

DOSMOCHE CEREMONIES AT LEH, TIBET.



TIBETAN NOBLEMEN AND MASKED LAMAS, LADAK, TIBET.

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THE TWOFOLD RELATION OF THE WORLD KINGDOMS TO  
THE KINGDOM OF GOD.—I.

BY THE EDITOR-IN-CHIEF.

When Constantine was tracing the bounds of the new city, Byzantium, and surprise was expressed at the vastness of the area which he was including, his reply was, "I am following One who is leading me."

History without God is a lock without a key. This department of Christian evidences, God's hand in history, is too much neglected, and might be used to reinforce Christian ethics. There is a logic of events. The student of history finds an obvious plan, one unceasing, unfolding purpose, running like a thread of gold through the complexity of events; and by following that mystic cord he avoids perplexity, disentangles the skein, and brings order out of confusion and unity out of variety.

This discussion is mainly concerned with the relation of Christian governments to missions; but, to measure or apprehend the office and function of governments in the *propagation* of the Gospel, we must understand that *preparation* for the Gospel to which all nations have been made contributors.

To see the strange *unity in history*, we need first to view humanity as a unit and all history as a whole. However useful the study of a race or an era, the divine plan demands a divine point of view; we must, as from the lofty eyrie of the eagle or his position in air take a look at the broad landscape. Thus viewed, both Jew and Gentile are seen to be alike needful to the complete solution of the historic problem; and Assyria and Egypt, Greece and Rome, England and America, are but mountain ranges, with predetermined lines and limits, furnishing a watershed whence the great streams of civilization follow diverse courses to one sea. While "the days of history have been man's, the ages have been Christ's, and His the glory of the victory of right over might, of order over anarchy, of liberty over tyranny, of cosmos over chaos."

The cross of Christ was the turning-point of the ages. That is no accident whereby the advent of our Lord was framed into time. It is not too

bold an assertion that, at no other period of the world, before or since, could Jesus of Nazareth have been born. Then, and then only, had come the fitness and fulness of times ; just then there was a gap which only He could fill—a place made ready by thousands of years of preparation, and at that particular time. The vast wheel had been revolving until the precise point in its revolution was reached where the vast mechanism demanded for its completeness a new force and factor, which just then came into play.

In the simple story of Christ's advent, as told by the evangelists, certain prominent features stand conspicuous. A decree went out from *Cæsar Augustus* that *all the world* should be taxed. The Roman world then embraced *Syria*. The employments of the people were mainly *pastoral*, indicating a Semitic origin as *Asiatics*. Christ was born in a stable and laid in a manger, indicating *identification with the poor—the commoners* rather than the *aristocracy*. The angels' song is twofold : it hints that henceforth there is to be a *new goal* to human endeavor—glory to God, and a new result on earth—peace and goodwill. Mark also the shepherds not only *come personally* to Christ's cradle, but hasten to *make known abroad* the fact and significance of His birth. Not to examine more closely, here are some *ten* particulars which serve to define this event as not only unique, but transcendent. Its precise period is the period of Roman supremacy—more exactly, the Augustan age ; it is the time when all the world is virtually controlled by one sceptre ; when that sceptre has passed finally from Asia to Europe ; the precise field or locality of this event is *Syria*, which occupies a peculiarly central position, having both an Asiatic and a European frontier, facing both ways—fit pivot on which the history of the world shall turn, whence the ripest product of Asiatic civilization shall take a westward course to Europe and to a farther West yet undiscovered. Note also that this new personage is unmistakably of the lower classes, identified with poverty, and so the representative of the many rather than the few. The angels announce a new law of the kingdom—God is first of all to be glorified, and so peace and good-will are to be realized among men ; the Fatherhood of God is to be recognized that the brotherhood of man may be realized. The shepherds first bow at the manger as disciples, and then become propagators of the good news.

To read that simple narrative is to see more than human hand delineating the outlines of a perfect scene, at once historic and prophetic. In twenty verses of Luke we have a condensation of all history and all prophecy. The world has come to its highest development without Christianity—reached a period when for the first time an imperial decree from one Cesar or Czar can affect the whole area of civilization, and when the completest political unity has at last been attained. Rome, the last of the world kingdoms, is in its golden age. Civilization has left the more sluggish atmosphere of the East to breathe inspiration in the Occident. Just now a child is born who is to represent not a patrician rank but a plebeian

class—nay, the mass of humanity. Hitherto the curse of the race has been *caste*, with its concomitants, such as invidious distinctions, the servility of woman, the slavery of man. Not one of these salient features of the new economy could have been left out without essential incompleteness and radical deficiency.

Of all civilization previous to the advent of our Lord, it may be briefly said that it was a large lump leavened with malice and wickedness ; of all civilization since Christ's advent, that it was a mass of humanity savored and saved by the salt of a divine principle. These are only general statements, but they hint opposite tendencies.

Another peculiarity should be carefully noticed. Before Christ, the tendency of political development was toward a forced and mechanical unity at the expense of individual development and personal liberty ; since Christ, the tendency has been to individual development and personal freedom, and consequently to division rather than union under one sceptre, relying only on the unity which comes of fusion, sympathy, assimilation. Here, then, we find a key to all history. Until Christ came, men had been testing what could be done to make one compact state out of human materials ; and the result was that, in the last and greatest of the world kingdoms, there was outward unity with moral corruption, social caste, and individual repression. In this fitness and fullness of times He came to teach men the only possible secret of true unity—a kingdom not of this world, with a true brotherhood, a pure morality, and individual liberty. He who sees no God in history will have hard work to account for this mysterious philosophy of history !

It is a curious fact that those four letters A, B, C, D, which stand at the beginning of the Roman alphabet, are the four letters that are inseparably connected with the two great historic divisions of the entire world-age. And it is also a curious fact that, suggesting as they do the alphabet of history, they hint also its inversions. All history previous to the Lord's advent we call the ages B. C. ; but notice that the first and the last of the four letters are wanting ; and so history before Christ lacked both the starting-point and the goal of all true historic development. There was a bond of unity and a civilization, but the bond was not brotherhood, and the civilization was leavened with corruption. But when Christ came a new civilization began ; it had the right starting-point ; it began at the beginning, introducing into human society a new element—allegiance to God—and presenting a new goal—a divine life in the soul and a development of the individual. When you have this " A. D. " you have the " B. C. " of brotherhood and civilization. Give us the Advent of Christ as our point of departure, and we have the basis of a new Bond between man and man, a new Cultus and a new Destiny.

What now concerns us is the double relation of this development of history to the plan of the kingdom of God ; *preparation* first, and *propagation* after.

To begin with the Chaldean ascendancy, 1600 B.C., we may trace these preparations during the Egyptian ascendancy that followed for the next three hundred years, till Nineveh was founded, 1300 B.C., and the Assyrian ascendancy began which lasted for more than six centuries, 1288-610 B.C. Nineveh was then destroyed, after having been the mistress of the nations for nearly seven hundred years. But how far this Assyrian empire was from realizing even a true political unity or vitality! The bond was of iron, and might was the only right. The intercourse with surrounding nations was limited, and when it went beyond conquest was commercial only, not fraternal. The sceptre of the Orient is first transferred to Babylon, more central and accessible. Cyrus takes Babylon 538 B.C., and now begins the Persian ascendancy, which lasts for two hundred years. Now, for the first time, a great dominant empire reaches out the hand to neighboring nations; he is the first great emperor dignified in prophecy as God's "anointed" servant, and in a double sense he opened the two-leaved gates and brought the nations of the East and West together.

Just at this point, strangely enough, the course of empire takes its way westward, never again to return to the East. Alexander the Great, of Macedonia, which lies just beyond the Bosphorus, crosses the Hellespont 334 B.C., and after a career of conquest unparalleled in history, extending over less than ten years, dies at the age of thirty-two. This Greek ruler, taught by Aristotle, had for a few years held in his mighty grasp the whole intellectual vigor of the Hellenic race, combined with the whole material resources of the East. In him Europe for the first time rises to civilization and empire. The sceptre has swept round a circle—from Egypt in Africa to Nineveh and Babylon in Asia and to Greece in Europe, and we have now a system of Helleno-Asiatic States.

Behold in all this the hand of God! Asia strongly contrasts with Europe both in physical features and social life. One word describes its general character—*monotony*. Look at the map; see the vast plateaus of the Deccan in India and of Thibet, a thousand miles in extent, the great sandy desert of China, three thousand miles long, and the still vaster plains of Siberia. The races correspond to their home. Everything is fixed, inflexible, immobile. There ancestral worship prevails; there caste rears its impassable barriers; there vast multitudes of men are massed on a dead level, hemmed in by social bounds which they cannot overstep or overclimb. There the employment is mainly *pastoral*, and it is typical, for the Asiatics themselves exist in great herds or flocks—the individual lost in the mass. Asia has always been the "mother of despotisms," and it is the characteristic of despots that, as the name implies, they lord it over others; the individual will swallowed up in the master's.

Turn to the map of Europe. There the only extensive plain is the Sarmatian, with the Germanic, its Western arm. Past the Baltic are the mountains of Norway and Sweden; across the Elbe, vast ranges reach

from the North Sea to the Black Sea, and from Saxony to Sicily. Europe is the "continent of varieties." To explore it, circumnavigate its coast line, master its intricacies, demands an enterprising, aggressive people. The dead conservatism of China and the iron caste of India could not survive in Europe. These mountains would break up the vast herds of Asia into smaller bodies. This is the continent to arouse dormant energies and quicken mighty enterprises. Here is the zone of power.

And so we find that, as Asia is marked by a dead level of popular life, Europe is marked by individual development. God was transferring the political sceptre and the historic arena to a new continent, and thus a gigantic stride was taken in preparation for the Gospel of the kingdom which both deals with mankind one by one and develops a true individualism.

But the European capital is not to be at Macedon—that is too far eastward; and so the *Roman ascendancy* begins B.C. 168, and the last great step of preparation is taken. Under the Cæsars, Rome conquered and mastered the world. Julius Cæsar, the Roman Alexander, in eight years met in battle three millions of men, of whom he slew one third and took another third captive. It was a gigantic struggle for supremacy, by which Roman arms subdued the world and Roman roads ran to its limits. But it brought God's "fulness of times." Never before was the world made ready for the advent of Christ. Universal peace succeeded universal war. The eagle was ready to carry the cross everywhere. The world empire had come to its highest completeness, its most perfect political unity, and its fullest realization of a brotherhood of nations which is possible without the Gospel.

There was another element in this preparation which must not be overlooked. Decay had begun, and there was nothing that could arrest it but the salt of the Gospel. We all know that ripeness borders on rottenness. As soon as a harvest is fully ripe, the sickle must be put in or the crop will rapidly deteriorate. The very same conditions most favorable to growth where life exists—light, heat, moisture, nutrition—also favor rapid decay where life does not exist or develop. The Roman Empire had attained unto a ripeness which without the intervention of God would become rottenness, and actually did. But so far as God's plan went—to make a prepared way for the advent of Christ and the preaching of the Gospel—now for the first the fulness of the times had come. Over the Roman roads, with the help of Roman letters and Roman citizenship, though disdaining the aid of Roman arms, the Word of Life was to be borne with rapid steps to Spain and Gaul, to Germany and Britain. Paul, pushing his way to Antioch, to Cyprus, to Ephesus, to Corinth, to Rome, and possibly to Spain and Britain, seems to us the Cæsar of the Church.

## NINE CENTURIES OF BUDDHISM.—II.

BY F. B. SHAWE, LADAK, TIBET.

The second and most important part of the Buddhist Catechism is that relating to the *Doctrine (Dhamma)*.

II. 69. What is the doctrine?

*Answer.* It is the true way of salvation intuitively perceived and announced by the Buddha.

