELAVAN L. PIERSON.

Japan,* Korea,† Medical Missions.‡

PROGRESS IN JAPAN.

It is probable that there has never been a civilized nation more open to the acceptance of anything new than they find to be good than the Japanese. The revision of the treaty with England having recognized them on the footing of a civilized people, one of the causes which has for years operated to the prejudice of Christianity—the feeling that they were looked down upon, and were not trusted by their would-be teachers—has been removed. Their success in war, on account of methods learned from foreigners, is likely to recommend to them whatever else the foreigner may teach.

There are now 365 local Protestant churches in Japan, to 72,039 Buddhist temples, or almost exactly 1 to 200.

| No. OF MISSIONS. | Denomination of Missions. | Foreign Missionaries. | Native Pastors and Evangelists. | Native Membersh ^h . |
|---------------------|------------------------------|--------------------------|---------------------------------------|-----------------------------------|
| 5 | Presbyterian§..... | 138 | 158 | 12,000 |
| 4 | Episcopal..... | 91 | 190 | 6,000 |
| 4 | Methodist..... | 169 | 231 | 7,000 |
| 1 | Baptist..... | 70 | 82 | 2,000 |
| 1 | Congregational..... | 88 | 133 | 11,000 |
| 1 | Various..... | 58 | 86 | 1,000 |
| | Total..... | 1,132 | 812 | 39,000 |

* See also pp. 46, 55 (January), 81 (February), 219 (March), 524, 533 (July), 623 (August), 650, 691 (present issue). *New Books*: "Diary of a Japanese Convert," Krazzo Uckemura; "Kororo—Hints and Echoes of Japanese Inner Life," Lafcadio Hearn. *Recent Articles*: "Japanese Women," *Midland Monthly* (January); "Japanese Folk-Lore," *Lippincott's* (January); "Ethical Life and Conceptions of Japan," *International Journal of Ethics* (February); "The Police of Japan," *Sunday At Home* (March); "Prison Reform in Japan," *Missionary Herald* (July); *Church at Home and Abroad* (September); *Gospel in All Lands* (September).

† See also pp. 63 (January), 416, 400 (June); 631, 660 (present issue). *Recent Articles*: *Korean Episcopate* (Monthly); *Church at Home and Abroad* (August).

‡ See also pp. 39 (January), 657, 664, 670 (present issue). *Recent Articles*: *See Medical Mission Record and Medical Missions at Home and Abroad* (Monthly).

§ These are collectively designated as "The Church of Christ in Japan."

The number of religious or semi-religious organizations, formed under the auspices of various missions as a rule, is extraordinarily great for such a comparatively new field, and the number of Christian publications in Japanese, daily, weekly, monthly, and quarterly, is legion. These number, including a few Roman and Greek Church publications, six weekly, two fortnightly, thirty-five monthly, one bi-monthly, and one quarterly periodicals. There are in addition to a local foreign missionary society, now commencing work in Korea and Formosa, a goodly array of Y. M. C. A.'s Christian Endeavor Societies, a W. C. T. U., and other temperance societies, a flourishing Scripture Reading Union, Police Mission, Postmen's Mission, Prison Mission, Railway Mission, the Salvation Army, and other kindred agencies. But most of these are still in their infancy, and little more than nuclei for further development. Large and well-equipped general and theological schools are attached to nearly all of the missions, and little is lacking in the way of machinery or organization.

Yet with all that has been accomplished, the mass of the people has not yet been touched, and a large majority is still ignorant of the Mission of Jesus Christ. Hitherto one great difficulty has been the restriction of the residences of the missionaries to treaty ports, unless in the employ of natives. In future, however, under the revised treaties, greater facilities will be afforded, which will mean greater responsibilities for work.

At one time there seemed promise that the whole nation would speedily accept the Gospel, and every little indication was exaggerated in expectant minds. Then came the reaction of disappointment, as it was found that tho the Japanese were ready enough to accept the

general outlines of Christian teaching, they could only with the utmost difficulty be imbued with any idea of their sinful state, and that to bring them to understand the need of a second birth was a superhuman task. But the Bibles are spreading steadily far and wide, and there are few towns of any size without their tract depots.

Among the women a great and lasting work has been accomplished; they have the advantage of almost as great liberty as in America and England.

Any attempt to ascertain the cause of the progress of Japan and her superiority over China in the industries of peace and the energies of war must be inadequate that does not take largely into account the influence of Christian missions. Nothing but gross ignorance or invincible bigotry can lead any one to overlook this aspect of the subject. They who do not know what they are talking about still say that missionaries have made no impression in heathendom except upon a relatively small fraction of the lower orders of mankind. They who speak from knowledge say that Christian ideas have already permeated the institutions and populations of Japan to such an extent that, from the Mikado to the humblest laborer at four cents a day, there is no man in the island empire who does not directly or indirectly feel the influence of the religion of Jesus Christ, if not as a spiritual force, at least as a creative energy in politics, industry, and learning. Statistics never can do more than dimly shadow forth the truth of such a matter. Yet statistics prove that already the faith of the missionaries has found multiplied thousands of joyful adherents, that the mission schools are educating tens of thousands of Japanese youth, that missionary literature is scattered broadcast over the fertile field, and that in all the native professions, in the ranks of the wealthy and powerful, and in all departments of the Government, Christianity is deeply entrenched.

After two years' labor among the desperate characters in the prisons of Japan, the following reforms have been effected, through the efforts of native Christians laboring in behalf of the prisoners:

1. *Moral instruction* by a lecture on Sunday to all the prisoners, attendance being compulsory. Distinctively Christian teaching is not brought into this address, as among the prisoners are Buddhists, Shintoists, and Confucianists. Religious freedom is guaranteed to all.

2. *Religious instruction on the Sunday*.—The study of the Bible and explanation of Christian truth for an hour succeeding the moral lecture, attendance upon which is voluntary.

3. *Daily instruction in the Cells*.—This instruction is either moral or religious.

4. *Individual instruction*.—Meeting the men privately for personal advice.

5. *Educational instruction* to those who need it.

As the direct results of the preaching of the Gospel by these two brethren, Mr. Tomeoka and Taneakera Hara, out of 1506 prisoners 510 are studying the Bible in one of the four great prisons in the Hokkaido. Besides this, there is a large band of praying men. The radical change wrought in these Japanese criminals has greatly impressed those who have witnessed it. According to the testimony of their teachers, they are "an example to believers."

The Seven Wonders of Korea.

According to a Chinese authority, Korea, like the world of the ancients, has its "seven wonders." Briefly stated, they are as follows: First, a hot mineral spring near Kin Shanta, the healing properties of which are believed by the people to be miraculous. No matter what disease may afflict the patient, a dip in the water proves efficacious. The second wonder is two springs situated at a considerable dis-

tance from each other, in fact, they have the breadth of the entire peninsula between them. They have two peculiarities—when one is full the other is always empty; and, notwithstanding the fact that they are connected by a subterranean passage, one is bitter and the other pure and sweet. The third wonder is a cold wave cave—a cavern from which a wintry wind perpetually blows. The force of the wind from the cave is such that a strong man cannot stand before it. A forest that cannot be eradicated is the fourth wonder. No matter what injury is done to the roots of the trees, which are large pines, they will sprout up again directly, like the phoenix from her ashes. The fifth is the most wonderful of all. It is the famous “floating stone.” It stands, or seems to stand, in front of the palace erected in its honor. It is an irregular cube of great bulk. It appears to be resting on the ground, free from supports on all sides, but, strange to say, two men at opposite ends of a rope may pass it under the stone without encountering any obstacle whatever. The sixth wonder is the “hot stone,” which, from remote ages, has lain glowing with heat on the top of a high hill. The seventh and last Korean wonder is a drop of the sweat of Buddha. For thirty paces around the temple in which it is enshrined not a blade of grass will grow. There are no trees or flowers inside the sacred square. Even the animals decline to profane a spot so holy.—*New York Christian Advocate.*

Ten Reasons for Medical Missionaries in Foreign Work.

1. The better a missionary is equipped in all departments of work the better his success; hence, knowledge of medicine is a benefit.
2. Medicine has been found to be the best means of breaking through prejudices, plowing down old customs, and opening the doors into the homes of the ignorant classes.
3. It is human nature to put confidence in the physician. The more ignorant the patient the more supernatural do the abilities of the physician seem. Because of the blind reverence of the heathen for the doctor, the medical missionary has a great advantage.
4. Frequently the best time to convert the soul to Christ is in adversity; in sickness, on nearing death. Who can do this work better than a Christian physician in foreign primitive life?
5. The medical missionary, because of his knowledge that disease is the result of sin, and that much of sin is caused by the perversion of laws, can better than any other man convince the heathen of this truth and readily discover the true remedy.
6. The body and soul are intimately associated, one dependent upon another. The medical missionary who considers them so related succeeds better in his work than one who regards the body and soul as distinct one from the other.
7. The missionary, in traveling through filth and among dangerous diseases in foreign lands, needs a knowledge of medicine for self-protection.
8. The medical missionary is often wholly or in part supported by the gifts of grateful patients. This condition of self-support of the missionary is an item of importance in missionary work.
9. While there are many native “so-called doctors” among heathen nations, there is only 1 enlightened physician to every 3,000,000 inhabitants. (In the United States there is 1 physician to every 540 inhabitants.)
10. The sending out of more medical missionaries is worthy of the deepest consideration, because these native doctors, through their ignorance, superstition, and barbarity, practise untold cruelties.

10. We should ever try to follow closely the footsteps of the Savior. He sent out 82 men, and to all of them gave this command: “Heal the sick and say unto them, ‘The kingdom of God is come nigh unto you.’”—*Selected.*

IV.—EDITORIAL DEPARTMENT.

What a grand result in our lives would be secured if we should seek honestly to live every day as in view of eternity! Here is a solemn, brief, last epistle from one of the best beloved of saints. One hour before death these words were written, March 29th, 1891:

"I write *finally*; I know I can never see you again. I give up my pulpit, I bid good-by to all. God is with me.

"Yours faithfully,
"HOWARD CROSBY."