If this be true, Buddhism claims the authority of a world-religion. But when approached on religious matters, Tibetans declare all religions to be equally good. Christianity is good for the European, Hinduism for the Indian, and Buddhism for the Tibetan. The only explanation they can offer for the existence of Christian missions is that the missionaries are bent on accumulating extraordinary quantities of moral merit. They have no conception of religion as so taking hold of a man that he is glad to go thousands of miles and learn a strange language solely to tell others what he has found. The Tibetan view is evidently incompatible both with Subhadra's definition and with any idea of a religion that goes beyond mere words.

In answer to question II. 75 Subhadra says: "There are no divine revelations." Subhadra should take a course of Tibetan reading, with a view to discovering any lives of Tibetan saints in which revelations by dreams, signs, etc., are *not* received.

II. 78. What is the cause of sorrow, of death, and of birth renewal?

*Answer.* . . . The craving for individual existence either in this world or in another (Heaven, Paradise).

Undoubtedly a few Tibetans may exist who delude themselves into the belief that they prefer Nirvana to any Paradise, altho I certainly have not yet met any such. The ideal of the ordinary Tibetan is the paradise of "Devachan." Both clerics and laymen have agreed in describing this heaven as a place of perpetual spring, the inhabitants of which have no work to do, but enjoy an abundance of good things to eat and drink, besides the companionship of beautiful girls—in short, a "Mohammedan paradise" of the most sensual kind, without even the pretence of spiritual enjoyments of any sort. Such is the practical Buddhist ideal. Theosophists give a different description of "Devachan," for which they are probably indebted to "Mahatmas." \*

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\* As every one knows, foreigners are not allowed to travel, much less reside in Tibet proper; yet we are told that Madame Blavatsky, the well-known Theosophist, spent a considerable time in there. Where did she reside? Some information which would enable us to fix the geographical spot where she met with "mahatmas" is desirable. Until we have this, I must incline to the belief that her visit to Tibet was somewhat mythical. This is, however, a point of secondary importance

## II. 84. What is Nirvana ?

*Answer.* . . . It is a condition impossible to be defined in words or to be conceived by any one still attached to the things of this world.

This is comforting information to those students of Buddhism who have been and are still devoting much time to the consideration of what is implied by Nirvana. In a note to this question reference is made at length to "the erroneous idea that Nirvana is the same as annihilation." Tibetan Buddhism is quite explicit on the subject. The term used for Nirvana means "emptiness, vacuity" No wonder Tibetans prefer free love in "Devachan" to annihilation in "emptiness." It must further be mentioned that the Ladaki know nothing at all about Nirvana, many being not even acquainted with the name. Several educated people have told me that the word was used by lamas in incantations, but that they had not the slightest idea of its significance.

## II. 102. Cannot the layman, too, attain to perfection ?

*Answer.* No ; this is impossible.

This perfectly correct statement of Buddhist doctrine cannot be too strongly emphasized. No man or woman earning an honest livelihood can be saved ; the very fact that they work is an insuperable obstacle ! The manner of work and the object of work, whether noble or ignoble, honest or criminal, has nothing to do with the matter. Work is *ipso facto* damning. Can any religion be more ill adapted to the wants of mankind ? Can anything be more calculated to encourage idleness ? Moreover, in addition to abstinence from work, celibacy is necessary. Probably at least 80 per cent of the human race (adults) are married. Buddhism, therefore, offers salvation to only 20 per cent of mankind. All the remainder are inevitably doomed to rebirth, when, of course, the chances are that demerit will be accumulated, and salvation will remain as far away as ever—possibly further. Buddhism seems, after all, very diffident as to its power to help. For the penitent sinner there is no hope ; according to

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for most people have but vague ideas where Tibet begins and ends, and characterize as Tibetan what the natives repudiate as such. H. P. B. may have said "Tibet," meaning British Sikkim.

The "mahatmas" are of more importance. Theosophists complain that undue stress is sometimes laid by non-believers in their system on the "mahatmas." This may be so ; but certainly the ordinary individual gets the idea that Theosophy was in its elements revealed to Madame Blavatsky by Tibetan "mahatmas." And equally certain it is that she purported to be in receipt of frequent communications from these beings, who even occasionally became visible. For this reason the existence or non-existence of "mahatmas" becomes a crucial point. I have made careful enquiries among inhabitants of all parts of Tibet, both clerical and lay, and find that they are absolutely unacquainted with beings corresponding to the description of "mahatmas." Many of them claimed that such beings had formerly existed. This is quite in accordance with Tibetan legends, and is no news to the student of Tibetan literature. But they one and all emphatically denied that such beings exist now, or had been known to exist for some centuries. One man replied : "I always thought that Europeans were clever people, but if they believe that, they must be more stupid than any cow" Which opinion of a countryman of the purported "mahatmas" gives ground for reflection. It is somewhat significant, too, that "mahatmas" reside in the one country of the world, which is not open to complete and careful investigation, so that their existence remains, to say the least, a matter very much of "esoteric" knowledge.



the Buddha's religion of compassion and love, the "karma" of his evil deeds must inevitably work itself out.

In II. 104 follow the "five vows for the laity." These Pancha-Sila are obligatory on every one professing to be a follower of the Buddha.\*

1. I vow and promise not to destroy life. In a note to this rule we read further: In this the first and principal vow are not only included men, but all living beings, and for that reason no one who intentionally hurts, kills, or torments an animal can be a follower of the Buddha.

It is pleasant to be able to accord praise. Let Buddhism have the honor of having by this rule successfully inculcated the sinfulness of murder. Buddhism has much to do with the deep reverence with which human life is regarded in Ladak.† The "suttee" has never obtained in Ladak, nor have I ever heard of child murder. The only murderers of whom I have ever heard have been Mohammedan travelers. But the Buddhist law in its wording and application is much too wide for practical life, inasmuch as it does not refer to human life alone, but to all life of every description, and thus defeats itself. It means, for instance, that all wild beasts, poisonous snakes, mad dogs, etc., are to be carefully left alive. To destroy vermin is a heinous sin—which may perhaps account for the fact that Ladaki Buddhists are notoriously infested with fleas and lice.‡ I have even seen these disgusting parasites carefully placed aside. But to the honor of Ladaki common sense it must be said that they are more usually destroyed. Each flea and louse, each wasp and gnat, each wolf and leopard is a living being, and, in a Buddhist's eyes, has the same value as a man or woman! Of course the slaughtering of beasts for food is strictly forbidden by this rule. Yet there are hundreds of Tibetans inhabiting the higher plateaus who live entirely on milk, butter, cheese, and goat's flesh. Cruelty to animals in every form is of daily occurrence. Heavy loads are placed on miserable, half-starved animals. Beasts are driven until they fall by the roadside, when they are left to die of starvation, unless the ravens and other birds of prey mercifully hasten the end. I have more than once had ponies with raw backs brought to me for a ride of twenty miles up and down hill.

2. I vow and promise not to steal.

To such an extent is stealing practised in Ladak that no one will allow any man to remain alone in his room; if the owner is obliged to leave the room, the visitor must follow. This alone is sufficient to show that in Buddhist Ladak everybody is a thief as soon as opportunity offers. No man trusts even his own brother out of his sight.

\* It must be remembered that we are at present only concerned with the laity. The same rules are binding on clerics, and will recur when the priests are being considered.

† I do not think the fact that in Central Tibet murder appears to be by no means unknown, or that even the lamas resort to it in certain cases, can invalidate the claim of Buddhism to have exerted a very great restraining influence.

‡ One can daily see women sitting together engaged in mutually picking out the lice from their hair.

3. I vow and promise to abstain from all unchastity, and not to lead astray the wives, daughters, or wards of any one.

In reply to this, I affirm that there is not one chaste male or female in Ladak. I affirm that no unmarried girl sixteen years of age will be found pure.\* It is impossible to go into detail on this point. Abundant proofs of my statements are, however, at hand for those whom medical work leads behind the scenes.

The reasons for this state of affairs are not far to seek. At the root of all lies, of course, the powerlessness of Buddhism to curb the passions. The chief surface reason is, however, the system of polyandry, by virtue of which several brothers have one wife in common. I do not think that Buddhism can be held responsible for the origin of this system; it must also be mentioned that in Ladak the marriage of cousins is absolutely unknown among Buddhists. But Buddhism has certainly shut its eyes to the manifest evils connected with polyandry. As visible proofs of the immoral condition of the people, I may perhaps be allowed to mention the extraordinary sterility of Buddhist females, the enormous prevalence of venereal diseases, and the gradual decline of all qualities except those which man has in common with the brute creation; this degeneration is attested by the ruins of works executed by the skill and intellect of former generations, of which the present generation plainly and candidly acknowledges itself incapable.

4. I vow and promise not to lie, deceive, or bear false witness.

I have yet to find a Ladaki who denies that he habitually tells lies. They are so far better in this respect than the Kashmiri in that they do not lie without any apparent object to be gained. But given an object, every Buddhist Ladaki immediately becomes a liar. Stories of ingenious lies are told as good jokes. A man who has quarrelled with another walks for days to bring his case before the court in Leh. On arrival he picks up a large stone outside the court, which he produces within as the identical one with which his enemy assaulted him! This is not the occasional dodge of a cute individual, but the regular practice among the people. On one occasion, when present in the court, I heard a Buddhist give evidence after being duly put on oath. At the close of his examination the judge remarked: "How many lies have you told?" and the answer was: "Not very many, your honor!" This was considered a huge joke by the officials; and on my afterward mentioning the matter, I was asked in an astonished tone: "What are witnesses good for if they don't tell lies on your behalf?" It is a notorious fact that no witnesses can ever be obtained against a man who is at all prominent; great men can do everything with impunity. Bribery and intimidation are the rule. I was once

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\* I know it to be a fact, that sexual connection is daily practised by the boys and girls herding the goats on the hills. Sodomy is not unknown, but must, I believe, be put down to the account of Mohammedan traders, and is not a national evil.

seeking for evidence on a certain point, and, to my astonishment, could get none. My servant, however, remarked: "Unless you pay beforehand you will never get witnesses." This explained all, and also shows sufficiently clearly that Buddhism has not succeeded in rousing any feeling or conscience as regards the truth.

5. I vow and promise to abstain from intoxicating drinks. In a note to this we read: "It is only the Brotherhood (*i.e.*, priests, lamas) who keep this vow to its full extent. For the lay adherent it simply means to abstain from spirituous liquors. The *Upasaka* (*i.e.*, devout layman) may therefore take wine and beer in moderation."

This note is interesting. Subhadra gives us five rules "obligatory on every one professing to be a follower of the Buddha," and promptly informs us that the fifth is only kept by the clerics. Why is not the rule, which is surely plain enough, fully kept? Subhadra should also kindly favor us with a definition of the difference to be made between "intoxicating drinks, spirituous liquors," and "wine and beer." Otherwise his note is hardly intelligible to the ordinary mind. We will, however, take the lowest ground and state the rule to mean "Don't get tipsy." It would be interesting to ascertain the amount of grain annually used in Ladak for making "chang," a native beer. The use of this beer is the main cause of poverty in Ladak. People sit down at midday and drink till midnight. In nine cases out of ten one or both of two men fighting are tipsy. The guests at every wedding go home intoxicated. Workmen have repeatedly given me carousing and drunkenness as an excuse for not coming to work. Altho the water in Ladak is so pure and refreshing that travelers are loud in their praises of it, the Buddhist Ladaki drinks water only when he can get absolutely nothing else, and in no case is drunkenness considered a disgrace.

In II. 106 three further vows are enumerated, the observation of which, tho not obligatory, is specially meritorious. Together with the Pancha-Sila they constitute the *Atthanga-Sila*, and run as follows:

6. I vow and promise not to eat food at unseasonable times—that is, after the midday meal.

7. I vow and promise not to dance, sing light songs, frequent public amusements, and, in short, to avoid worldly dissipation of every kind.

8. I vow and promise not to wear any kind of ornament, nor to use any scents or perfumes, and, in short, to avoid whatever tends to vanity.

If the obligatory rules are not kept, the voluntary rules are still more likely to be discarded. And such is the case. The chief meal is invariably in the evening. Dancing is an important feature at every wedding. The songs current among the people are for the most part too obscene to bear publication, and an obscene significance attaches to phrases in many more songs which are apparently harmless. The people throng in crowds to all the public amusements available. The love of ornament and finery is not confined to the females, who often carry hundreds of rupees' worth

of jewelry on their persons while they have not a cent at liberty for repairs to their houses. The males are intensely fond of bracelets and earrings—the latter being so ponderous that the lobes of the ears are often torn. So innate is this love of finery that even images of gods are represented with huge earrings dependent from monstrously elongated lobes.

With these rules we have touched the center of Buddhism on its practical side, and for this reason a few more remarks must be added. As already shown, no attempt is made to observe even the five obligatory, much less the three voluntary rules. Furthermore, there is not a single layman in Ladak who is able even to enumerate them. The only rule which has in any way entered into the popular consciousness is the command not to kill—the very one which leads to the grossest absurdities. Of this law it can be said that the people know it, but do not observe it. With regard to the rest, especially those treating of moral matters, I affirm that the people have no consciousness that any transgression constitutes sin. Not only is there no word in Tibetan to express “conscience,” but there is no evidence of the existence of such a thing. Moral conceptions and all higher aspirations have ceased to be. The third obligatory rule certainly includes chastity in speech, but the expressions continually on the lips of high and low are so utterly foul that they cannot even be hinted at. The first obligatory rule, which includes kindness to animals, most certainly also includes kindness to human beings. But in Ladak real charity is unknown; so much so that the words “widow” and “orphan” are common words of abuse. Consider what this implies. In Christian countries the very mention of “the fatherless and the widow” calls forth feelings of sympathy and compassion. The words are almost synonyms or “helpless and pitiable.” But nine centuries of Buddhism have produced a different view, and “the religion of love and compassion” has taught the people that orphans and widows are lawful objects of ill-treatment; they are to be spurned as if they were vermin; their very name is an insult.

It is as interesting as it is melancholy to observe how the superficial view of love, compassion, and charity taught by Buddhism has led to the utter subversion of the meaning ordinarily attaching to these expressions. Charity is a means by which both donor and recipient are benefited, the former in a higher degree than the latter. Consequently—and this logical conclusion is actually drawn—the recipient has no cause to be grateful for any gift received; rather, the donor has to be grateful to the recipient for affording him an opportunity to exercise charity. In practical life this leads to an unusual development of the “sturdy beggar” system. One can daily see strong men and women going about from house to house. No pretence is made that they are reduced to beggary by misfortune, and all the arts practised by professional beggars in Europe are unknown. They do not reckon on exciting compassion, a feeling which they well know does not exist. They simply demand, insisting upon alms as their right, all the more as not they, but the givers, are those who have to con-

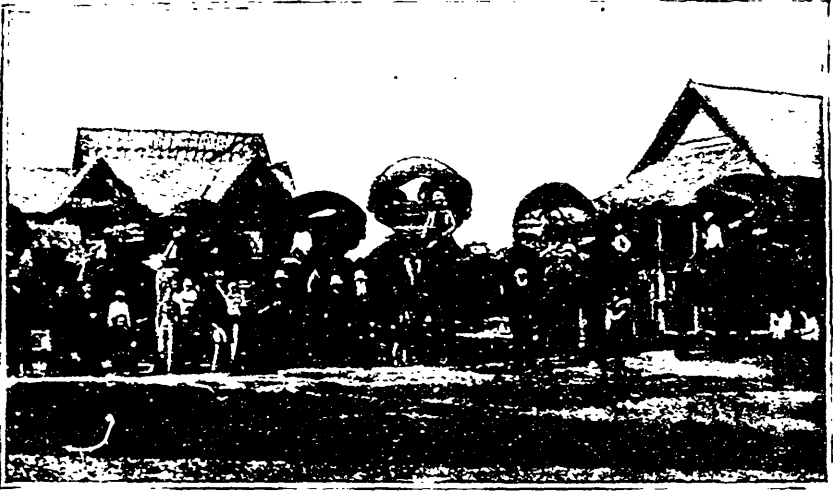
sider themselves honored. While declining to give anything, I invariably offered work ; but out of scores of applicants I have not found one who has not turned away in disdain.

I have often had opportunities of dispensing medicine to the sick ; and here again this same view of charity turns up continually. Almost every patient appealed to me with the words " Merit, merit," meaning that by assisting him I should increase my own store of merit. The conception that it is done simply because it is good in itself and without any idea of self-emolument is incomprehensible to them. An amusing illustration of this occurred not long ago. A regular patient of mine persisted in the habit of coming for treatment after dispensary hours. After rebuking him sundry times, I one day declared that if he did not attend punctually he would get no more medicine ; whereupon he retorted : " Very well ; if you won't give me medicine when I come, I won't come at all, and you will lose your chance of getting merit !" Which I did, much to my relief. On another occasion a missionary had attempted late in the year to bring help to a district visited by small-pox. He had, however, to return with hands and feet very dangerously frostbitten. With reference to this I heard the remark : " He must be very hard up for merit if he has to take such desperate means."

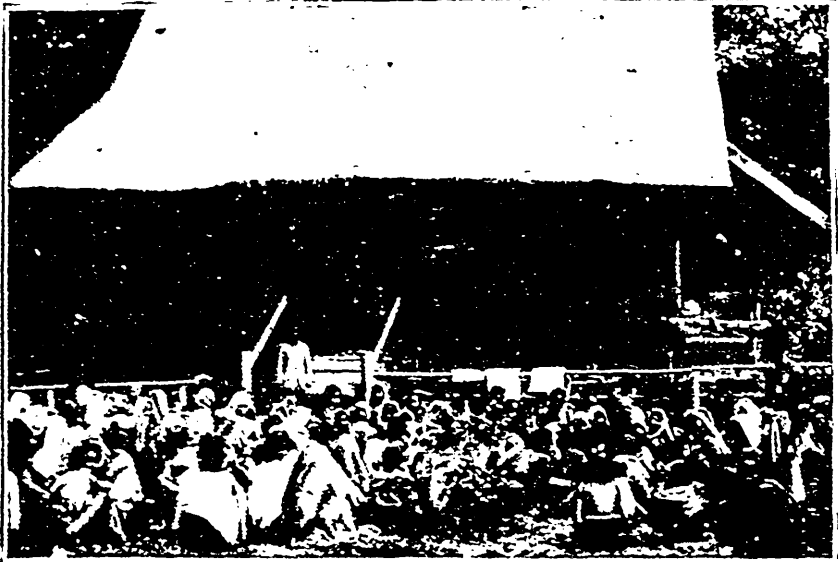
Naturally the idea of gratitude has quite disappeared under such perverted ideas of charity. Certainly the *words* are, as a rule, not wanting ; the people are objectionably profuse in oral thanks. But ask a man to prove his feelings by deeds, and you will meet with no response. I only know of one grateful Ladaki—a man whose leg was amputated by the medical missionary. His gratitude is all the more remarkable, as since the death of the surgeon he has transferred his attentions to the missionaries in general. They never pass his village without finding him sitting by the roadside waiting to present milk, or eggs, or butter ; and he adhered to his practice in spite of his gifts having occasionally been accepted without offering any present in return. I know of no other case in which a Buddhist Ladaki has put himself to any inconvenience as a return for benefits received. Buddhism has not produced the virtue of thankfulness.

(To be continued.)

Christianity regards personal life as the most sacred of all possessions. Life is the most precious of all God's gifts. Nay, it affirms of God Himself that He is the highest Example of intense life, of intense personality, the great " I Am that I Am," and teaches us that we are to thirst for a continuance of personal life as a gift from Him ; nay, more, that we are to thirst for the living God Himself and for conformity to His likeness, while Buddhism sets forth as the highest of all aims the utter extinction of the illusion of personal identity, and proclaims as the only true creed the ultimate resolution of everything into nothing. What shall I do to inherit eternal life ? says the Christian. What shall I do to inherit eternal extinction of life ? says the Buddhist. Which creed will you choose ?—*Sir Monier Williams.*



MISSIONARIES READY FOR DEPARTURE FROM LAKAWN TO THEIR STATIONS IN  
CENTRAL SIAM



PREACHING TO FAMINE SUFFERERS AT LAKAWN, LAOS.

## MISSIONS IN SIAM AND LAOS.

BY REV. F. F. ELLINWOOD, D.D., NEW YORK CITY.

*Historic Sketch.*—The history of American missions in Siam is interesting and even romantic. The earnest call which led to missionary operations seems to have been visibly represented not by a phantom Siamese, like the Man of Macedonia, but by the famous and very substantial Siamese twins. The American trading vessel commanded by Captain Coffin which in 1829 brought to this country this strange pair brought also an earnest appeal from the zealous German missionary, Gutzlaff, and from Rev. Mr. Tomlin, of the London Missionary Society, to the American churches, to take part in the missionary work in Siam. Their own societies could not enter upon a permanent occupation, and hence the appeal to America. In response to this appeal the American Board of Foreign Missions instructed Rev. David Abeel to visit Siam with a view to its occupancy if he deemed it advisable. He reached Siam June 30th, 1831, a few days after Mr. Gutzlaff, saddened by the death of his beloved wife, had sailed away in a native junk for Tientsin on an exploration of the coast of China. After six months Mr. Tomlin, of the London Society, was also called away. In 1832 Mr. Abeel was obliged to leave on account of ill health. In the same year Rev. John Taylor Jones was sent as a missionary to Siam by his American Baptist associates in Burmah, to whom Gutzlaff and Tomlin had also written. He reached Siam in March, 1833, and his first work was among the Chinese. Two more missionaries of the American Board reached Bangkok in 1834, having been more than a year on their way. One of these labored among the Chinese, the other among the Siamese. Rev. William Dean and his wife of the American Baptist Missionary Union also arrived in 1834 as missionaries to the Chinese in Siam, and Rev. D. B. Bradley and wife arrived in 1835.

In 1838 Rev. R. W. Dec, a representative of the Presbyterian Board, was sent to Bangkok for the purpose of reporting upon its eligibility as a missionary station for labors among the Chinese. Mr. Dec, in his report, urged the occupancy of Siam as a mission field, not merely for the Chinese, but more particularly for the Siamese. Rev. William Buel, of the Presbyterian Board, arrived in 1840. In the same year the Siamese department of the American Board's mission was strengthened by the arrival of Messrs. Caswell, Hemingway, and Bacon and their wives, and Miss Pierce. In 1845 Prince Chow Fa Mongkut, then head priest of a royal monastery, invited Mr. Caswell, of the American Board, to become his private teacher, and the engagement continued for a year and a half. Mr. Caswell was a graduate of Lane Theological Seminary and a member of the Presbytery of Cincinnati. In 1846 the American Board directed its missionaries in Bangkok to remove to China, which had opened five treaty ports. In 1847 Rev. Stephen Mattoon and wife and Samuel R. House,

M.D., of the Presbyterian Board, arrived in Bangkok, having spent eight months on a journey which can now be made in six or seven weeks. They were soon visited by many of the nobles, and they took an early opportunity to pay their respects to the royal priest at his monastery. They were most kindly received, and continued ever afterward to retain the royal confidence. The tidings that a new foreign physician (Dr. House) had come brought crowds to his dispensary for relief. The floating house which Dr. Bradley had used was again fitted up as a dispensary, and was moored in front of the mission premises. In the first eighteen months he had prescribed for over eighteen thousand patients. The Presbyterian Mission to the Siamese was now thoroughly established.

The First Presbyterian Church was organized in Bangkok in 1849, the missionaries constituting the larger part of the membership at first, tho gradually the number of native members was increased. In 1851 the usurper of the throne, an illegitimate elder brother, died, and Chow Fa Mongkut, who had entered a Buddhist monastery as a measure of safety, succeeded to the throne. Siam thenceforth entered upon a new era of enlightenment and prosperity.