Here are some nuggets from Cyrus Hamlin's "Life and Times," published by the Congregational Publishing House, a book of which we have more to say hereafter:

Cyrus Hamlin, ten or eleven years old, had seven cents given him by his mother when going to celebrate muster-day. The money was for gingerbread, buns, etc. "Perhaps, Cyrus," said she, "you will put a cent or two into the missionary contribution-box at Mrs. Farrar's." As he trudged along he began to ask, "Shall I drop in one cent or two? I wish she had not said one or two." He decided on *two*. Then conscience said, "What, five cents for your stomach and two for the heathen! five for gingerbread and two for souls!" So he said four for gingerbread and three for souls. But presently he felt it must be three for gingerbread and four for souls. When he came to the box he dumped in the whole seven, to have no more bother about it. When he went home, hungry as a bear, he explained to his mother his unreasonable hunger; and, smiling through tears, she gave him a royal bowl of bread and milk. And he pathetically asks, "What was the meaning of *mother's tears*?"

Cyrus Hamlin was another example of man's proposing and God's disposing. He chose Africa and afterward China, but went to Turkey as his field of labor.

Professor Shepperd used to say to

students at Bangor: "In hitting the nail on the head, be careful not to drive the spike so as to split the plank."

Again: "The spurt of the spiggot is never higher than the water in the cask, unless there is a *pressure of gas*."

Let critics of missions read Dr. Hamlin's story of Avederanagan Miapawotiuine (Evangelical Union) at Constantinople. It was a secret body of twenty-two. If known, every member would have been in prison or exile. It was a church, in fact, having regular meetings and a secretary, and the members individually had correspondence with enlightened men all over the empire, and the letters received were read at the meetings and lodged with the secretary. The leader was Hohannes Der Sahakian, and the signs of the waking up of the old church all over the empire were marvellous. And yet Dr. Edward Robinson, who had just been there, went home and reported at the board rooms that the Constantinople missionaries were doing nothing at all worth the cost. "It takes a great man to be a great fool," adds Dr. Hamlin.

At the time of the exile of Mesrobe Taliatine and the protest of the missionaries, the Russian ambassador Boutineff replied: "The Emperor of Russia, my master, will never allow Protestantism to set foot in Turkey." Dr. Schaufler calmly replied: "Your Excellency, the kingdom of Christ, who is my Master, will never ask the Emperor of all the Russias where it may set its foot." Russia's measures have proved a boomerang, smiting her on her face.

Armenian Fund acknowledgments:
 Conservatory of Music M. S., Cincinnati... \$15.00
 Junior Y. P. S. O. C., San José, Cal. 75
 Rev. E. J. Werra, Gotha, Minn. 1.50
 Lucy H. Akin, Vt., Ill. 5.00
 Rogers Park F. M. D. 10.00

Books Noticed.

From Givell & Co. we have "The Diary of Japanese Convert," by Kan-

zo Uchimura. It is very highly commended by President Charles F. Thwing and Dr. J. D. Davis. Personally we have not found it equal to the high expectations we had formed of it. It is unduly verbose and too self-conscious, and has the typical faults of a Japanese biography. But as a revelation of the process whereby a Japanese Buddhist finds his way to Christ, and incidentally as an unveiling of the unsatisfying nature of the best and purest of heathen systems, it will prove of interest to a wide circle of readers. It is a unique book, no other of its sort being to our knowledge in the market.

The life of the sainted Adoniram Judson Gordon, by his accomplished son, Ernest B. Gordon, is issued also by F. H. Revell Co. And it is enough to say that it is not unworthy of the subject, a man who, on the whole, surpassed for combination of many beautiful traits any other man America has produced in this generation. This book will have a far more extended notice in these pages in days to come. Meanwhile, let every lover of Christ and missions read it.

Referring to the editorial note on page 538 of the July Review, touching the Congregational Home Missionary Society, Rev. Washington Choate, one of its secretaries, calls attention to some errors and asks a correction thereof. He says:

"The receipts of this society, as reported at its seventieth anniversary in New Haven, June 2d-4th, were \$777,747, instead of \$148,973, as given in the Review. The number of home missionaries aided by this society during that same year is 2038, who supplied regularly 4110 churches and stations in 44 States and Territories, with many other points where preaching was held at frequent intervals. During the same year 208 missionaries preached in foreign languages, including those mentioned in your paragraph, as well as

Bohemians, Poles, Hungarians, and Magyars. The actual receipts during the year were greater than any previous year. This includes special contributions for the General O. O. Howard Roll of Honor."

We are glad to copy and commend this.—A. T. P.

HEALTH FOR MISSIONARIES AND INVALIDS AT HOME.

Once more I say, cut this out. It may save your life. All diseases come from impurity in the system. If the blood is kept pure a person cannot get sick, for the white blood corpuscles eat all disease germs. Do you think that medicines which will make a well man sick can make a sick man well? Impurity gets into the system by what you eat, drink, or breathe. The manner of eating, breathing and dressing, as well as sleep, work, worry, and bathing affects the health.

If you are sick and are not quite certain what to do, do this: 1. With a common syringe wash out the bowels every other day with an injection of one to three quarts of plain, hot water. This is good in all diseases and helps the bowels, stomach, liver, kidneys, nerves and every organ in the body. 2. Give a quick, hot sponge bath daily. This is good in all diseases, even if there is fever. The skin pores being kept open, helps to quickly purify the system. 3. Allow the patient to eat nothing for twenty-four to forty-eight hours, drinking water when hungry. This is a great help to cure all diseases. Every animal, when sick, will not eat. Fasting a little will save many a doctor bill. 4. Keep the windows open a little day and night. Pure air alone cures many diseases, and helps all. Night air is as good as day air in all ordinary climates. 5. Keep the hands and feet hot and the head cool. 6. If the patient has fever, sponge with cool water over the back, chest, and abdomen. If the fever is high, sponge with cold water down the spine till the fever is reduced. 7. When you feed the patient, let it be a light diet of fruits and grains, such as rice, rolled oats, wheat, hominy, barley. The best food for a stomach too weak to hold anything down is to boil two heaping tablespoons of rolled oats for half an hour in a quart of water. Eat this cool with the least amount of sugar and salt, but no milk. 8. If there is any throat trouble, keep cold wet cloths on the throat and change them every

ten minutes, with hot irons to the feet. 9. Never use medicines. All sick people should avoid (if they wish to get well quickly) meat, tobacco, beer, tea, coffee, alcoholic stimulants, pie, cake, sweet and fried foods.

The above nine rules will cure nearly every case. Some cases require something special. For example, sunstroke needs cold water poured on the head; dropsy needs a dry diet and sweating; severe nose bleed needs cold cloths or ice to the sides of the neck, with the feet in hot water.

I am sending to foreign missionaries of all denominations, free, my book "Medical Hygiene; or, Cures for all Diseases without Drugs." I have no money of my own with which to do this. Friends are helping me. The book has 200 pages and sells at \$1.

W. FRANK ROSS, M.D.

A Defense of Foreign Missions.

In a paper on "Foreign Missions in the Light of Fact," in the January *North American*, Rev. Dr. Judson Smith, Foreign Secretary of the American Board of Commissioners for Foreign Missions, says (we reprint a few paragraphs):

"The criticisms we hear may be reduced to four classes. They assert that the aim of foreign missions to Christianize all nations is absurd and incapable of execution; or that foreign missions are in the hands of unfit and incapable men, who can never carry them through to success; or that the methods employed are so unreasonable, so ill-adapted to the end, that they provoke opposition and hatred rather than confidence and love; or that, at any rate, they have accomplished nothing, and can never win any real success. These criticisms are fatal if they are valid, fatal not alone to foreign missions, but to the whole Christian scheme. Nothing is more deeply embedded in the Gospel than its universality; nothing is more central in Christ's work and claims than that He is the Redeemer and Lord of all the nations and generations of the earth, and that 'of His kingdom there shall be no end.' If Christ was mistaken upon these fundamental points, so that the effort to carry out His purposes and build His kingdom in all the earth is absurd and fruitless, His authority as teacher and His power as Redeemer are at an end. A presumption, almost overwhelming, is thus raised against these objections at the

very outset, and before they are considered in detail. . . .

"The expediency or the success of this movement is not to be judged merely by what has happened within the present generation or even within the present century, but by the recorded facts of eighteen hundred Christian centuries. The progress may appear to be slow in turning India and China to the Christian faith; but that is not the whole story. Foreign missions penetrated and filled and regenerated the Roman Empire, even tho it required nearly three centuries to achieve the result; and no judgment of their success or fitness is valid that builds upon one of these facts and ignores the other. There was a time when it was as hard to find a Roman Christian as it ever has been to find a Chinese Christian; but that time quickly passed and passed forever, as it has already passed long since in China. . . .

"The precept of our Lord, 'Go, teach all nations,' is clear and unrepented; there can be no limit to the field. The mission of Jesus Christ is as certainly to the modern world as to the world of His day, as directly to Hindus as to Romans, to Chinese and Japanese as to Americans. It is no more presumptuous for the missionaries of our times to attempt the Christianization of the Oriental nations and the African tribes than it was for the apostles and their successors to attempt the conversion of the old Roman world. For Christ is the Lord and Savior of India and China and Japan, or He is not Lord and Savior to any man. If we deny that He has any special gift for the people of the Orient, we must deny that He has any gift for man at all, and ignore the supreme facts of the eighteen Christian centuries that lie behind us. . . .

"Compared with other Christian teachers and leaders of their times, foreign missionaries as a class are in no respect deficient or in need of apology. For strength and clearness of mind, for balanced judgment, for practical sense, for industry and efficiency, for power in leadership and organization, for success in dealing with men, for magnanimity and courage, for patience and heroic self-denial, they are the peers of the best men of their generation. Carey, with whom our modern movement began, was one of the most remarkable linguists of any age, and has put the learning of this century under lasting obligations. Judson, the apostle to Burma, was one of the foremost men of his times in all respects, and his achievements are a standing witness to

his power. Livingstone, whose contributions to geography and science and the discovery of a continent are in the mouth of every one, did all his great service as a missionary. And what shall I say more of Morrison and Bridgman, of Dwight and Riggs, of Williams and Parker, of Jessup and Van Dyke, of Patteson and Bingham, of Hannington and Pinkerton, and the hosts of men and women, who, in many lands, in many tongues, and through the generations, have witnessed the Gospel, subdued kingdoms, wrought righteousness, and entered into rest? The men and women whom we send come out of our purest homes; many of them are trained in our best colleges and universities; they are not mere devotees or enthusiasts, but practical, sensible, capable of the best service that is rendered at home and abroad."

British College Christian Union.

The following Call to Prayer for Theological Students has been issued, having been submitted to and received the warm approval of the Lord Bishop of London; the Rev. Professor J. Agar Beet, D.D., Wesleyan College, Richmond; the Rev. F. J. Chavasse, M.A., Principal of Wycliffe Hall, Oxford; the Rev. J. Culross, D.D., Principal of the Baptist College, Bristol; the Rev. Professor Marcus Dods, D.D., New College, Edinburgh; the Rev. J. Oswald Dykes, D.D., Principal of the Presbyterian College, London; the Rev. T. C. Edwards, D.D., Principal of the Calvinistic Methodist College, Bala; the Rev. A. M. Fairbairn, D.D., Principal of Mansfield College, Oxford; the Rev. Professor R. Flint, D.D., University of Edinburgh; and the Rev. H. C. G. Moule, D.D., Principal of Ridley Hall, Cambridge.

A week of special prayer for theological colleges was observed between February 23d and March 1st, 1896.

The last few years have been marked by two great movements among the students of the world, the one in the direction of an awakening of spiritual life, and the other toward foreign missions. The former has been used to bring hundreds of college men to Christ and to quicken the Christian life of others, while the latter has been the

means of leading between 3000 and 4000 students in Britain and America to decide to go, God willing, to the foreign fields. This has culminated in the holding of an International Students' Missionary Conference at Liverpool, where 24 nationalities were represented. There was an attendance of 700 British students, 60 university men from the Continent, and 180 missionaries and speakers from 42 societies. Representatives came from no less than 103 colleges, of which 32 were British theological colleges. The Conference was marked by great spiritual power, and unquestionably has opened a new chapter in the history of the British and continental colleges. These results have been due in part to the union which has been formed between them. For without the strength and stimulus arising from organized cooperation, work of this kind is liable to become spasmodic and ineffectual. But the real secret of the remarkable success of these movements lies deeper; it is prayer.

There are nearly 70 theological colleges in the British Isles, with a student population of over 2000. This means that every ten years more than 8000 men pass through these colleges into spheres of unique influence. Amid our lengthened intellectual training, there is much need to see to it that our spiritual vigor is daily increasing and that our religious activity is spontaneous and not professional. The supreme importance of the work that lies before us, and the peculiar circumstances of the Church at the present time, call, if possible, more than ever for a true and full consecration in the lives of those who are to be ministers of Christ. No one can fail to observe the cleavage and mutual distrust often existing between the various Christian bodies. The fact is only too apparent that the Church of Christ is failing to reach large multitudes at home, and is making but an inadequate attempt to carry the Gospel to the heathen abroad. In view of these elements of weakness, shall not we, who are preparing for special service in the Master's cause, earnestly seek for purity of heart, the spirit of self-denial, and a holy devotion to save the lost?

Opinions on Church doctrine or government differ, but are we not all one in our devotion to our Lord Jesus Christ and His kingdom? His teaching and example in regard to prayer, we all recognize. "Ye did not choose Me," said He to His disciples, "but I chose you, and appointed you that ye should go and bear fruit, and that your fruit should abide. that whatsoever ye shall ask of the Father in My name, He may

give it you." With this as a common ground of fellowship, shall we not unitedly pray that we ourselves and our fellow-students may have a fuller measure of the Spirit of God?

The definite subjects of intercession should be:

1. A great deepening of personal religion among theological students.

2. The promotion of the spirit of true unity.

3. The evangelization of the world.

To accomplish this purpose more effectually, the following methods may be found useful:

1. At daily prayer or the meetings of classes mention should be made of these points.

2. The students should meet once each day for united prayer and the quickening of spiritual life. (These meetings might be made very powerful by including a series of addresses on personal holiness.)

3. Colleges near each other might arrange to have united meetings during the week.

4. Ministers should be requested to commend theological colleges to the prayers of the Church.

"Tarry ye . . . until ye be clothed with power from on high."

We should like to hear from all colleges in which the students are willing to cooperate.

Signed on behalf of the British College Christian Union,

W. GAVIN,
New College, Edinburgh.

R. MORRIS,
Theological College, Bala.

F. W. S. O'NEILL,
Presbyterian College, Belfast.

D. M. THORNTON,
Ridley Hall, Cambridge.

Theological College Committee.

Apropos of this comes a call to the formation of a still wider circle of prayer, that has been formed for the *first day in every month*.

"Its object is to join in real unity of heart believers in our Lord Jesus Christ in prayer for one definite object:

"The fuller manifestation of the grace and energy of the blessed Spirit of God in the removal of all that is contrary to the revealed will of God, individually and corporately, so that we grieve not the Holy Spirit, but that He may work in mightier power in the Church for the exaltation of Christ and the blessing of souls.

"Apart from all outward differences, we invite all workers for Christ, whether in our own or other lands, to join the Circle, which only entails time given to God in prayer. Times of prayer are at one or all of the following hours: seven A.M., noon, or evening, whether collectively or privately. Reunion in an outward form of all who own the Lord Jesus Christ as Savior and God may not yet be practicable, but union in prayer for the increased manifestation of the presence of the Holy Spirit will surely be in agreement with our Master's own prayer, 'That they all may be one.'"

This appeal is signed by William Sinclair, Archdeacon of London, and representatives of various Christian denominations, including Mr. George Müller, F. B. Meyer, etc.

The circular then continues:

IS THERE NOT NEED FOR PRAYER?

"The present day is one crowded with influences intellectual, social and spiritual, opposed to the spread of Christ's kingdom.

"1. *Among Young Men.*—Opinions contrary to the teaching of the Word of God are sadly prevalent at our universities and other centers of intellectual training. In a certain college in London, out of about 200 students only eight could be found willing to join a prayer union.

"2. *Among Business Men.*—The standard of commercial morality is very low, and even attendance in any numbers at the professed worship of God is lamentably small. In a suburb of a large English city, a man of business stated that out of 1000 men thus engaged, as far as the Church of England was concerned, 30 was his estimate of attendance.

"3. *Among Ministers of Christ.*—The coldness, lack of zeal, intrusion of self and absence of likeness to Christ is a great obstacle in the way of true success in winning souls. How seldom is Isaiah's cry heard by God to-day: 'My leanness, my leanness, woe unto me.'

"4. *In the Church.*—The worldliness prevalent crushes spiritual life and power. So-called members of Christ are dumb when sin should be rebuked and never witness to His power to cleanse, sanctify, and govern. Self-regard, inconsistency, neglect of means of grace is eating as a canker into many and many a heart.

"5. *In the World.* (a) *At Home.*—In factories, warehouses, and offices, chil-

dren of God are ridiculed and scorned for the stand they take ; and religion is set up as a special subject for scornful mirth.

"The tens of thousands of lapsed souls and souls fearfully ignorant of sin, 'without God and without hope,' in our large cities, as revealed in their absence from all places of worship when a religious census is taken. The lovers of pleasure rather than lovers of God infatuated with things that are vain and fleeting. The suicides in such painful numbers that appal us. The gambling mania, drinking habits, and licentiousness that drain homes of goodness and purity, and sweep tens of thousands of souls, even in 'Christian' England, into everlasting destruction.

"(b) *Abroad*.—Eighteen centuries have passed since the word was given: 'Go and preach the Gospel to every creature,' and to-day there are hundreds of millions who have never once heard it; and the fault, more or less, is ours who name the name of Jesus.

CANNOT THE NEED BE MET ?

"In May, 1736, Bishop Butler wrote: 'It is come to be taken for granted by many persons that Christianity is not so much a subject of inquiry, but it is now at length discovered to be fictitious, and nothing remains but to set it up as a principal subject of much ridicule.'

"In 1737, Dr. Watts wrote: 'There has been a great complaint for many years that the Spirit of God and His saving influence is much withdrawn, and there are few that receive the report of the Gospel with any eminent success upon their hearts.'

"In 1744 a document was drawn up by some godly ministers in Scotland on the subject of united prayer for the Holy Ghost. A copy of this reached President Edwards, who wrote a treatise supporting its proposals, entitled 'A humble attempt to promote an explicit agreement and visible union of God's people throughout the world in extraordinary prayer.' It is stated that many entered into the concert. We know the great awakening of spiritual life in the United States and in our own land subsequent to this union.

"In 1784 the treatise fell into the hands of Andrew Fuller, of Kettering, in whose biography appears this testimony: 'Periodical meetings were held among the ministers in their immediate neighborhoods, setting apart the first Monday evening in every month for prayer for the extension of the Gospel.' This union in prayer, perhaps, gave the impetus to that missionary spirit which extended itself throughout the Christian

world, and with which the origin of the British and Foreign Bible Society is closely identified. These meetings certainly contained the germ of the Baptist Missionary Society, founded in 1792, to be followed in 1795 by the London Missionary Society, which, it has also been stated, owes its existence, if not wholly, certainly partially, to the same source. The other great missionary societies also, the Church Missionary Society, and the Wesleyan Missionary Society and others, such as the Society for the Propagation of the Gospel, must surely have had spiritual fire kindled in them to some extent by these means.

"Part of this information is extracted from 'Is the Spirit of the Lord straitened?' (published by Hodder & Stoughton). Therein the Rev. W. Crosbie writes: 'The lesson is obvious. The time has come for another great prayer union with a definite purpose and aim. A new baptism of the Holy Ghost is our supreme want, and it is conditioned on agreement in prayer.'

"The spirit of the Lord is not straitened where there is union in real prayer, so that the great need of the present day can be most fully met. 'Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.'"

A very important evangelical movement is going on among the Hebrew race in London. It is a mission conducted on clearly definite Catholic principles. In a single church (that of St. Paul's, Haggerston) more than four hundred Hebrews, most of them adults, have been baptized within the last seven years. This will prove that the number of converts is not so scanty as is ordinarily represented, and we are in a position to produce abundant evidence of sincerity and self-sacrifice. There are 4 bishops and 120 clergymen in the Anglican Church, converted Jews, and, like St. Paul, preaching "the faith they once destroyed."

Heathenism is characterized by two words: Helplessness and hopelessness; it has no power to help and no inspiration for hope.

On "Great Paul," the big bell of St. Paul's cathedral, is the inscription, "Woe is me if I preach not the Gospel."

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign
Periodicals.

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

THE UNITAS FRATRUM.