The life in Siam of Sir John Bowring and Mr. Harry Parks, his able Secretary of Legation (afterward British Minister to China), brought about great changes through a treaty made between Siam and Great Britain, and in 1856 a similar treaty was formed by Hon. Townsend Harris between Siam and the United States. It is pleasant to recall the testimony which Dr. William D. Wood, who accompanied the embassy of Mr. Harris, gave of the influence which the American missionaries had already gained at that early day. It is as follows :

“The unselfish kindness of the American missionaries, their patience, sincerity, and truthfulness, have won the confidence and esteem of the natives, and in some degree transferred those sentiments to the nation represented by the missions and prepared a way for further national intercourse now commencing. It was very evident that much of the apprehension which they felt in taking upon themselves the responsibility of a treaty with us would be diminished if they could have the Rev. Mr. Matoon, of the Presbyterian Mission, as first United States Consul.”

Mr. Matoon, however, accepted the office only until a successor could be appointed at Washington ; meanwhile, his mission work—preaching, translating, etc.—was not interrupted.

*Establishment of the Laos Mission.*—It was in 1858 that Rev. Jonathan Wilson and wife and Rev. Daniel McGilvary arrived in Siam. They had been room-mates at Princeton ; and Mr. McGilvary, in offering himself to the Board, had requested that he might be sent to some field where others might feel less inclined to go. It was perhaps in view of this desire that in the year 1867 Mr. McGilvary was sent up the Meinam River to establish a mission in Laos. The voyage up the river occupied three months. The Laos tributary king gave to Mr. McGilvary and his family a kindly recep-



tion. Mr. and Mrs. Wilson followed soon after. This general favor to the Laos Mission continued until March, 1869, when the king, stirred up doubtless by the Buddhist priesthood, who represented that a certain famine which Laos had suffered had probably been due to the influence of the missionaries, requested of the King of Siam that the United States Consul should be compelled to issue an order withdrawing the missionaries from the Laos country. Rev. Mr. McDonald, who happened to be acting as United States Consul, made the reply that "A famine which occurred in 1866 could not have been caused by a missionary who arrived a year later, and that during the year 1868-69, while they still remained in the Laos country, accounts were received of an abundant harvest." The withdrawal of the missionaries was respectfully declined by the Consul, and the Siamese Minister of the Interior at Bangkok represented to the Laos king that he entirely acquiesced in this decision. The purpose of the Laos king being thus thwarted, made itself felt, however, upon the native Christians, and on September 12th, 1869, two converts were seized and barbarously put to death. Other church-members sought safety in flight. The next year, however, this king died, and the Laos Christians from that day have had rest from persecution, and have been admitted to greater privileges than ever.

The Laos field is now considered one of the most promising, tho twenty-eight years ago it seemed one of the most difficult, owing to the above-mentioned bitter persecution. The favorable reaction was strong. Martyr's blood in that distant region, as elsewhere, proved to be the seed of the Church. Compared with the people of Siam, especially at Bangkok, the inhabitants of Laos are more simple and confiding. They have the great advantage of being sufficiently removed from those corrupting influences of foreign contact which in all lands have proved so detrimental to the highest missionary success. Medical work has had a most salutary influence in winning the confidence of the people; and altho a former king was a persecutor, the princes of Laos in recent years have held a friendly attitude toward the missions, and there has been as great freedom in the proclamation of the Gospel in every part of that country as in the territories of the United States.

*The Thralldom of Superstition.*—In spite of the claims of Buddhistic philosophy, the superstitions of the people are virtually of the simplest character. Mendicant Buddhist priests appear everywhere with their bowls, and whatever salvation Buddhism is supposed to secure is purchased by gifts of rice to these priestly beggars. Anything like grace or Divine help in any form is unknown to the system; merit making is its one universal reliance. With the priesthood merit is gained by observance of the many and sometimes exacting rules of a self-centered monastic life. With the masses of the laity man's chief duty consists in feeding the priests. But practically there is with the people, and sometimes with the monks themselves, a chief reliance upon the superstitious worship or

service of spirits, and for the most part malignant spirits, to whose superior power mortals are subject. Every conspicuous object in nature is haunted by ghosts. Disease is the result of the bewitching influence of these evil spirits acting either directly upon the patient or through the personality or unseen agency of some man or woman who, in case the patient dies, is accused and arraigned as a witch, and who must pay a severe penalty for his misdeeds. In severe cases where delirium occurs, as in typhoid-fever, the priests of devil worship are often summoned for the purpose of ascertaining who has bewitched the patient, or if the spirit is acting directly and is supposed to be lurking in the patient's body, an effort is made to ascertain at what precise point it is lodged, and frequently the sufferer is prodded in different parts of the body with some blunt instrument until by an outcry of distress the precise location is revealed. One sad instance is recorded as having fallen under the observation of the late Dr. Cheek, of the Presbyterian Mission. The patient who suffered torture was a young girl of sixteen.

In cases of witchcraft the person accused of the offense is banished from the community with his entire family, and as other communities would dread his approach, he has no resource but to betake himself with his household to the wilderness. This is scarcely better than the sentence of death which is inflicted in Central Africa.

A few years ago a returned missionary of the Presbyterian Board conceived the plan of purchasing land for a refuge colony in which this unfortunate class could be settled, and where, by tilling the soil, they might find support for their families. These superstitions seem to disappear wherever missionary work has found its way. The present King of Siam has on one or two occasions issued proclamations designed to turn the minds of the people from childish and cruel superstitions which were doing injury to the public welfare. The enormities of the system of devil worship may be greatly mitigated, but the deep foundations of it still exist; they underlie the whole superstructure of the popular religion both in Laos and in Siam, and especially in the rural districts. The mere every-day routine of Buddhistic merit making does not satisfy the religious wants or religious fears of the masses of the people. The overshadowing presence of disembodied spirits weighs upon them, and its pall of darkness cannot be broken by anything short of the truth as it is in Jesus and the liberty with which He sets men free.

In sickness, on occasion of blighted crops, or in times of disaster, the people resort to the devil priests to learn if possible the cause, and to appease the spirits. The sense of the power of the unseen world is too deep to be removed by the cold, ethical maxims of the Buddhists. We are often told in these times that Buddhism is a religion quite sufficient for the countries in which it bears sway; that its great teacher is to be classed with Jesus of Nazareth, and that its high ethics and its sublime philosophy challenge the admiration of all thoughtful men. But even if we were

to concede all this to the higher classes, large numbers of whom betake themselves for a time to monasteries for meditation, yet what will be said of the millions in Siam or Laos, Cambodia or Burmah, who spend their whole lives under the overmastering bondage of evil spirits? These certainly furnish a work for the missionary. These appeal to the Christians of every land for teachers who shall point them to the way of life and set them free. It is in behalf of such that the commission of the great apostle to the Gentiles was given; for they certainly need to be led "from darkness unto light, and from the power of Satan (or Satans) unto God, that they may receive remission of sin" and a share in the faith that is in Jesus Christ.

Buddhism blots out the name of God; it presents no Savior and no salvation; it only calls on each man to save himself. It takes no account of supernatural things, whereas the masses of men will insist upon supernatural influence, and if deprived of the light of God they will become the victims of imaginary beings who are mightier than they.

*New Phases of the Mission Work.*—The mission work in Siam takes on from time to time new forms, and it will doubtless continue to require new adaptations as time goes on and as the people become more and more familiar with the current of events in all lands. As an example of the new phases of work which are to be encountered and of the leaven of missionary influence already exerted, a preaching service is reported as having been established by the Buddhists upon a Buddhist holy day. It is not conducted, however, by the Buddhist priests, who ought to be the teachers of the people. "Instead of calling in a lot of ignorant priests," says our report, "and listening to their prayers and exhortations in the unknown Bali (Pali) tongue, of the meaning of which these priests themselves have not the slightest idea, a number of the princes of high rank take turns and present the truth in plain, every-day Siamese. Strange to say, however, the attendance is always quite small, so we may be greatly encouraged since the Siamese show so little interest in their own religion and attend our services in larger numbers and much more regularly than they do their own."

Reference is made in the reports of the Presbyterian Mission for 1895 of a visit from Major Roper, of the Ceylon Salvation Army, to Bangkok. The visit was made, as is supposed, for the purpose of reconnoitering the field with a view to extending the operations of the Army to Siam. The report says that "the natives seem greatly taken with the Salvation Army idea, and it is very probable that the Army would soon collect a large following here in Bangkok, if some of their workers should begin work here. We all found Mr. Roper a very agreeable gentleman and learned much from his visit." It is to be hoped that the Salvation Army will send a contingent to Bangkok, provided leaders are chosen who shall insist upon cooperation and not rivalry, or indirect antagonism to the existing work, and we are sure that their work will be hailed with rejoicing. Doubtless

some important element may be supplied by the methods of the Salvation Army which possibly is lacking in the methods of other missionary organizations. The hold is great; the millions are perishing, and doubtless all who love the cause of missions would rejoice "that every way Christ is preached." Even the lay preaching of the Siamese Buddhist princes may be welcomed, so far as it turns away the attention of the people from the mummeries of an ignorant and lazy priesthood to the ethical precepts of Buddhist doctrine, and to whatever shall stimulate them to an avoidance of vice and a practice of virtue. As the higher and more sensible teachings of the Greek philosophy helped to dissipate the mists and disinfect the moral corruptions of the old heathen superstitions and clear away the rubbish for the early Christianity, so possibly a Gospel of common sense preached by the princes of Siam may help to prepare the way for the truth as it is in Jesus.

*Self-Help.*—The natives in both the Laos country and Siam have had hitherto the double burden of supporting the Buddhist priesthood and the various juggleries of spirit worship. In a little book on Siam published some years ago by Rev. M. A. McDonald, it was stated that Bangkok alone supported over ten thousand priests, and that all of this vast army could be seen starting out every morning in search of their daily food. "It must cost Siam annually," says Mr. McDonald, "\$25,000,000 to keep up the priesthood alone, and supposing the population to be 8,000,000, which is perhaps an underestimate, it will make on an average over \$3 for every man, woman, and child in the kingdom. Now, if every man, woman, and child in the evangelical Christian Church would average \$3 per annum, the boards of the Church would not be compelled so frequently to go a-begging, and the world at that rate would soon be evangelized. If the heathen can do so much for a false religion, what should Christians not be willing to do for the religion of Jesus, to which they owe everything they are, and have, and hope to be?"

But there is another practical question suggested by these significant facts and figures, and it pertains not only to Siam, but to all mission fields; and that is, "Why may not those who have borne the heavier burdens of their old heathen rites also be taught to support their own more beneficent Christian institutions?"

In the early days of Christian missions it was sometimes necessary, at least it was thought to be necessary, in order to win the confidence of the parents and children, to assume the entire support of the pupils in the boarding-schools. In some instances a trifling consideration was given to distrustful parents as an inducement to surrender their children to the full control of the missionaries, on the same principle that in some of our own cities it is necessary to secure by indenture the control for a period at least, of the children into eleemosynary refuges. This primitive stage of the mission work is passing away. There is a higher appreciation of the good accomplished in education. It is perhaps seldom necessary to assume the

entire support of missionary pupils; and where it was at first deemed indispensable to furnish all expenses and chapels, as well as the entire support of the native preachers, that necessity is believed to be passing away. The native Christians are urged to assume the entire support of their pastors, and where this cannot be wholly assumed a partial support is insisted upon. More and more it has become the aim of all missions to bring the people up to as high a degree of self-denial in this respect as they have been accustomed to practise in the support of their heathen rites.

In the Laos Mission there seems to be a greater readiness of the people to support their own Christian work than has been shown in most other missions. In the Laos Presbytery a standing committee on beneficence is now in full operation, and the Lamphoon church has an evangelistic committee under its leadership. The students in theology are now engaged systematically in city mission work. The following action, taken by a committee of Laos Presbytery, will be of interest:

Greetings of the servants of God, Nan Soopah, Noy Hooen, and Noy Moon, whom Presbytery last year appointed over the work of silver, gathered as offerings. We three servants of God have consulted, saying, if there is no work (set before them) the disciples will not contribute: that is certain. It is necessary that a work be established. If there is a work of the Lord, the disciples will have a heart to contribute.