—The last winter in Greenland was uncommonly mild and favorable to the fishing and sealing expeditions of the Eskimos. Health has also been generally good.

We observe on pp. 610, 611, of the August number of the REVIEW, some extracts from an interesting paper of Mrs. W. H. Beldeu, on Moravian missions. Her claim, however, for the Unitas Fratrum, of being the oldest Episcopal Church in existence, cannot be maintained. It is founded on the assumption that the Waldenses, from whom they derived their episcopate, had themselves an episcopal succession going back to the apostles. But the Waldenses originally made no such claim. As their learned representative, Dr. Emil Comba says, who furnishes the exhaustive compendium of their history for Herzog's Encyclopedia, all early Roman Catholic and all early Waldensian accounts agree, in deriving the movement from Peter Waldo, of Lyons, and in dating it from about 1170. Waldo, being a layman, of course could give no ordination, and being joined by no bishop, of course could procure no episcopal succession. The notion that Waldo simply revived an earlier Alpine church, is, as Dr. Comba remarks, without a shadow of evidence. The stories to this effect, which are spread everywhere in our language, are, he says, not worth the paper they are written on. Indeed, the Waldenses tho not friendly to the Pope, regarded themselves as simply a mere evangelical party within the Catholic Church. It was not till many years after the Reformation that they decided to make common cause with Protestantism.

Then, and not till then, they began to invent these stories about an immemorial antiquity. The possession of an episcopal succession by the Bohemian (or rather the Moravian) Waldenses was an accident. These were, after the time of Huss, in good repute both with the Roman Catholics and with the Utraquists, and, availing themselves of the favorable opportunity, they, in 1433, procured three of their ministers to be ordained priests by a Roman Catholic bishop of Bohemia named Nicholas, and then sent them to the reforming Council of Basel, some of whose members consecrated them bishops. Thus their succession, like that of the Church of England and of Sweden, did not come through any undiscoverable recesses of church history, but down the broad, open current of Western Catholicism.

In 1467, when the elder Brethren's Church was constituted, it was decided to introduce the episcopate. Accordingly Michael Bradacius and two other priests were sent to the two surviving Waldensian bishops, who advanced them to the episcopate. Thus the Moravian succession is just the same as the Roman Catholic or Anglican. As Bishop De Schweinitz remarks, the Brethren ascribe to it an historical, but no essential value. They have never, like the Anglicans, called in question the ordinations of other Protestant churches. Bishop De Schweinitz, we may remark, fully agrees with Dr. Comba, that the Waldenses have no claim, as a separate body, to an immemorial antiquity.

The Unity is seriously considering the question, whether it may not be best to make over its Greenland Mission to the Danish Church. We continually hear the Moravians spoken of as if Christianity was first introduced into Greenland, and is principally maintained there by them. Neither is true.

Hans Egede was not a Moravian, but a Lutheran pastor of Norway. Indeed, when the first Moravians came, altho he had solicited their help, there was so wide a divergence of sentiment between him and them in various respects, as resulted in alienation. This estrangement has long been overcome, but the two churches remain distinct, the Moravians still sustaining an auxiliary and secondary part. The Lutherans have some 8300 Eskimos under their charge, who are rather increasing; the Moravians something over 1600, who are decreasing. Some use this as proving a want of wisdom on their part. They point out, however, that by far the greater part of the Danish Eskimos are of mixed blood, descended from marriages between the inferior Danish officials and merchants and Greenland women. They therefore share largely in the superior vitality of the European race, as well as in its superior forecast and energy. Besides, it is impossible that they should not largely monopolize the better situations directly or indirectly connected with the government service. The Moravian Eskimos, on the other hand, are of the pure native blood, sluggish, improvident, inferior in reasoning power and in forecast, less fruitful, and very much less favorably situated for taking care of themselves and their children. The Danish Government is thoroughly kind and helpful, but cannot in the nature of the case be quite as closely in touch or do quite as much for these outlying stations as for those of the Danes. The Unity has not as yet decided to give over its work to the Lutherans, but the *Missions-Blatt* speaks of it as by no means impossible that this may come to pass within five years. This uncertainty is an added burden to the many crushing burdens which the faithful Moravian missionaries in Greenland have to sustain.

MEDICAL MISSIONS.

—"Two hundred years before the Children's Crusade merchants of Amalfi

had obtained permission from the Caliph of Egypt to build a hospital for poor sick pilgrims. This hospital of St. John became well known, and rich crusaders gave money to endow it. Others joined its medical or nursing staff, and without laying down their crusading badge, fought now a new fight against the ravages of disease and death. And the order of St. John being a religious one, the spiritual concerns of the patients would be remembered. Even at the present day in Prussia there is a Protestant order of the Knights of St. John of Jerusalem, which unites the care of the stricken body with that of the sin-sick soul.

"With the close of the eighteenth century, science, Christian life and its humanities, and the missionary instincts of the churches awoke from a profound and protracted slumber. One result of this awakening was the stirring into life of what has been called the crusade of the nineteenth century—the Red Cross movement, which followed the signing of the Geneva Convention in 1863. This convention, which provided for the protection of the sick and wounded in time of war, commanded the sympathy and adhesion of every civilized nation. It adopted as its badge, out of compliment to Switzerland, a red cross on a white ground—the Swiss colors reversed. And so it comes to pass that it is under the old crusading sign that present-day deeds of mercy are done on the field of battle, both by the regular army ambulance corps and by the various volunteer Red Cross societies which have started up as auxiliaries.

"Yet another and nobler crusade arose out of the above-mentioned wonderful stirring of dry bones just a century ago. As medical science and missionary enthusiasm deepened, men, taught by the spirit of Christ, began to discern how best to follow in His steps who went about doing good and healing those that were oppressed by the devil. Medical missions sprang into existence. There are now rather over

two hundred professionally and spiritually qualified men and women from this country who are waging holy war against satanic strongholds of heathendom, which to the ordinary missionary had been practically inaccessible.

"Two hundred, yet barely more than two hundred medical missionaries; while there were last year 26,790 of our doctors at work in Great Britain and Ireland, and over 3500 engaged in various departments of foreign service. It seems a forlorn hope. But we remember also that there are two hundred students who at present are preparing to join the medical mission ranks. We will thank God, then, both for the noble advance guard of veterans already in the field, and for the little band of young men and women who are moving on steadily after them. And we will take courage for the future."—*Medical Missions at Home and Abroad.*

—The Rev. F. M. ZAHN, in a valuable article in the *Allgemeine Mission-Zeitschrift*, on Nationality and Internationality, remarks that if a German should name as characteristic virtues of his people, industry, simplicity, thoroughness, respect for other national peculiarities, other nations would be apt to protest. How could they? These are specifically German virtues, and why should other nations object to having them designated for what they are?

—In Mr. Robert E. Speer's exceedingly valuable article on Mexico, in the March number of the REVIEW, in which he shows, from Roman Catholic evidence, what a sad caricature of Christianity Mexican religion for the most part is, there is one serious misapprehension, which it is imperative to correct, the more so as it is continually reappearing in all quarters. Mr. Speer says: "Idolatry is not forbidden by the Ten Commandments, as given to the people by the Church. In the Mexican decalogue the second commandment is, 'Thou shalt not take the name of God in vain;' the third,

'Thou shalt keep the feasts;' and the tenth commandment is divided into two to make out the number, the second command as given to Moses being wholly omitted, and the fourth distorted into the injunction to observe the feasts." As to the distortion, there is nothing to be said, except that the Roman and the Lutheran Church appear to agree with John Calvin, that the Sabbath is no longer directly binding on Christians, but only so far as the Church sanctions it, and that therefore its observance rests on the same ground as that of the great festivals. We have been told that in Protestant Germany the law punishes working on Sunday with neither more nor less severity than working on a festival. But the assumption that the omission of what we call the second commandment from the shorter catechisms (and from them only), is designed to suppress the knowledge of it, and that the tenth commandment is divided to cover up the suppression, is an utter mistake. There has never been unanimity in dividing the Decalogue, either among Jews or Christians. Our usual division is the oldest known, going back at least to Philo. But in the Talmud there is another division mentioned, which makes the first of the 'Ten Words'—the Old Testament designation of the Decalogue—to be what we call the introduction: 'Hear, O Israel,' etc.; what we call the first and second coalescing as the second. This division is still preferred by various scholars, Jewish and Christian. A third early Christian division fuses the first and second (which have always been hard to keep asunder), thus securing for the first table the number of the Trinity. The tenth commandment is then divided, according to Deut. 5: 21, thus securing the advantage of detaching a neighbor's wife from among his chattels. The solid and the mystic reason moved St. Augustine to cast his great authority in favor of this third division, which has always remained prevalent in the West, the Calvinists alone, at the Rel-

ormation, reverting to agreement with the Greek Church in accepting the elder Philonian division. The division had not the slightest relation to image-worship, of which St. Augustine was a stern opponent. Gregory the Great, also its stern opponent, confirmed in the West the division into *three* and *seven* for the two tables respectively, which most of the Lutherans still approve equally with the Catholics. The image-worshiping Greek Church divides as we do. The shorter Lutheran catechisms, like the Roman Catholic, giving only the opening sentences of the longer commandments, omit what we call the second, but what both churches regard as only the conclusion of the first. The longer catechisms, which the young people are encouraged to study, give the Decalogue in full, but of course in the same division. The Catholics render extravagant honor to images, the Lutherans render none at all, using them merely for ornaments; but their agreement as to dividing the Decalogue, which rests on utterly different grounds, exposes them to the same accusation, which in both cases is utterly unhistorical, and therefore unconsciously but gravely calumnious."

English Notes.

BY JAMES DOUGLAS.

Church Missionary Society.—The Thirty-third Annual Report of the Sierra Leone Native Pastorate Auxiliary Association has been received. The accession is recorded of "four more ordained men," while satisfaction is expressed that for five years in succession the work has been carried on without any debt. Thus far, however, the net result when spiritually tested is far from encouraging. Concerning the *Sherbro* district, the Rev. M. Wilson writes: "The general moral and spiritual tone of the church and of the country is very far from what it should be—in fact, it is confessedly low. The inconsistent lives of members, in many

cases prominent members, of the church and country, are a great source of pain and regret to us. . . . Immorality is the prevailing sin here, and is very lightly thought of. . . . But we do not despair. We are determined at all hazards to fight the Lord's battle, and in His own strength."

London Missionary Society.—Active steps have been taken by the directors of this society, with a view to secure the cooperation of French Protestant brethren in the future carrying on of the work in Madagascar. The idea is that the Paris Missionary Society should take over one of the districts now occupied by the London Missionary Society in the neighborhood of Antananarivo.

Kidderpore.—The Rev. J. Levitt, of Calcutta, reports the conversion and baptism of B. V. Mookerjee, the first Hindu convert of the Kidderpore Mission. He had a terrible battle with Adam the first, but was obliged at last to yield to the dictates of conscience and go to Christ outside the camp.

A Foothold in Hunan, China.—This society has just received the gift of a house and land in *Hunan*. Some seven years ago Dr. John baptized a convert name Li Yeukeng. All these years he has been busy among his own people; and now there are four whole families who have given up idolatry and are seeking baptism. Mr. Li has handed over his house and a large piece of land to the mission, the deeds being now in possession. The London Missionary Society is the first Protestant mission to hold property in the Province of Hunan.

Kuruman, South Africa.—The annual gathering of the different branches of the Kuruman Church was held during the first week of January. The huge district of *Morokweng*, about 14,000 square miles in extent, has only one missionary, the Rev. J. Tom Brown. "I believe," says Mr. Brown, "that the declension from the faith and the low state of spiritual life among our people are largely due to the fact

that they are left without spiritual supervision, for years at a time, save such as can be given by one of themselves." Mr. Brown also draws attention to the horrible cruelties practised throughout the district, and to the malign influence of the chief, who is "not only a heathen, but a drunkard, and is guided entirely by the worst characters in his town." The treatment of slaves is said to be barbarous in the extreme. Of these slaves "some are good Christians, and one of them has for many years been a teacher even of their masters."

English Presbyterian Missions.—Early last year, the *Amoy Church News* announced the conversion of a Chinchew literary gentleman, Mr. Iu Chubé, which excited great interest in the city. A few months after Mr. Iu's conversion, he was the means of leading a brother-in-law, Mr. Chhun-peng, to believe in the Lord Jesus. The path of Mr. Chhun-peng has been beset by many difficulties, but he has steadfastly gone forward, and is now assistant teacher in the Middle School of Amoy. A younger brother who went to Amoy, intending, if he would not renounce Christianity, to kill him, has been won over by Chhun-peng's gentleness. "I did not know," he said, "that the doctrine was so good. You did not make it plain to me how good it is; now I will stay on here, and study the Holy Book and learn about the doctrine."

Baptist Missionary Society.—Writing concerning work in the Shantung Province, China, the Rev. R. C. Forsyth says: "We have added to the native church in this district (Tsing Chu Fu) 120 by baptism, and in the Chou-ping district between two and three hundred, the accurate statistics are not yet to hand." Among other branches of outside work, to which Mr. Forsyth makes reference, is a weekly class which he holds with the Manchu soldiers from the permanent camp about a mile from Tsing Chu Fu. This class,

the small at present, is interesting and hopeful.

China's Millions.—Mrs. Samuel R. Clarke, of *Kwei-Yang Fu*, contributes an interesting article on the Tsong-kia tribe. This tribe is the most numerous of all the aboriginal tribes in Kweichau, and it is said that in Kwang-si, the Tsong-kia are also very numerous. Unlike the *Miao*, another aboriginal tribe, the Tsong-kia men cannot be distinguished from the Chinese. For six years efforts have been made to reach the people of the five villages of Shui-gan-pa with no visible result, except that the people are less timid and suspicious. There are, however, five or six Tsong-kia baptized in the Kweichau Province, brought in principally through Chinese Christians. At present two missionaries are engaged in the study of the *Heh Miao dialect*, which has been reduced to writing; but two fresh missionaries are needed to set to work on the Tsong-kia language.

Wesleyan Missionary Society.—The third South India Provincial Synod met in Bangalore on January 15th. There were cheering increases in all the districts, the largest being in Madras, which reported an increase of 12 English and 80 native members. The total increase of members was 198, all of whom were natives, the English membership being stationary. The number of members in the whole area is 3780, of whom 3304 are natives. The adult baptisms were 452. The total Christian community is more than 11,000.

THE KINGDOM.

—"I have long since ceased to pray, 'Lord Jesus, have compassion upon a lost world.' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion upon a lost world, and now it is time for you to have compassion. I have left you to fill up that which is behind in Mine afflictions in

the flesh for the body's sake, which is the Church. I have given *My* heart; now give *your* hearts."—*A. J. Gordon*.

—Nothing could be better for rousing the spiritual life of a congregation, and leading it on to a higher life, than the cultivation of the spirit of missions. The progress of the kingdom of God in the world is a study well calculated to enlarge the mind and soul, and rescue torpid congregations from their self-satisfied ease. What a power for good would be our home millions of Christians, if really alive to their privilege and duty in helping forward the work of God in all lands.—*Mackay, of Uganda*.

Bishop Mallalieu writes of the founder of Gammon Theological Seminary: "Yonder, in far-away Maine, is a young man who heard the call of God to preach the Gospel, and in due time commenced what he supposed was his life work. But a throat trouble disabled him. He was obliged, with deepest regret, to leave the ministry and go into business, and in due time became possessed of hundreds of thousands of dollars. He decided to lay his wealth upon the altar of service for the education of young men for the ministry, and selected Atlanta as the seat of the institution he would found. Hence we have this school of the prophets, with a plant and endowment of not less than \$600,000; and Elijah Gammon, disabled, discouraged, and thwarted in what he had thought God had called him to do, has laid the foundations and provided for the needs of a seat of learning where tens of thousands of young men shall be trained to become able ministers of the Gospel."

—Wherever the Bible has gone, a great and blessed change has come. It has created the people. It has given a new aim to government, a new character to literature, and diffused freedom, intelligence, and comfort among the masses. At once, upon the dissemination of God's Word among any people in their own language, a new power has begun to work deeply under

all the customs and institutions, in the thought and heart and inner life of that people, and a new law is given to their social and civil development. The Bible alone has set man on his manhood, created a people and popular freedom and intelligence, and set the whole new world it has thus created revolving around that new center, pivoted on a people. Just all there is in our progressive humanity, in legitimate liberty and popular enlargement, is wrapped up in that—and just all that we owe to the Bible.—*Bible Society Record*.

—The July *Church Missionary Intelligencer* has an article from Seton Churchill, whose title, "The Christian Gambler," fairly startles one. Phil. 2:30 supplies the text and a basis for the phrase, especially the words, "Not regarding his life." He affirms that Epaphroditus "was a gambler in the truest and highest sense of that term, whose faith enabled him to stake all on the cause of his Master, as he believed it to be a winning cause." He finds a similar hint in Acts 15:26 in these words: "Men that hazarded their lives for the name of Christ." That same "hazard" refers to a game of chance, in which "it was no uncommon thing for a gambler who had lost all his goods, to stake one more thing, his own life, and to sell himself into slavery." The entire article is most impressive in its appeal for disciples, both abroad and at home, who are ready to risk *everything* for Jesus' sake, as so many like Judson, Moffat, Mackay, and John Williams have gladly done.

—What shall be thought of the American Methodists if they heed not the call to pay the missionary debt, tho it amounts to \$220,000, since a *dime* from each one will complete the undertaking? And what shall be thought of the saints in general who suffer the Lord's work to drag slowly on, or even go backward, when a mere trifle from every individual in the host offered

regularly would secure abundance for the Lord's treasury ?

—A writer of some repute, in a somewhat lavish commendation of a native African of noble character, acknowledges that this character is the direct result of missionary work, and yet says : " We candidly admit that missionary literature has no attractions for us, and that to listen to the dry details of church work among far-away tribes is a severe trial." But without this church work, the details of which are stigmatized as dry, the character which is applauded would not have existed. We are quite sure that there is little in missionary literature more stupid than is this remark, taken in its connection. The writer wants rich fruit without any care for the tree or the ground or the process by which the fruit is produced. Why not dispense with trees altogether ? They are dull things ; we want only *fruits*. We have seen a man go into ecstasies over a gorgeous plant of chrysanthemum, but he was not silly enough to di-parage the work of the gardener, who for months had watched and watered and trimmed and fed the plant, encouraging it here and checking it there, until, in all its symmetry and brilliant bloom, it was ready for exhibition. The beautiful products both in plant life and human life are not to be secured without hard and long labor. To disparage the process while lauding the results is childish in the extreme.—*Missionary Herald*.

—Dr. Jones, of Madura mission, reports that a public meeting was held at which the people, notwithstanding their own great poverty, contributed most liberally for the purpose of sending some relief to their suffering brethren in Asia Minor.

—In *The Church at Home and Abroad* Rev. Benjamin Labaree exclaims : " What a motley company we should have could all the itinerating parties of many lands be massed into a single picture before us, on their elephants and their donkeys, in Hindu camel

carts and bullock carts, and now and then in a Studebaker express wagon, in Japanese jinrikishas and Chinese wheelbarrows, in water craft of many a grotesque model, and then a long procession of men and women on foot, begrimed with the dust of hills and plains, or soiled from the sloughs of mud or bridgeless rivers. And could we follow them in their toilsome way we should see them entering alike the abodes of Korean royalty, Hindu rajahs, Chinese noblemen, and the huts of poverty of all nations, telling to the few and the many who gather to listen of the blessed ' Only Name.' "

WOMAN'S WORK.

—The women of the Society of Friends are growing steadily in the grace of missionary activity. In 13 Yearly Meetings there are 2059 who practice proportionate giving ; in all some 30 missionaries and 20 native evangelists are supported.

—The eleventh annual announcement of Chicago Missionary Training School shows an enrollment for 1895-96 of 94 students. Since the establishment of the school 769 women have pursued its courses. Of this number 94 have entered foreign mission fields, 66 have engaged in some form of home or evangelistic mission work, while 212 have engaged in deaconess work, 32 women are sent into the field this year as deaconesses, 6 enter some other form of home-work, and 11 look forward to the foreign work.