Another thing. The disciples in the country outside (United States) have collected silver and selected men and sent (them) to help all these provinces. It is not fitting that we eat silver from the disciples of the country outside continually. It is fitting that we in this country should take (this) as our own work.

Therefore, we three servants of God see fit to beg, ask and advise Presbytery after this manner, saying:

1. We ask Presbytery to send two men to exhort and teach in the districts of Tern and Lee and elsewhere—let the work say. Let one man be one who knows and is accustomed to teaching, and the other one who may assist in teaching, and may carry books along to distribute. Let the teacher eat silver, 15 rupees (about \$4) a month; let the helper eat 12 rupees (about \$3); let these two men go for about three months.

2. We ask Presbytery to enjoin the disciples, every person, old and young, throughout this Lamphoon (province), to contribute silver every Sabbath, according as God hath caused to have Prosperity.

3. We ask Presbytery to appoint a company (committee) to put their hearts into this work. Let this company have authority to send out these two men, to collect silver, to reckon silver (wages), and other matters.

4. We ask Presbytery to invite Rev. Soopah to take the work of traveling, exhorting, and teaching all the disciples concerning the work of giving; and that he enjoin to contribute silver for this work of teaching in the districts of Tern and Lee.

*The Existing Volume of the Work.*—The Protestant missionary work in Siam and Laos is almost entirely confined to the efforts of the Board of Foreign Missions of the Presbyterian Church, United States of America. The American Baptist Union, which carried on for some years a limited work in Siam, has withdrawn. Some individual missionary efforts are being put forth, as by Rev. Mr. Adamson, in Bangkok. An American Christian negro, whose wife is a native of Pegu, is also engaged in missionary work. Some Chinese Christians, old converts of the American Baptist Mission, still keep up a sort of home missionary work among the Siamese in Bangkok. But the Presbyterian Board may at present be said

to bear the chief responsibility of the missionary enterprise in Siam and in Laos. In the latter country, so far as known to the writer, no missionary effort is put forth by other bodies.

The last report shows in the *Siam Mission*,

Ordained missionaries.....	8
Medical missionaries.....	3
Married and unmarried women.....	16
Native teachers, male and female.....	19
Number of communicants in seven churches.....	292
Boys and girls in boarding-schools.....	191
Total number of pupils in schools of all grades.....	316
Patients treated in the hospital work.....	5,000

In the *Laos Mission* there are

Ordained missionaries.....	8
Physicians.....	5
Married and unmarried women.....	16
Ordained natives.....	2
Other helpers.....	57
Number of communicants in twelve churches.....	1,841
There were added during the last year.....	305
Number of boys and girls in boarding-schools.....	282
Children gathered in the Sabbath-schools.....	987

The stations of the Laos Mission are Cheung Mai, situated on the Maah Ping River, five hundred miles north of Bangkok. This was occupied by Rev. Daniel McGilvary, D.D., and Rev. Jonathan Wilson, both being accompanied by their wives. The second station, Lakawn, was occupied in 1885, Lampoon in 1891, Muang Praa in 1893, and Nan in 1894. These five stations occupy such strategic positions as enable the missionaries there resident and their threescore native teachers and helpers to extend their work into the wide regions in all directions.

The Laos Mission has shown in the last four or five years very gratifying results of missionary labor, namely, the number of accessions in 1890 were 180, and during the following years respectively 182, 241, 299, 289, and 305.

*The Present Outlook.*—That part of the late speech by Queen Victoria to the British Parliament in which she states with satisfaction that a treaty has been formed between Great Britain and France, securing the independence of Siam, has doubtless excited in all friends of missions a new interest in the missionary work in Siam and Laos. The kingdom of Siam embraces several small tributary states extending down the Malayan Peninsula, and also a number of dependencies stretching to the north and north-east, and embracing the Laos country. When the French navy entered Bangkok many months ago and forced the Siamese Government to transfer to French authority large districts in its northeastern tributary possessions, the relations between France and Great Britain became considerably strained with reference to the question of territorial rights.

And some apprehension was felt in regard to the future of American missions in Eastern Laos, and, in fact, throughout Siam. The policy of the French Government in its occupation of portions of the west coast of

Africa, from which it excludes all American missionary operations except upon the condition that they shall use the French language in their mission schools, and shall be forbidden even the employment of the vernacular, has given good reason to fear that a similar restrictive policy, which virtually would amount to suppression, might be carried out in Laos and Siam. Tho the boundaries agreed upon between Great Britain and France are not as yet very clearly known, it appears that these two powers have agreed to a French protectorate or virtual possession in the northeastern dependencies, while England extends a similar control over territories on the west. Both of the great contracting powers are understood to have guaranteed the independence of Siam in the territory that remains.

While this treaty must be regarded as another of those encroachments either by single powers or by joint action which the stronger governments of the world have made and are making upon the territory of weaker nations, there is perhaps this satisfaction, namely, that the action of Great Britain has prevented France from usurping the entire kingdom of Siam, or at least reducing it to a mere dependency of France, as in the case of Madagascar. It will secure also the continued work of Protestant missions both in the territory occupied by Great Britain and in the independent kingdom of Siam. On the whole, the congratulatory view which the British Queen seems to have taken of the situation may therefore be shared by all those who love the cause of evangelical missions. It is probable also that this arrangement may on the whole promote the general advance of civilization in Siam. Buttressed and secured in its rights by a specific treaty between two powerful nations, it may carry forward all those industries and foster all those lines and methods of advancement which the general movement of this age demands. A portentous uncertainty which for many months has hung over Siam having now been removed, there is perhaps new incentive to missionary effort. There is reason to believe that such effort will be welcomed, or at least more freely tolerated, in the future than it has been in the past. And the religious barriers to be encountered there are less formidable than in most Eastern lands. In Laos especially the influence of Buddhism is weak, and the influence of animism, or spirit worship, tho prevalent, is less antagonistic. It does not prevent the people from listening to the truth of Christianity. The field is therefore much more accessible than a country ruled by the intolerance of Islam or the conceit and self-satisfaction of either the Confucian or the Brahmanical cults. There is also comparative freedom from the spirit of caste and the social barriers which it presents. Both Siam and the Laos country are also less trammled by restraints placed upon woman. She has greater social freedom, and may freely exert that womanly influence which is everywhere so helpful in all religious life and growth. Many great mission fields are just now environed with difficulties; but in Siam and Laos a great door and effectual is presented. For every ten missionaries there should be a hundred.

## A MISSIONARY ROMANCE.—II.

## THE FIRST MISSIONARY EXPEDITION AND ITS CENTURY'S FRUIT.

BY GEORGE SMITH, LL.D., F.R.G.S., EDINBURGH, SCOTLAND.

America still waits the advent of a poet of the missionary crusade, such as William Cowper was the first to become in English literature, more than a century ago, and Reginald Heber proved himself to be among the Anglicans, and as James Montgomery did, representing the Moravian Brethren. John Greenleaf Whittier has come nearest to filling the sacred niche among the poets of our Western continent in the long career of his beautiful and God-consecrated life, from the appearance of his "Mogg Megone," in 1836, till his death, three years ago. The poem which caused him to be first recognized by purely English critics as "a poet indeed" was "The Panorama," which was published forty years ago. As we read its impassioned and exquisite strains we feel that the writer was prevented from letting his muse burn over the greater subject of the foreign missionary enterprise only by the immediate and overpowering call of the slave for freedom. But we may now apply the pictures and predictions of his panoranic showman to the higher freedom which the missionaries of Christ are everywhere proclaiming to all enslaved by sin :

" And, still beyond, long lines of foam and sand  
Tell where Pacific rolls his waves a-land,  
From many a wide-lapped port and land-locked bay,  
Opening with thunderous pomp the world's highway  
To Indian isles of spice and marts of far Cathay.  
' Such,' said the showman, as the curtain fell,  
' Is the New Canaan of our Israel—  
The land of promise to the swarming North,  
Which, hive-like, sends its annual surplus forth.' "

For the peoples to whom awakening Christendom first resolved to send the good news of the liberty which is in Christ Jesus were those of the islands of that Pacific Ocean which covers a third of the globe. Thither William Carey determined to go, but God directed him, with Dr. Thomas, to India, for which he had been all unconsciously training himself. The first English missionary society—the Baptist—accordingly gave its early strength to the evangelization of the millions entrusted to the rule of the British East India Company. So it fell to the second of the Reformed missionary societies, now representing the other great army of the Non-conformists of England and Wales, to undertake as its earliest enterprise the sending of the law of God to the islands which had been for seventeen centuries waiting for that law—to the Malay and Papuan savages; from Tahiti and Samoa to New Guinea. In Captain James Wilson the London Missionary Society had found the providentially prepared leader of the expedition; but where were the missionaries?



The Rev. Dr. John Love, the first secretary of the society, and worthy to rank with Andrew Fuller, the first secretary of the Baptist Missionary Society, stood almost alone a hundred years ago in giving due importance to the training as well as the character of the men who were to be the modern apostles to the eight hundred millions of human beings ignorant of Christ. Himself converted when he was nineteen years of age, he had enjoyed the academic and theological discipline of the universities of the Church of Scotland. He had been assistant pastor and preacher in the parish churches of Rutherglen and Greenock, and he was Scottish minister in London at the age of forty, when there was added to his work the cares and toils of the secretariat. To found a new society in the fervor of the first love called forth by William Carey's letters was well, but to find and to prepare missionaries at a time when only one Englishman had gone out to preach Christ, was a task of far more serious difficulty and of even greater importance. John Love naturally looked to Scotland, but the General Assembly of its Church that very year (1796), by a majority in the teeth of Erskine of Greyfriars, pronounced foreign missions "preposterous." So he wrote these significant words on March 17th, 1796: "I have been led to the idea of forming some certain and permanent plan for securing the solid instruction of a few missionaries at least, who may be as eyes to the rest. I am more and more established in the fullest certainty that the rash ideas of many respecting the easiness of finding persons truly qualified for this work are the quintessence of folly and vain arrogance. In the course of conversations with the missionaries here for their instruction, I see at once the difficulty, the possibility and absolute necessity of polishing those shafts that are to be thrown into the very center of the host of Satan." He humbled himself and his fellow-directors, calling them "to consider deeply whether our humiliation, and faith, and spirituality are of such a dye as that it may be hoped that the jealous God will commit to us the high honor of being the fathers of heathen nations."

When Dr. John Love had, day by day, given the accepted candidates for the mission field systematic theological training, so far as was possible to men generally ignorant of the original Hebrew and Greek languages of the Holy Scriptures, he prepared fifteen "Addresses to the people of Otaheite, designed to assist the labor of missionaries and other instructors of the ignorant." The study of these "simplest methods of conveying scriptural truth to untutored minds," and, possibly, the translation of these addresses into the vernacular languages of the islanders, were meant to do what Wyclif, Luther, and John Knox attempted in the Reformation times of transition from the darkness of illiterate Romanism which had concealed the Word of God.

Of the thirty male missionaries, with six wives and three children, who embarked on board the *Duff* at Blackwall, on the Thames, with James Wilson as commander, his nephew, William Wilson, as mate, and a crew

of twenty besides, only four were ordained ministers. The Rev. James Fleet Cover and John Eyre, thirty-four and twenty-eight years of age respectively, were married. The Rev. John Jefferson did not live longer than to the year 1807. The fourth, the Rev. Thomas Lewis, who had attended the hospitals and dispensaries and understood printing, married a native and was murdered in 1799. The other twenty-six were tradesmen, artisans, and servants; one is entered as "surgeon," and one as lately a gunner in the Royal Artillery. The only one of the thirty whose name has come down as distinguished in missionary history was Henry Nott, a bricklayer, twenty-two years of age. He died in 1844 after forty-eight years' splendid service. Dr. John Love had reason for his anxiety. "The Lord of the harvest," he wrote, "hath prepared a numerous band of missionaries, and hath provided the means of their conveyance to a remote region of the globe. . . . When they stand on heathenish shores . . . it is easy to speculate, in the shade, on their arduous situation. But the elevation of faith, the rich communication of wisdom and power from on high, essential to their comfort and success, are beyond what most of us are capable to imagine." Dr. Love warned the sanguine supporters of the new and sacred venture that accounts of solid success could not be expected for a long time. "Having done our utmost to begin the attempt well, let us follow it up and mature it by the faith, patience, and prayers of years to come." Yet, the Captain James Wilson did his part of the first missionary expedition well, and only one of the thirty missionaries proved himself above the average, while some fell away, this pioneer enterprise of the London Missionary Society has been used by the gracious Head of the Church to bring to Himself nearly all the peoples of the Pacific islands, and to prepare their ocean to be, in the second missionary century, the great highway of the Christian nations from the United States and the Dominion of Canada on its American shores, to Russia and Japan and the colonies of Great Britain on its Asiatic and Australasian coasts. Henry Nott was a bricklayer as William Carey was a shoemaker. So is Jesus Christ's fundamental law of His kingdom carried out still, as when He called the fishermen by the Galilean lake and trained them to be fishers of men.

Captain James Wilson, the more experienced than they all, received a letter of instructions from the directors. "You are fully apprised," they wrote, "of the nature and design of the expedition you have undertaken to conduct. You are aware that it is not only in its nature singular and almost without a precedent, but that it is also one of the most honorable and most important services which can be confided to a human being. The attention of the Christian world is very generally excited to the object, and devout intercessions are continually ascending, like incense to Heaven, for its success. Should it be favored with the blessing of God, it may be the direct means of imparting Divine light and eternal life to great multitudes of immortal beings, and may form an era of distinguished

importance in the history of human redemption." He was told to proceed to Portsmouth to join the East India Convoy there, and to keep company with it for protection in that time of European war; to procure at Teneriffe four pipes of the best wine in hogsheads, paying by draft on the society's treasurer; to take thence bunches of dried grapes for planting in the mission settlements, and pecks of wheat and seeds of tropical fruits for the same purpose. Making for Rio de Janeiro, he was there to lay in a stock of sugar, tobacco, chocolate, cochineal plant, and other vegetable productions. He was to proceed thence by way of Cape Horn to Tahiti, but if baffled by contrary winds to bear up and run for the Cape of Good Hope. The sphere of the mission was declared, by resolution of the general meeting, to be "Otaheite, the Friendly Islands, the Marquesas, the Sandwich and the Pelew Islands." But while it was declared desirable to introduce the Gospel into several islands, it was pronounced necessary, if possible, to establish it in one. After detailed suggestions as to negotiations with the chiefs and the settlement of disputes through "appealing to the decision of Divine Providence by a solemn and religious use of the ancient institution of drawing lots," Captain Wilson was told to call at the East India Company's Canton factory for a return cargo, so as to sail back to Europe in the early part of 1798. "You are accompanied by the affectionate esteem of the excellent of the earth, and ministering spirits, we trust, will receive the welcome charge to convoy you in safety to the place of your destination. May they be glad spectators of the formation of a Christian temple in these heathen lands, and thus be furnished with the subject of a new song to Him that sitteth upon the throne and to the Lamb!"

The discoveries made in the South Seas during the three voyages of Captain Cook \* had made the missionary directors familiar with the condition of the islands and peoples, and especially with Tahiti. When dedicating the firstfruits of their labors to George III., who had sent out the scientific expedition there to observe the transit of Venus, the directors said to the king: "A nobler object, Sire, has engaged the attention of the missionary society, who, believing CHRISTIANITY to be the greatest blessing ever imparted to mankind, desired to communicate that inestimable gift, with all its happy effects, to these unenlightened regions." They felt, moreover, upbraided for their neglect of repairing, if possible, the injuries caused to the natives by the miseries and diseases which inescapably with Europeans had occasioned. The early Spanish navigators had erected a cross on Tahiti, a fact which led Captain Cook to remark that, in his opinion, nothing would ever be done to Christianize the Pacific islanders, "since there were no motives in public ambition nor in private

\* The extraordinary interest, scientific and spiritual, called forth by these voyages, all over Europe, is well seen in a work published at Berlin in 1781 by the Halle Professor, Johan Reinhold Forster, "Tag-buch Einer Entdeckungs Reise nach der Südsee in der Jahren 1776 bis 1780 unter Anführung der Capitains Cook, Clerke, Gore und King. The maps of curious value.

avarice for such an undertaking." Dr. Haweis, the Anglican rector and chaplain of the Countess of Huntingdon, who was a worthy colleague of the Presbyterian, Dr. Love, spared no pains to induce his fellow-directors to answer that superficial and faithless view, to which Captain Cook had himself fallen a victim, by directing the first expedition to the islands of the South Sea, and very specially to Tahiti.

The story of Captain James Wilson's first voyage of the *Duff* in the years 1796, 1797, 1798, as authoritatively detailed at full length in the quarto volume published for the benefit of the society in 1799, has again in its past centennial year been told in popular style by Mr. George Cousins, its editorial secretary. Since this article was written there has reached Edinburgh the American Tract Society's noble little quarto written by Rev. James M. Alexander, under the title of "The Islands of the Pacific." To that our readers should turn for "a compendious sketch of missions in the Pacific," with illustrations of much beauty. Even more recently still there has returned from twenty years of labor in the New Hebrides group, the Rev. James H. Laurie, who, when the Free Church of Scotland in 1878 could not find an ordained minister to go forth to that region—so much more attractive did India and Africa and China seem to be—offered himself, layman and deacon as he then was. After building up and confirming the churches of Aneityum, founded by the apostolic Drs. Geddie and Inglis, who found not a Christian on the island, and who left it with not a heathen there, and with the whole Bible printed in the language of the people and paid for by their annual crop of arrowroot, Mr. Laurie has retired.

To the eye of sense a hundred years ago, it looked as if the opinion of Captain Cook as to the destiny of the Polynesians were more likely to prove correct than that of Love, Haweis, Captain James Wilson, and the supporters of the London Missionary Society. For years after March 5th, 1796, when Wilson left eighteen of the thirty missionaries on Tahiti, of the Society group, and the others on Tongatabu, of the Friendly Islands, and put one man, William Crook, the servant, ashore on the Marquesas, it seemed as if the whole enterprise were to be a failure. In March, 1798, one half of them left for Sydney, and "gave up the work." Only in 1800 could Nott and Jefferson build a church and preach in public. Not till 1812 did it seem possible that there could be any fruit, when King Pomare asked Nott for baptism. Who shall picture the trial of faith which that heroic missionary had patiently borne these sixteen years, while deserted by nearly all his fellows, and treated as Noah was when he was a-building the ark? But God's long-suffering, reproduced in that of His servant, proved as ever to be "salvation," to races as to individuals, to the sensual Polynesians and cannibal Melanesians as to the chosen Israel of old, and every evangelized dark people since. From Captain Cook's murder and even John Williams's martyrdom, to the churches of Maoris and Fijians, Eromangans and Samoans, what a difference the century has wrought out;

and all because Henry Nott believed the promises of God, commercial and political progress have been made possible, and the greatest litterateur of this generation, the Scottish Robert Louis Stevenson, who lies on the hill of Samoa, among the people whom he loved, blessed the South Sea missionaries as Darwin did at Tierra del Fuego !

American and European civilization may or may not in time kill out the Negritos, Papuans, and even Malays of the islands of the Pacific Ocean ; but if so that will be due to the white men, whose vices and greed the evangelists of Christendom have sought to arrest, and would have anticipated had the Church of the eighteenth century been as careful to obey its Lord as the Royal Society was to observe the transit of Venus ! And whatever earthly destiny the God of nations and of missions may have in store for the islanders in the coming century, this much is certain, that Christ, wherever He has been preached and believed on, has redeemed them from the terror of the devils their fathers adored for deities, as Milton sang ; has given many of them a pure life and a righteous government ; has filled them with the assured hope which takes from death its sting and the grave its victory, and reveals the kingdom of heaven opened to all believers. It is true that, proportionally to population, the scattered races and confused tongues of the islands have had ten times more missionaries than those of the old civilizations and literatures of India, since Captain James Wilson escaped from the dungeon of Tippoo, the tiger of Mysore, and God used him to land Henry Nott, the bricklayer, in Tahiti, and the brave solitary Crook, the valet, in the Marquesas. But it will no longer be the part of politicians and traders to taunt Christendom with this when, as the next century advances, the whole ocean becomes in the highest sense worthy of its name, and proves to be the new Mediterranean of the Antipodes, the busy highway of Christian civilization.

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## MISSIONARY WORK IN MALAYSIA.

AS CONDUCTED BY THE METHODIST EPISCOPAL CHURCH.

BY REV. S. L. BALDWIN, D.D.

At the session of the Bengal Conference in 1887 a district called the Burma District was established, and the Rev. W. F. Oldham was appointed Presiding Elder. This district comprised the territory from Rangoon to Singapore southward, and from Rangoon to Tounghoo northward. The only points occupied were Tounghoo, Rangoon, and Singapore.

In this territory there were four missionaries and one supply, with three ladies of the Woman's Foreign Missionary Society and their assistants. The health of Rev. G. A. Bond, the missionary appointed to Singapore, failed almost immediately, and he was obliged to return home. I do not notice the work in Tounghoo and Rangoon, as it does not belong to Malay-

sia proper. When Mr. Bond was obliged to return home, Mr. Oldham was left with the church, the Chinese school, and the district correspondence on his hands. This required teaching from five to eight hours a day, and preaching five times a week, with much necessary business besides, thus very much overtaxing his strength. An English congregation which had been established showed signs of prosperity, and besides meeting its own financial necessities, contributed half the cost of the Tamil Mission. The Chinese school, which had commenced under very favorable auspices the year before, and had thirty-one scholars, increased to the number of one hundred and twenty during this year. Miss Sophie Blackmore, who came to the work from Australia, began very energetically her work for the women. She had a school for Tamil girls with ten pupils and three Chinese girls whom she had at her own home. She made many visits to Chinese homes, and commenced to study the Malay language.

At the close of 1888, Dr. Oldham reported that the mission at Singapore was making visible progress. He stated that he had been so absorbed in ministering to the needs of the English-speaking population, and in building up what was already the largest Chinese school in Methodism, and the second in point of numbers of all the Methodist schools among the heathen, that he had been able to attain only a fair acquaintance with the colloquial language. He reported evangelistic work done in the Malay quarters by a party of three ladies, headed by Miss Blackmore and three men, Dr. West, Rev. Mr. Munson, and Captain Shellabear, an officer of the British army.

In 1889 the work in Malaysia was constituted a separate mission, with its headquarters at Singapore. Dr. Oldham, the superintendent, wrote: "Intrenched here, we hold out our right hand to India and our left hand to China. In looking out over the myriads of beautiful islands that lie between us and the land of the Southern Cross, our hearts swell with gratitude to Almighty God that our beloved Church will share in bringing the forty millions that inhabit these seas to the knowledge of the truth as it is in Jesus."

The English Church had the benefit of the ministrations of Rev. W. N. Brewster, and continued to prosper. The Chinese mission had medical and evangelistic work led by Dr. B. F. West, and the Anglo-Chinese school was under the care of Rev. R. W. Munson and Rev. C. A. Gray, with other helpers. There was an average of three hundred and fifty boys on the rolls, and the school was rapidly breaking down prejudices, fostering friendship, and winning respect for the missionaries among the Chinese. The wives of the missionaries deserve much of the credit of the success of the school as owing to their faithful labors.

Mr. A. Fox, a local preacher, devoted himself to work among the Malays, and a Sunday-school was kept up in the house of a Mohammedan, who invited the mission to use it for that purpose. The American Board missionaries in Ceylon acceded to Dr. Oldham's request and sent him a

Tamil preacher, Mr. D. Underwood, who itinerated among the Tamil people and found many eager listeners.

Miss Blackmore had sixty girls under regular instruction in the schools, and visited some fifty households regularly, teaching the Scriptures therein.