—The spread of the Woman's Foreign Missionary movement among Presbyterians is well illustrated by the reports which were presented to the Woman's Missionary Conference of the Union of Presbyterian Foreign Missionary Societies held in Glasgow, in connection with the meeting there of the Pan-Presbyterian Council. Reports were submitted by Mrs. Bell, London ; Miss McNeill, for Mrs. Duncan Love, Victoria ; Miss Adam, of the Ladies' Kaffrarian Society ; Mrs. Barnes, on

behalf of Mrs. Forbes, Canada ; Mrs. Lindsay, Free Church Mission, Glasgow ; Mrs. Hislop, Brisbane, in connection with the church of Queensland ; Mrs. Burchfield, Pittsburg, United Presbyterian Church of America ; and by Mrs. Candlish, New South Wales.

—The W. C. T. U. Polyglot Petition has been photographed—at least that part of it which includes names from any country or colony pertaining to the British Empire. It is to be presented to Queen Victoria in three large and beautifully adorned volumes. The petition was composed by Miss Willard, represents 7,000,000 of persons, and asks for the abolition of the liquor traffic and the opium trade. It has been circulated by the World's W. C. T. U. in 50 countries.

YOUNG PEOPLE.

—One of the most interesting developments of the Student Volunteer Missionary Union is a plan formed by women students at our Universities for a Missionary Settlement of University Women at Bombay—a kind of deaconess institution for evangelistic, educational, and medical work. It is not like a society which *sends* missionaries. Those who have projected the scheme are *going themselves*, mostly at their own charges. Two women, the Misses Stone, one of them a graduate of Newnham College, Cambridge, are already at Bombay, and 4 others sail this year.

—Here is an example worthy of imitation by large commercial corporations: The Wells-Fargo Express Company, of San Francisco, for the tenth consecutive year, has made the clerks of its city office members of the San Francisco Y. M. C. A., taking out 136 memberships at \$10 each, and giving its check for \$1360 in payment. In connection with this bit of news, it is interesting to know that the American railway corporations contribute \$181,000 annually to the work of the local Railroad Young Men's Christian Asso-

ciations along the lines of their roads ; 46 buildings, valued at \$560,000, are owned by or held for the use of the railroad associations.

—The annual report presented by Secretary Baer at the Christian Endeavor Convention in Washington gives the total number of societies as 46,125, with a membership of 2,750,000, and all but three or four countries on the globe represented. Canada has 3292 societies, and in foreign and missionary lands there are 6399. The United Kingdom has over 3000 ; Australia, over 2000 ; France, 66 ; West Indies, 63 ; India, 128 ; Mexico, 62 ; Turkey, 41 ; Africa, 38 ; China, 40 ; Germany, 18 ; Japan, 66 ; Madagascar, 93. On this side the Atlantic Pennsylvania leads with 3273 societies ; then New York comes with 2971, Ohio with 2311, and Ontario fourth with 1817. Over 8000 societies have asked to be placed on the missionary roll of honor. They include 5869 Young People's societies and 2331 Junior societies from 35 States, 7 Territories, 7 Provinces, 4 foreign lands, and have given \$154,022.68, through their own denominational boards, to the cause of home and foreign missions. In addition to this amount \$206,150 has been given by these same societies for Christ and the Church in other ways, making a total of \$360,172, the largest amounts given by any one society being \$1107, by the Clarendon Street Baptist Society, of Boston, and a little over \$1000 by the Calvary Presbyterian Society, of Buffalo, N. Y.

—Here are some cases of Christian endeavor which bear the stamp of reality—genuineness. The Cherokee Indian delegate traveled 800 miles in order to get to the Colorado convention. Across the burning, broiling plains of Mexico two plucky Endeavorers traveled afoot for eight days in order to attend the first national convention of Mexican Endeavor societies at Zacatecas. Other delegates did almost as heroically. The societies of Laos (Siam) held their first

convention a short time ago. Since January, 1895, 20 societies have been formed in a community of 3000 Laos Christians. The character of the convention may be inferred from the statement that one delegate took an eight days' journey to attend it. He walked all the way over mountain and plain, through forest and jungle, carrying his own food and bedding, and sleeping where night overtook him. It was at this gathering that one of the delegates inquired, Will one who is not an Endeavorer get to heaven?

AMERICA.

United States.—We need not be surprised to learn that the death-rate of New York is diminishing. With the clean streets of the past year it ought to decrease. No statistics have been issued, but President Wilson of the Health Board says that the death-rate of the past six months is much less than in any corresponding period for years. That so many down-town streets have been asphalted no doubt contributes something to this result, as aiding cleanliness. And now that the war against the rear tenement is declared, we may expect even better things in the matter of health, and no less in that of morals. Dr. Jameson, instructing the summer corps of doctors last week, told them that they would be expected to note down and report the position of every rear tenement in their several districts, with direct reference to the final abolition of this menace to health and good order.—*Evangelist*.

—Out of a population of 338,000, the city of Buffalo has only about 175,000 who own English as their mother tongue. The Germans number 100,000, the Poles 59,000, the Italians 7,000, and 19,000 are classed as speaking "every language under heaven." There are 35,000 Irish in the city. The welfare of the city, as of most typical American cities, depends upon "the changing of these heterogeneous

and often antagonistic citizens into homogeneous Americans."

—In Oberlin on June 23, the cornerstone of Judson Cottage was laid with appropriate ceremonies. This home for the children of missionaries will be a source of comfort to many anxious parents when called upon to endure the trial of separation from their children at an age when the boys and girls most need the influence of a Christian home.

—At the anniversary exercises of Yale Divinity School in May, the member of the graduating class who aroused the most enthusiasm in the audience was a colored man from Massachusetts, a graduate of Boston University. His subject was "The Preacher as a Social Reformer," and the vigor and good sense of his presentation of the needs of his race would have been appreciated by those who imagine that colored people are not the peers of their white brethren.—*The Independent*.

—The editor of the *Ledger* (Calloway County, Ky.) has taken this brave stand: "All contracts for whiskey advertisements in the *Ledger* have expired, and from this date no whiskey advertisements shall appear in these columns at any price. If saloon people desire to expatiate on the merits (?) of any peculiar brand of their damnation, they can look elsewhere for a medium through which to extol their virtues. The *Ledger* makes no claims to sanctification, but when a saloon-keeper tells us that a \$6 advertisement in the *Ledger* has sold for him \$1200 of whiskey, it makes us feel that we have been, in a small measure, responsible for the damage done, and we promise 'to sin no more.'"

—The American Board announces the receipt of a generous legacy by which provision is made for several of its institutions. J. W. Porter, of Chicago, a trustee under the will of Mrs. C. L. A. Tank, of Fort Howard, Wis., has remitted from Mrs. Tank's estate the noble sum of \$55,000. Of this

amount \$35,000 are for North China College, Tung-cho, for present needs and endowment; \$5000 for the Tank Chapel and Bridgman School at Peking; \$5000 for the Williams Hospital at Pang-chuang, and \$2500 for buildings at Pang-chuang; \$2500 for the International Institute for Girls at San Sebastian, Spain; and \$500 for Euphrates College. The remaining \$4500 are for general work in Papal lands, Mexico and the city of Prague being mentioned.

—After many years of most devoted and efficient service in Harpoot, Rev. C. H. Wheeler has returned to this country, probably to pass the residue of his days. He easily takes rank with Cyrus Hamlin among the heroes of the Turkish Mission.

—The 142,089 Sunday-schools of the United States and Canada have 13,033,175 teachers and scholars.

Mexico.—A missionary writes: "The Salvation Army is not in Mexico. They are prohibited by the laws of the country. Religious processions of all classes are forbidden; even priests are forbidden to go on the streets with their robes, altho it is done in some parts. I understand they are on the border in Texas trying to devise some means by which they may enter.

—At a recent meeting two historic Bibles were shown by Rev. F. M. Gilchrist, who said that from the reading of these Spanish Bibles had grown 4 Presbyterian churches and 1 Methodist church among the Mexicans of Southern Colorado. One of these was published in 1826. Forty years later, a Mexican gave \$10 in cash, a fat ox, and traveled 350 miles to make purchase of the prized volume. The second was also obtained at much cost by a Mexican who read it diligently, and lived and died with faith in Jesus. He never saw a Presbyterian minister except on one occasion.

South America.—A shipment of Arabic Bibles has been received at Rio

de Janeiro. Mr. Tucker writes in the *Bible Society Record*: "Some of the Arabs in Brazil come from parts of the world where there are Protestant missions, for many of them already have some knowledge of the Bible. Most of them appear to be peddlers about the streets. Some of them frequent the churches, a few of them having become members of the Presbyterian churches in Rio, San Paulo, and elsewhere. Our colporteurs find them almost everywhere, and have no difficulty in selling the Scriptures to them. Two young men, Arab merchants in Porto Allegro, one of whom was educated in Robert College, have been waiting some months for the books which they want to sell to their fellow-countrymen in the State of Rio Grande do Sul."

—The Presbyterian Church, South, gives these figures concerning its work in Brazil: Stations, 8; out-stations, 37; missionaries, 25; native ordained preachers, 5; candidates for the ministry, 6; colporteurs, 3; other native helpers, 5; churches, 19; communicants added in 1895, 178; total communicants, 1075; houses of worship, 13; day schools, 7; pupils in same, 138; girls' boarding schools, 1; pupils in same, 10; native contributions, \$2450.

—About five years ago a Chilian picked up a loose leaf of the New Testament from a pile of rubbish, read it, inquired what it was, and, being told that it was a part of the Bible, he inquired where a Bible could be bought, and, having been offered one for \$10, he was saving his money to buy it, when a colporteur passed his house, thrust a Bible through the partly opened doorway, and asked if they wished to buy it for 20 cents. Quiroga could hardly believe that the man was in earnest. He eagerly bought one. He soon saw the light and began to hold meetings. When Rev. Francisco Jorquera went to the north of Chile, looking for the most promising place for opening work, he found that Quiroga,

in Taltal, had formed a group of about 50, who were all anxious to have a pastor. He immediately decided to locate there, and, by his active endeavors, the work has spread in many parts.

GREAT BRITAIN.

—In 1897 the thirteen hundredth anniversary of Augustine's landing in Kent, with his 40 missionaries for the evangelization of Britain, will be celebrated.

—The British and Foreign Bible Society distributes on an average over 13,000 copies of the Bible daily, nearly 4,000,000 a year. Its influence is continually extending more widely over the whole world, the Bible being now translated into the languages of nine tenths of the human race. At the beginning of the century it had only been translated into the languages of one fifth.

—The Church Missionary Society has 38 medical missionaries in East Africa, Palestine, Egypt, Persia, India, China, and British Columbia. In its hospitals 6433 in-patients were cared for last year, 417,000 visits were paid to out-patients, and 15,400 operations were performed.

—To individuals, churches, etc., the society named above propounds this pertinent and very solemn question: "Besides our 63 honorary missionaries, no less than 161 are now specially supported by particular individuals, parishes, unions, and associations. Of the 70 probably sailing this year, 9 have been already adopted. Why should not all the rest be taken up? Here is good practical work for the next three months. Holiday time, does some one say? Well, here is a very good holiday task. Those who perform it will add a fresh and lasting happiness to their vacation. 'But,' says another, 'I should have to stint myself.' Precisely so! That is the true way to be happy. 'It is more blessed to give than to receive.'"

—The Universities' Mission statistics for the year 1895 show receipts from all sources amounting to £24,031 and expenditure £22,754. There were on an average 83 English workers, 15 on furlough. The missionaries who were in the field drew for personal expenses, in addition to the maintenance by the mission, not more than an average of £9 each. Those who were at home on furlough drew an average of about £93 a year each. It is claimed that the home expenses of the mission did not amount to more than 9 per cent of its receipts. In the Zanzibar diocese there were 10 stations and 3 out-stations; in Nyasaland, 13 chief stations. The total number of hearers, catechumens, and baptized converts, in both dioceses combined, number 5560. There are 1173 boys and 523 girls in their schools.

—After four years' work in Egypt, the North Africa Society rejoices in the baptism of its first convert, in the person of a young Arab Mohammedan, recently come to Alexandria from Palestine. He first heard the Gospel in the English hospital at Jaffa.

—Bethesda Church, Bristol, has a band of earnest young Christians who are joined together under the name of the Missionary Cheer Committee. This church, with some 1300 members, has 11 representatives in China, 7 in India, 3 in South America, 3 in Spain, and 10 in North and Central Africa, all wholly engaged in missionary work. Two of the number in China are fully qualified physicians, while several of the brethren and sisters scattered throughout these countries have received various courses of training in the healing art, so seeking at the same time the help of the body with the healing of the soul. The 'M. C. C.' have banded themselves together to collect from their fellow church-members good current Christian literature, and post the same week by week to those in the foreign field.

—This from the *Church Missionary Gleaner* would seem to be not far from

the truth : " Scottish foreign missions are among the most important in the world, particularly in India and in Southern and Central Africa. The great Scotch colleges at Calcutta, Madras, and Bombay hold the front place in educational missions. Excellent village work is done in Bengal and the Punjab. The most successful of all industrial missions is Lovedale in South Africa ; and in Nyassaland, Blantyre, and Livingstonia are famous mission stations. Scotchmen have been the leaders also in medical missions. And if Scottish missionaries are named, a long list of eminent ones can easily be given.

ASIA.

Turkey.—Before the massacres, there were in Turkey, in connection with the work of the American Board, 21 kindergartens, with an attendance of between 850 and 900 children. All but 2 of these are carried on in the Armenian or Turkish language. The one at the Girls' College in Constantinople is taught in English, and Greek is used with the little Greek children at the Smyrna Girls' School.

—The Rev. H. H. Jessup, in the *Mission World*, gives the following interesting statistics of mission work in Syria and Palestine : " One fact appears very plainly from a directory of foreign Protestant missionaries just going through the American press in Beirut, and that is that this little section of the ' mission world ' is well supplied with laborers. I include in Palestine the cities of Safed, Acre, and Gaza, and all the region between these points, with the trans-Jordanic region south of Houran. Syria includes all north of Acre as far as the Taurus Mountains. There are in Syria and Palestine 252 foreign laborers, men and women ; 168 being in Syria and 84 in Palestine. Of the 168 in Syria, there are men, 73 ; wives, 34 ; unmarried women, 61. Of the 84 in Palestine, there are men, 34 ; wives, 14 ; unmarried women, 36. The totals of the 252 in Syria and Palestine

being 107 men, 48 wives, and 97 unmarried women. Of the men 53 are ordained and 26 are physicians, and 1 of the unmarried women is a physician.

" The population of Syria and Palestine is not far from 2,600,000. This gives, on an average, 1 foreign laborer to every 10,000 of the people. But it should be borne in mind that a large part of these laborers are engaged in educational work, having under instruction not far from 19,000 children and youths. For this reason certain centres, like Beirut, Damascus, and Jerusalem, have more than their share of foreign laborers, while some of the outlying districts have none. Beirut has 52 foreign laborers with a population of 100,000. Of these, 22 are in the Syrian Protestant College, and almost all of the rest are in the various institutions, American, English, Scotch, and German. Jerusalem, with a population not half that of Beirut, has 28 laborers, who have charge of schools, hospitals, and general evangelical work. Probably few, if any, of the missionaries in Syria and Palestine would ask for any increase in the number of foreign laborers, unless the restrictions of the Turkish Government were relaxed, and the two prohibited districts of Houran, south of Damascus, and the Nusairiuyeh Mountains, north of Tripoli and southeast of Antioch, were thrown open once more to missionary effort."

India.—Professor W. W. White, now of Chicago Bible Institute, is soon to depart for India, to begin two years of service in behalf of the many thousands of students in Calcutta. This city is one of the greatest educational centers of the world. It contains upward of 20 colleges and about double that number of high schools. In these colleges are about 3000 students, and in the scolar classes of the high schools about 2000 more who have an acquaintance with English. The actual constituency of students in Calcutta at any

one time numbers about 5000. Of this number, 3000 are strangers in the town, not living with parents or friends, but in lodgings. In addition to the men actually in college, there are at least 50,000 English-speaking and non-Christian natives. A very fine building has been purchased by friends in Britain and America, and an auditorium will soon be in readiness seating 1000, and here Professor White will give instruction upon the Word of God.

—The Guntur (American Lutheran) mission reports these seven great stumbling-blocks as characterizing the native church: A non-observance of the Sabbath, an indifference about the Lord's Supper, late coming to worship tho called, chattering and laughing during service, misrepresentation under the prospect of present profit or loss, quarrels arising from local affairs and petty lawsuits, and prevalence of caste outside the house of worship.

—Pundita Ramabai and her home for Hindu widows, near Bombay, has just had a peculiar experience. While she herself is a pronounced Christian, in starting her institution she preferred to place it upon a foundation such as would not antagonize the Hindus. This aroused considerable criticism when she started her work. The result has been that while making no effort for direct Christian conversion, the general influence of her own life and of the home has been such that twelve of the child widows have announced their acceptance of Christianity. This aroused a great deal of opposition, and the student class is reported as particularly vehement in its denunciation. She resolved then to go straight to them and make her defense. In front of the hall a mob of these young men gathered, and there was fear of a disturbance. She addressed the audience with boldness and faithfulness, affirmed that the degradation of the community was due to Hinduism, and that Christianity alone was able to lift them out of moral degradation and helplessness. She de-

clared that she had kept her promise; she had not sought to bring undue influence, but that the results were due to the power of the truth of God. There was much excitement, but no manifestation of disturbance. Apparently her firm, heroic bearing overpowered those who would have been glad to oppose her.—*Independent*.

—Mr. Holton writes from Manamadura: "There is something peculiarly attractive about the work of the itineracy. It is a purely evangelistic work, going systematically from village to village, and telling to all the good news of the kingdom; like John the Baptist 'in the wilderness' preparing 'the way of the Lord.' It is the nearest to Jesus' own way of life that we come—the early morning prayers, the start at dawn, the long tramps over glaring sands, scorching rocks among patches of thorns, along the narrow paths upon the dykes dividing the wet paddy-fields, under spreading banians or stinging, shadeless palms—proclaiming the word of the Lord to the ever-ready listeners, but hopelessly indifferent to the truths they hear. One gets thereby an insight into Christ's life, and realizes how He came to feel the need of nights of prayer and communion with God, to shake off the hopelessness, the despondency, the crushing sense of sin and neglect which He, the Holy One, would feel so infinitely more than we do who are so sin-stained ourselves. As one sees the dark and sordid lives, as one comes so frequently upon smoky, greasy images of rats and elephant-headed gods, clay horses, and temples, all bespeaking a debasing idolatry, when one sees the whole lives of thousands bound up in the matters of food, raiment, and property, the seventh day of the week one dead level of worldliness, and the indifference with which all turn from things celestial to the weak and beggarly elements of time and sense, one's heart sinks within him, and the Satanic question springs up, 'What is the use of all this foolishness

of preaching, anyway?" But, on the whole, he concludes that the task is profitable and full of privilege.

—There was a Church Missionary Society congregation in the Punjab once, where a live kid was put into the offertory-basket in the Sunday service, and promptly jumped out again. Sunday, October 27th, was a great day in the history of our work in Bulandshahr. It was self-support day. From all parts of the district had been brought in the gifts of the people during ten months of this year. A procession, composed of young women and girls carrying banners with appropriate mottoes, marched into the tent singing, accompanied by music from a brass band. The young ladies sang a hymn on self-support, which had been composed for the occasion, and at its conclusion they poured out their offerings of silver, copper, and shells on the table. After that the congregation were asked to bring up their offerings of money; and for several minutes the pile of coins and shells in the center of the table grew rapidly, amid shouts of "*Yisu Masih Ki Jai*" ("Victory to Jesus Christ"). The name of each circuit in the district was then called; and huge sacks of flour, grain, and dry bread were carried in. As each circuit brought in its gifts, the preacher in charge of the circuit read out the gifts presented. I made a note of the following things which were given: Cash, Rs. 494:7:3; flour, 1343 pounds; grain, 3180 pounds; dry bread, 849 pounds; red pepper, 20 pounds; fowls, 42; eggs, 113; pigs, 28; 1 pony, 5 pigeons, 1 goat, 1 buffalo calf, 1 lamb, 1 cow calf, 3 pieces of cloth, 1 brass *lotu*, 8 wicker baskets, 13 winnowing-fans, 3 iron sieves, 1 broom, 1 coat, 1 earthen cup, and 1 cap. The total value of these gifts is about Rs. 670, all of which was given by the native Christians, nearly all of whom are very poor.—*Church Missionary Intelligencer*.