Mr. Gray died after six weeks' illness from typhoid fever. His triumphant death produced a great impression upon the Chinese students. In one month after Mr. Gray's death Dr. Oldham and his wife were obliged to return to America to recruit their shattered health. Mr. Brewster was transferred to the Foochow Mission in China, but the Rev. D. D. Moore, of Canada, soon took his place, and carried on the work successfully. The medical mission among the Chinese furnished thirteen converts, who were baptized by Bishop Thoburn at the time of the annual meeting. Dr. West went to Amoy, China, for a time to study the language in order to become effective among the Chinese.

Rev. Mr. Kensett carried on the work, and several more candidates were baptized. The Anglo-Chinese school continued to prosper, having about four hundred and fifty eager Chinese boys and young men, many of whom began to know the Savior and pray to Him. Funds were raised to erect a new three-story brick building. Dr. Leuring arrived from Germany, and in eleven months so mastered the Malay language as to be able to speak fluently and correctly to the people. Work among this Mohammedan population, however, was found very difficult, and had but little result. In the Tamil mission Mr. Underwood received fourteen converts who were baptized during the year, and Rev. Henry Hoisington, who had been pastor of a native church in Ceylon for sixteen years, came to his help.

Miss Blackmore extended her school work so that larger buildings were necessary, and filled up her home with orphans who wished instruction in the Gospel.

Dr. West and Dr. Leuring made some explorations in Borneo with the intention of soon opening work there.

Dr. Floyd, of Michigan, was appointed superintendent of the mission, and sailed from New York in January, 1890. The number of members at the end of 1890 was ninety-eight, and of probationers twenty-two, making a total of one hundred and thirty.

In 1891 the work continued to prosper in all its departments. A new school building was commenced for the Anglo-Chinese school, which was to cost not less than \$10,000. The Malay work was continued, notwithstanding its difficulties, and some advance was also made in the Tamil work. Miss Blackmore had a year of vigorous work and much encouragement among the girls and women.

Dr. Leuring spent a portion of the year in Borneo; work was commenced in Penang with Rev. D. D. Moore and Rev. B. H. Balderston as missionaries. Services were held in English. A school was commenced among the Chinese, and plans were laid for both Tamil and Malay work.

In 1893 Rev. R. W. Munson, who was the Presiding Elder then in charge, reported that the most serious drawback had been the failure in health of some of the workers, and their consequent departure from the field. Nevertheless, all the departments of the work had gone forward, and several new and important enterprises had been undertaken, such as Tamil work in Penang, an orphanage and training school for boys in Singapore, and a soldiers' institute.

In the evangelistic work at Singapore under charge of Dr. Leuring sixty-one persons were received during the year. Among the Chinese six persons were received into the church in April, and a well-appointed Sunday-school was carried on. The Chinese converts are spoken of as faithful and generous contributors to the expenses of the church and the support of the poor.

The new Chinese school building was opened on July 21st, the chief justice of the colony presiding. A prominent and wealthy Chinaman was among the speakers. The boarding-school also continued to prosper. The English Church received the usual attention, and the work in the Malay mission was carried on faithfully but without any converts. Twelve Tamil lads were in the orphanage and training school. The work of the press had grown so much as to require the services of a competent English foreman, and nearly two millions of pages of Scriptures and tracts were printed during the year.

The Penang mission was carried on effectively both among the Chinese and Tamils. The Anglo-Chinese school had two hundred and sixty boys on its rolls. Miss Emma E. Ferris and Miss Harrington arrived to the aid of Miss Blackmore in the woman's work, and Miss Hebinger was doing important work as matron of the Anglo-Chinese Boarding-School.

In 1894 Mr. Munson reported that a splendid opening in the native protected State of Perak was soon to be entered, where the State President would erect a substantial school building and allow us grants in aid. Forty Tamil Christians were collected and formed into a class there during Mr. Munson's visit in June, and a native preacher was engaged to look after them, with the expectation that the mission would be self-supporting in a year. The membership in the Chinese work and also in the Malay work was doubled. Ninety-eight persons were received on probation from among the Chinese, making the total of probationers one hundred and fifty-eight, and twenty-one received into full connection.

The Anglo-Chinese School continued its successful career, the highest number present in a single day being four hundred and eighty. One of the most satisfactory things about this school was that it was entirely self-supporting, the school fees and the grants in aid from the Government paying all the expenses. The leaven of Christianity in the boarding-school was continually increasing; nearly half of the boys were Christians and had their own daily prayer-meeting.

The English Church pursued its work successfully, and the Soldiers'



and Sailors' Home had been patronized during the year by 26,599, over \$4000 being received for beds and refreshments. It was doing most excellent service.

The Malay church was organized on January 26th with twenty-two members and probationers, and there was an increase of five during the year. There were twenty-five boys in the orphanage and training school. The press issued 2,354,000 pages.

The evangelistic work in Penang, the woman's work, and the Tamil educational work all give signs of great encouragement. In the Tamil work twelve converts from idolatry were baptized. In the Tamil school the number of pupils reached ninety-one. The girls' school had fifty-four pupils. The Anglo-Chinese school reached an enrollment of three hundred, and the average daily attendance was two hundred and twenty-two against one hundred and sixty-nine for the previous year.

In 1895 the report from Penang was that the English Church was progressing slowly, the usual congregation numbering thirty-five. The constant changing of residence among the Tamils was in the way of successful work, but there were six baptisms during the year. There were five members and five probationers in the Chinese work, and an English-congregation of from twenty-five to thirty. Sunday-schools among English-speaking people, Chinese, and Tamils numbered an average attendance of one hundred and forty.

The Anglo-Chinese girls' school had an enrollment of one hundred and sixty-five, and the Anglo-Chinese boys' school an enrollment of four hundred and thirty.

In Perak, English services were held with an attendance of from twenty to twenty-five, and a Tamil congregation of from fifteen to twenty every Sunday. The Chinese church had an attendance of from thirty to forty, and Dr. West baptized six Chinese on his last visit there. In Singapore Mr. Munson reports that the most gratifying result of the year is the great increase in the number of Sunday-school scholars, which had grown from four hundred and forty-one the previous year to eight hundred and twenty, or an increase of 86 per cent. Twenty-one members had been gained in the Chinese church. One healthy sign of solid progress was an increase of \$7737 in the amount raised for self-support—37 per cent in advance of the previous year.

The work in the English church was going on with some success, having a net gain of nine members, one reason of this slow growth being that we are a "total abstinence" church, and insist on the disuse of intoxicating drinks among our members.

The Woman's Christian Temperance Union, largely made up of Christian ladies of our church and the Epworth League, were doing effective work. Twenty-seven thousand visits had been made to the Sailors' and Soldiers' Home during the year, and the sums received for entertainment and lodging amounted to \$4215 (Mexican).

The Chinese church had fifty-nine members and forty-five probationers. The boys' orphanage had twenty-six inmates, six of whom had been baptized. The press had printed 2,447,638 pages. The *Malaysia Message*, ably edited by Miss Foster, was found a valuable adjunct to the work.

The Anglo-Chinese school had an average attendance of five hundred and seven. The present statistics of the mission are as follows :

Foreign missionaries, 13 ; assistant missionaries, 11 ; missionaries of the Woman's Foreign Missionary Society, 3 ; with 21 native workers. There is 1 native ordained preacher and 7 unordained, with 22 other helpers. The number of members is 252 ; of probationers, 96, making a total of 348. Average attendance on Sunday worship is 530 ; there were 35 conversions during the year. Thirty-eight adults and 19 children were baptized. There are 4 high schools with 1073 pupils ; 15 other day-schools with 369 pupils ; 39 Sunday-schools with 983 pupils ; 30 orphans are cared for. The mission had 1 church valued at \$6000 (Mexican), and 2 parsonages valued at \$13,700 (Mexican). The orphanages, schools, hospitals, book-rooms, etc., are valued at \$53,000 (Mexican). The amount collected for self-support was \$35,375.

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## CHRIST'S TEACHING ABOUT MONEY AND THE RULE OF CHRISTIAN GIVING.

BY REV. JAMES JOHNSON, F.S.S., LONDON, ENGLAND.

Ever since the Christian public was startled by the publication of the famous prize essay, "Mammon," by Dr. Harris, the rule of giving a tenth part of their yearly income for charitable and religious objects has largely prevailed among Christian people. Some of the more generous have given a fifth and a few have given larger proportions of their substance. Good was done by the discussion of the subject, the greatest benefit being the more extensive habit of setting apart a stated sum for what are called strictly Christian objects. As to the adoption of the Mosaic or rather patriarchal law of tithe, there is reason to doubt the propriety of introducing a legal principle into the Christian Church. It is a question if it has not stunted the liberality and stereotyped the amount given for charitable and religious objects. As to the application of the law of a tenth or even a fifth, which comes nearer to the Jewish taxes for charitable purposes, to the incomes of all classes alike, there is no doubt whatever that it is unjust and injurious both to the individual and the object. It was well enough for a nomadic race or an agricultural people, but it is altogether inapplicable to a commercial age, when the vast difference between fixed annual incomes and incomes which are yearly increasing or decreasing have to be dealt with.

Without discussing the question of introducing such a law, it seems clear that the rate of Christian giving is not adequate to the wants of Christ's cause in the world, nor even with the increase of wealth among Christian men. The time has come for a reconsideration of the motive and amount of giving, especially for the extension of Christ's kingdom, and whether the New Testament does not furnish a better solution than the Old. We shall briefly consider what Christ has said on the subject. With a view to ascertain what our Lord taught about money, and the rule of giving for what are called Christian objects, I have lately gone through a *harmony* of the Gospel history, so as to avoid repetition of the same passage as recorded in more than one of the synoptic narratives. The result has been to me a revelation. I had no idea that our Lord had referred to money with anything like the frequency He has done. I had read an interesting article on the subject in the *Expositor* for 1888 by the Rev. F. F. Emerson, but a personal search has greatly increased my wonder at the frequency, variety, and importance of the references. Numerically, these references to money are four or five times more frequent than to any other one subject of His teaching. I counted not fewer than fifty references to money in the course of our Lord's brief ministry, in the briefer record of His sayings. That this did not arise from Christ's biographer having given undue prominence to this department of His teaching is seen from the interesting fact that the only instance of a saying of Christ's being quoted from apostolic tradition outside of the four evangelists is one about money: "It is more blessed to give than to receive." And Paul quotes it as if it were a frequent utterance of the Savior.

One reason why Christ so frequently spoke of money is obvious. It occupies so constant and influential a place in the daily life of every Christian that, if life is to be a unity, the place occupied by money must be clearly defined, so that it may take its proper place in the life of faith as one of the "all things" which were to be done "in the name of the Lord Jesus," and "to the glory of God."

John Ruskin was greatly struck with this feature of our Lord's teaching, and I shall take the liberty of quoting his striking words from Mr. Emerson's "article." "We might have thought," says Ruskin, "if we had been asked what a Divine teacher would be most likely to teach, that He would have left inferior persons to give directions about money, and Himself only have spoken concerning faith and love and the discipline of the passions, and the guilt of crimes of soul against soul. But not so; He speaks in general terms about these. But He does not speak parables about them, for all men's memories, nor permit Himself fierce indignation against them in all men's sight. The Pharisees bring Him an adulteress. He writes her forgiveness in the dust of which He had formed her. Another, despised of all for known sin, He recognized as the giver of unknown love. But with a whip of small cords He drives out of the temple traffickers and thieves; while the practical command to the only seeker

of advice, of whom it is recorded that Jesus loved him, is, briefly, about his property : " Sell that thou hast and give to the poor, and thou shalt have treasure in heaven."

The fundamental principle which we find underlying all our Lord's teaching and practice respecting the property of His people, whether capital or income, is that all is His and at His absolute disposal—in other words, when Christ claims us as His redeemed children He claims all we have as well as all we are. This, of course, is no new discovery. Most would theoretically admit it, and some have acted on the principle. But is it embodied in the creed of the Church and made the practical rule of our life in dealing with monetary affairs ?