—The extension of French influence

in Siam does not seem to have affected unfavorably that portion of the work of the Laos mission which falls east of the boundary line agreed upon between the French and British territory. Dr. Denman writes from Chieng Mai that the French influence at Chieng Saan, to the north, seems to have had no bad effect on the work, the authorities having said that the people will not be interfered with in their religion, and have even appointed a Protestant Christian as head man in one of the villages. All but four families, however, have crossed the river into Siamese territory in preference to becoming French subjects. At Nan, the newest of all the stations, and the only one that falls in French territory—alho some of the reports question this—Dr. Thomas writes that he was told that the French agent had made it clear while he was at Nan that our mission work was to be allowed to go on uninterrupted, and that he had even countermanded orders to the bishop concerning the sending of priests to Nan for the present.—*Church at Home and Abroad*.

China. — The Dowager Empress, Tson Hsi, died June 19th, aged sixty-two. She was the aunt of the present Emperor, whom she adopted and placed on the throne in 1875, upon the death of her son, who succeeded his father as Emperor in 1850. It was she who made Li Hung Chang the Premier and sustained him against the long intrigues with which he had to contend; and her death may mean his permanent downfall.

—The *Chinese Recorder* states that just before he left Shanghai for Europe, Li Hung Chang was presented with a copy of the Imperial New Testament, a *facsimile* of the copy presented to the Empress Dowager. He received it graciously, and promised to read it daily on his voyage. He also expressed a kindly interest in the work of missions, and said that on his return to China he would be pleased to do more to facilitate the cause.

—When any of *our* friends are sick or injured, when one is born lame or blind, when we pass in the street a person deformed in any way, our hearts are filled with pity for them, and we try at once to think if there is anything that we can do to make their lot in life less hard. But in China the case is different. Mr. Smith tells us, in his "Chinese Characteristics," that there seems to be no sympathy bestowed upon such unfortunates. Tho they may not be treated with absolute cruelty, they are avoided and often twitted with their deformity, and are always looked upon as being punished for some sin. It is quite the proper thing for people in the street to stop and sneer at them, pointing out to others their maimed limb or twisted back, calling them names, etc.

—Dr. Griffith John, of Hankow, who played a prominent part a few years ago in disclosing the true origin of the anti-foreign placards disseminated in the Yangtse valley, has recently published in China an interesting statement in regard to Chou Han. This individual was proved by Dr. John to be the author of many of the violent and obscene attacks on foreigners and on the Christian religion which incited the mob to outrages on Europeans. The foreign ministers in Peking demanded his arrest and trial, and after a long interval the Chinese authorities reported that he was insane, and he was accordingly released. Dr. John now reports that two native Christians, who went into Hunan preaching and selling books, entered Changsha, and there got into communication with Teng, who was one of the chief printers and publishers of Chou Han's writings. Teng stated to his visitors that Chou Han had greatly changed of late, that he was now studying Christian books, and had renounced Spiritualism and his former anti-foreign associates. He would like to visit Hankow, and there inquire of the missionaries concerning Christianity, but was afraid that he

would be seized for his past misdeeds. Dr. John has written inviting both Chou Han and Teng to visit Hankow and study Christianity for themselves. —*The Christian*.

—The city of Peking contains the oldest university in the world. It is called the Kwotzekien, or Schools for the Sons of the Empire. The duties of the faculty are somewhat difficult, for in addition to the instruction of the scholars, they have to admonish the Emperor of that which is just and good, to reprove him for his faults, and have the hereditary privilege of schooling the members of his family in the sciences and arts. A granite register, consisting of stone columns, 320 in number, contains the names of 60,000 graduates of the highest degree. These inscribed columns constitute the university roll of honor, and the record goes back more than 600 years.

—Our mission in Peking is benefiting from this new and wonderful system of teaching reading invented by the Rev. W. H. Murray. This missionary has for some years worked among the blind of the Chinese capital, altho the war last year brought everything to a standstill. This system appears to be equally suited to blind and sighted Chinese. It is so simple that the most ignorant and dull men and women learn to read and write fluently in periods of from one to three months. Farm women, who had gone into Peking for the winter, and who had joined our mission there, have returned to their own homes, after two or three months, rejoicing in being able to write as fluently as their clever countrymen can do after years of hard study. The 408 sounds of Mandarin Chinese are represented by numerals, and the system is therefore called numeral type.—*L. M. S. Chronicle*.

Japan.—A monthly magazine in the English language, called *The Far East*, for Japanese readers, has just been started in Japan. This willingness to adopt and be influenced by our modes

of thought should stimulate to greater diligence in bringing to Japanese knowledge seekers in this country the foundation principles of the Gospel.

—Once more terrible earthquakes have shaken Japan, and this time the island of Yesso, the extreme northern part of the empire. The latest official report places the loss of life, principally from tidal waves following the earthquakes, at more than 30,000 !

—The evidence of the success of foreign missions in Japan is not to be found merely nor mainly in the addition of 20,000 converts in ten years, but far more powerfully in the unseen but all-pervading moral influence which they are exerting upon the people of Japan. If it is true that, through the faithful preaching and holy living of the missionaries and their converts, the Japanese are adopting the ethics of Jesus Christ, then the Japanese are very practically taking Christ for their Master. Since they do it under no sort of constraint, they must do it willingly ; and if they are "willing to do the will" of the Father, it will not be long before they shall "know of the doctrine," both of the Father and of the Son."—*Church Standard*.

AFRICA.

—A new Bishop of Africa ! Bishop Taylor for over fifty years has been an untiring itinerant evangelist in many lands, heroic in spirit and in achievement. Honored and beloved, and with the weight of seventy-five years upon him, the General Conference believed he had no longer the strength needed to attend to the work required of a Bishop for Africa. Dr. J. C. Hartzell was elected and consecrated as his successor. He has shown himself a wise, faithful, and successful leader as Secretary of the Freedmen's Aid and Southern Education Society. He will fulfil the expectations of those who elected him Bishop of Africa.

—M. Francis writes thus of the effort of the Missionary Alliance to reach the

interior of the Dark Continent. Our plan, in brief, is to plant a chain of stations running northeast from Tubabudugo, 780 miles along the upper Niger to Timbuctoo, and another chain due east 550 miles to the same longitude as Timbuctoo. This advance means invading French territory, on the border of which we already are. Permission for this must be obtained from the French Government. This also means 24 new stations and 100 new missionaries, each new station to erect, and run one year. Including outfit, passage money from New York, salaries, and all transportation will cost \$3063. Of course it will not be possible to make all this advance in one year. Step by step we will follow Him. Two main departments of work are included, itinerating and the training of native agents for future evangelization.

—That a cry for funeral reform, indited by a native pen, should reach us from the Gold Coast, is oddly in keeping with the agitation, so familiar to us at home, for the same object. "Brandy," complains a native in one of the English West African papers, "is present in excessive measure at every heathen funeral." Two barrels of rum is the average outlay at the burial festivities of a fairly prosperous man. Public opinion, a fear of the displeasure of the deceased and the fetishman, lend their support to a funeral custom, which our native writer (a heathen) earnestly desires to see branded by the official veto.

—For miles around Efulen the people have ceased to believe in witches, and three witch doctors have given up their calling gracefully and gone to work building bark houses. It was only in the summer of 1892 that Dr. Good, making his preliminary exploration, struck the first blow at witchcraft in Efulen.—*Woman's Work for Woman*.

—India has a large surplus population, some of which has found its way already into Africa. The labor of Natal is performed in great part by na-

tives of India, there being 51,000 of them in that colony. Indian soldiers are the protection of Nyassaland. The merchants who do a large part of the business at East African ports are from India.

—Mrs. Laura H. Bates writes thus in the *Missionary Herald*: "The Christian homes scattered up and down the whole colony of Natal; the family life, no longer mere animal existence, but a circle where love reigns and Christ is the 'unseen Guest;' the changed faces, marking the inward transformation; the gradual undermining of degrading social customs; the development of *wants* which force the indolent native to wholesome exertion; the elevation of woman, no longer a drudge, a slave, a piece of property to be bought and sold, but an individual, a treasure, 'a crown to her husband;' the awakening of a thirst for knowledge which packs 130 girls into buildings planned for 60, which fills the girls' school at Umzumbi so full that the doors must be closed against other applicants for lack of funds; the arousing of a feeling of dissatisfaction with heathen homes and surroundings, which compels the opening of 'a home for scores of runaway girls who flee for succor to the missionaries—these are some of the signs that the leaven of the Gospel is working in the hearts of the people of Natal, and will work until the whole lump is leavened."

—Says W. G. Robertson, in *The Christian*, concerning a station of the Livingstonia Mission to Nyassaland: "When I first went to Livlezi, there were no Europeans nearer than 120 miles—viz., Blantyre. So you can understand that the natives knew little of Europeans or European workmanship. We had to build our own houses, first of wattle and mud, but latterly of brick. We had to teach brickmaking and building, and we have now 6 or 7 who can saw timber or do simple joinery work. We have some brickmakers and builders, and also one little chap who

sets up as a tailor. Some now build square houses for themselves, and a number have bedsteads and chairs, so there has been some progress. We also do a little medical work—binding up sores and wounds, etc. When I went there first, after perhaps spending weeks treating a sore or wound, we were frequently asked by the patient for payment. But this last year in three cases the natives offered to pay a fee.

We have about 500 regularly attending schools in the various stations of the district. The scholars are not very far advanced. About 150 can read and write. We have 15 teachers—8 boys and 7 girls—receiving an average pay of one shilling per month, able at least to read their Testament, etc. The chief has actually got in his employ two scribes who have run away from the mission.

—M. Coillard, who is returning from the Zambesi broken down in health, writes thus from Kazungula, where he crossed the Zambesi: "What a difference between the voyage to-day and that of 1884! Then there was not a soul in this immense country who knew the name of the Lord, much less prayed to Him. We sang our hymns in the desert, and they were lost without effect. Now, the Lord hath done great things for us, and we give Him thanks. This very station of Kazungula, with its large village, where all is a prosperous, bears witness to it. We count 5 flourishing stations, and in each of them a greater or smaller number of Zambesians who profess to have found the Saviour. But what fills me with joy and gratitude toward God is our school of evangelists with its 10 pupils. And now M. and Madame Mercier are going to build again the ruins of Sefela and to open there at last our industrial school. Are not these the rays which announce the dawn of that day when the glory of God shall shine in this land, and the darkness of heathendom melt away?"—*Journal des Missions Évangéliques*.