This claim of Christ's, if we consider the matter, is natural, indeed inevitable. If we are personally His, much more is our property His. We enter into a mutual covenant. Christ gives Himself and all that is His to us ; we give ourselves and all that we have to Him. It is a condition of marriage. The husband gives himself to his wife, and endows her with all his worldly goods. The wife gives herself and her all to her husband.

This principle is expressly laid down by Christ Himself at a time when there was a conflict between His claims and those of the world. " He that loveth houses and lands more than Me is not worthy of Me," and " He that forsaketh not all that he hath cannot be My disciple." In peaceful times the actual surrender is not required ; but the surrender in principle and in heart is not on that account the less, but the more binding. It is held by the believer in trust for Christ, to be disposed of for the good of himself and others as Christ shall direct by His Spirit and by the leadings of His providence.

But what is far more conclusive than any mere rule laid down is the way in which our Lord acts (on this principle) throughout His ministry. When the rich young ruler knelt at His feet seeking admission to the kingdom, Christ claimed the entire control of his property. Jesus said : " Go sell all that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow Me." Even tho He loved that young man with a peculiar love, He would not lower His conditions of discipleship. He let him go away with the sad reflection, " how hardly shall they that have riches enter into the kingdom of God !"

It was the same with all His twelve apostles ; they had each to obey the command, " Follow Me," and " they left all and followed Him." In some cases it might be said they had not much to leave ; but that is a shallow view of the case. The home of the poor man, with its hallowed associations and frugal competence and content, are no mean sacrifice when called to leave it for a future of what to the human eye was a life of beggary and persecution and shame. The poorest of the apostles were independent fishermen ; some were better off ; and Matthew was a man of wealth. But whether less or more, they had to forsake all for Christ. So

strongly convinced were the mass of the disciples that this was the law of the kingdom, that after the ascension of Jesus, when an emergency arose which seemed to call for the sacrifice of all, we are told that "neither said any man that the things which he possessed were his own," and that "as many as had lands or houses sold them and brought the price of the things which were sold and laid them at the apostles' feet." This was an abnormal state of society, never meant to last as a permanent condition in the Church; but it beautifully illustrated the spirit which Christ's teaching and example had inspired, and is a standing example of what the Church should do again if circumstances demanded and justified the sacrifice.

That all the Savior's followers possessed or earned was the property of the Master is illustrated by the parables of our Lord. In the parable of the "talent's" the good and faithful servants who had traded with the lent money brought back both principal and profit to return to the Lord; and the servant who hid his talent in the earth is not only declared to be wicked and slothful, but is deprived of the talent loaned to him, and is punished for being "unprofitable." The parable of the pounds teaches the same lesson: the faithful servant returns not only the one pound lent, but the ten or the five pounds gained by trading; and the timid servant is punished because he had not brought interest at even the small rate of a deposit account at the bank. The way in which the Lord is represented as returning to the faithful servants both the profit gained by trading and the original principal is fitted, as it was designed, to encourage His people. Having proved their fidelity, He could trust them with more, and rewards them in proportion to their diligence. He will never be indebted to His children; they will gain more than they can ever give to Him. He proves the truth of the proverb, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." Even some of the Old Testament saints understood and acted on this principle of regarding all they possessed as God's. David, after laying up for the building of the temple what some say was equal in amount to the "reserve" in the Bank of England, says with true humility, "Of Thine own have we given Thee."

But it may be asked, What is the normal responsibility of the Christian under such an arrangement? If all he has be Christ's, how is this capital and income to be expended? Christ's answer is explicit, and is illustrated by many parables. The Christian's responsibility is that of a STEWARD, to whom all the property of the Master is intrusted, as was the custom of the East. We see this in the parable of what is ironically called the wise steward. His fault was that he had misused his master's substance, and the way in which he used his power for his own selfish ends showed the unlimited trust placed in him as well as the sin of which he was guilty in turning it to his own advantage. So unchanging are the customs of the East, it is said of the faithful old steward of Abraham, "All the goods of his master were in his hand."

In such a case of stewardship we need scarcely say that the steward would apply to the support of himself and his family the amount agreed upon by the master. This would be proportional to the extent of the trust and the responsibility of his position. In the case of the Christian and his Lord the sum which the steward should spend upon himself and his family would be what he honestly considered the Lord would regard as just or even generous. This would be proportional to the number of talents committed to his trust, the position he occupied in society being one of the talents. What he spent on himself and his family would in this way be as much for the glory of God as if he had bestowed it in charity upon any other children of our Heavenly Father. All his expenditure would in this way be made sacred, and be done in the name of the Lord Jesus. In thus making provision for himself and his house the Christian must be careful to guard against giving too prominent a place to his own claims; he must consult the Master about every item of expenditure, and his responsibility for doing this is greatly increased by the fact that Christ has not laid down any law as to the proportion to be spent on himself and the other claims of the Master. Christ trusts to the honor of His stewards. He expects them to consider carefully all the claims over the property committed to him as claims on what is entrusted to him as steward. He trusts to the tender conscience and grateful spirit of those who feel that they owe not only their property but the redemption of their souls to "Him who loved them and gave Himself for them." The proportion set apart for personal and strictly charitable and Christian objects will depend *on our sense* of what Christ has done for us. "To whom much is forgiven, the same loveth much; and to whom little is forgiven, the same loveth little."

The Apostle Paul rightly interpreted the Lord's mind when he laid down the general principle, "Let every man lay by him in store as the Lord hath prospered him," and the motive he urges is: "Ye know the grace of the Lord Jesus Christ, that, tho He was rich, yet for your sakes He became poor, that ye through His poverty might be made rich." Let this principle and motive for giving be looked at in the light of the openings for the spread of the Gospel which God has brought before the Christian Church in these days, and so let him give.

The outlets for the profitable investment of the gifts of God's people are so much greater under the Christian than under the Jewish dispensation, that a tenth or even a fifth of the income of His people is, in many cases, altogether inadequate to the work committed to the Church. This is especially true of commercial men who are accumulating capital far beyond their own wants or the provision required by their children. Many might multiply their gifts for the spread of the Gospel and still say, "We are unprofitable servants; we have done what was our duty to do." We are entering on what is called the *second* century of Christian missions under auspices so much more favorable than the first that there is a call

for tenfold effort. The whole world is open and expectant. The facilities are a hundredfold greater, the prospects of success are a thousand times brighter than they were a hundred years ago, if only the Church would awake to the magnitude of her destiny and the majesty of Her leader. Christ seems as if He were about to ride forth "conquering and to conquer." There are lurid signs of the predicted final conflict between the powers of Gospel light and the powers of pagan darkness, and "the time is short." We talk of a second century of missions. We dare not count upon such a long period for the accomplishment of the work to be done. "The night cometh." It may be by judgments on sleeping Protestantism, as well as on an apostate popery that God will accomplish His predicted purpose. There is a revival of zeal in the serrid ranks of the Roman Catholic Church. The Greek Church is stirred up to propagating and persecuting activity: paganism, alarmed at the progress of Christianity, is rousing itself for a struggle, and the false prophet is preparing for an outburst of fanaticism. Is the Protestant Church alone to remain disunited and apathetic? Is she blind to the signs of the times? God has given to her children of the Saxon race, through conquest and colonization, a position of strategetic power of unparalleled significance and importance for the spread and triumph of the gospel of peace.

There are two forms of the love of money by which both individuals and nations are tempted to their destruction. The one is the love of money for its own sake—the base sin of the miser. The other is the love of money for the pleasures it can purchase—the brilliant folly of the spendthrift. Against the sin of hoarding the Lord warns us by the parable of the rich man and Lazarus, and by the rich fool. Against the sin of squandering we are warned in the parable of the prodigal son. Are not these the characteristic sins of our day by which the progress of the kingdom of God is hindered, and social and national life is imperiled? Rich men are piling up great fortunes and creating a great gulf between them and the poor, dangerous to the stability of civilized society. Nations are accumulating capital to an extent unheard of in the history of the world, and at the same time are spending money in enervating pleasures and luxurious vices only paralleled by the licentiousness of Greece and Rome in their decline and ruin. Why all this "heaping up of treasure against the last times"? Why are Christian men hoarding fortunes far beyond their own needs and the wants of their families, while the work of God is languishing and the heathen are perishing for lack of knowledge?

It is full time for the ministers of Christ to lift up a warning voice against the abuse of money, and to teach the people the uses for which it has been so abundantly given to the Protestant nations of the world. Let them by their teaching and example raise the standard of giving to the Christian maximum rather than that of Mosaic minimum, that they may realize the truth of the Lord's maxim, "that it is more blessed to give than to receive."

## UNEVANGELIZED CENTRAL ASIA.\*

BY DR. ARTHUR NEVE, KASHMIR, INDIA.

Tibet is sometimes spoken of as the only part of Asia in which the Gospel is not being preached. One side of Exeter Hall might be papered with maps of unevangelized countries at the scale of one inch to a mile. A great statesman once advised politicians to study *large scale* maps. The advice may be tendered to *Mission* politicians. How many ill-planned efforts have ended in failure for want of geographical knowledge and forethought. Why are bands of fifteen or twenty missionaries sent to sit outside the closed doors of Tibet, while other great regions need evangelists, and have *open* doors? Why do Mission agencies jostle one another in Jerusalem or in Calcutta, when there are vast tracts to which no messengers go? Of the thousands now working in most parts of the globe, Central Asia owns scarcely one.

From Teheran in Persia to Bathang in China, a distance of over three thousand miles, there is *no European Protestant missionary*. A modern Marco Polo might travel right across the continent, and find even less Christianity than in the twelfth century. In India this is the time of boundary commissions to map out the frontiers, east, west, and north. Is it not time for the Church of Christ to appoint boundary commissions, not as in politics to mark off the limits of the sphere of action, but to ascertain why those limits exist in spite of the marching orders, "Into *all* the world"?

In Kashmir, the northern outpost of Indian Missions, there is a little group of clergy, doctors, zenana workers, and nurses, for a population of 2,000,000—one worker to 250,000. We cannot hope effectively to cover more than one third, or at most one half of our sphere of work. But how can we complain even at such undermanning, when from our watch-tower we look east, west, and north, and see everywhere great regions in which none are witnessing for Christ? Let us study the field, mark off the strategical points, and agree on a concerted line of action.

CENTRAL ASIA may be treated of physiographically, politically, and ethnologically.

1. **PHYSIOGRAPHICALLY.**—There are great stretches of mountains and plateaus to the north of the Himalayas which are very thinly populated, and only accessible for three or four months of the year. Such are the Highlands of Tibet, the mountainous region north of Chinese Turkestan and the vast sandy deserts, such as the Desert of Gobi, between Yarkand and China. But in the intermediate regions are well-watered valleys, and these are well populated; such are the valleys of Eastern Tibet. The snows of the Karakorum, the Mustagh, the Thian Shan, and the Hindu Kush supply streams and canals which fertilize millions of acres of wheat and barley, orchards of apples, pears, pomegranates, peaches, and fine vineyards. There are climates temperate and healthy, neither burning in summer nor frost-bound in winter, tho with marked extremes of heat and cold.

These countries are now no *terra incognita*. They are yearly visited by sportsmen and travelers, and yearly become more accessible. The Russian Turkestan Railway terminates within 500 miles of the great towns of Chinese Turkestan and of the British frontier post at Gilgit. The Brit-

\* Condensed from a paper by Dr. Neve, in the *Church Missionary Intelligencer*.



ish railway system extends to Rawalpindi, and from thence there are military roads to Kashmir and on to Gilgit.

2. **POLITICALLY.**—There are four powers to be considered here, or rather five, for the Tibetan subordination to China is only nominal. Chinese passports and treaties are worthless as regards *Tibet*. The Llamas are the real rulers, and are determined to keep their country closed to Europeans. *Chinese Turkestan* is quite open to British travelers. Including Kuldja with Yarkand it contains probably 3,000,000 inhabitants. *Russian Turkestan* is open to travelers under special conditions, but not to Protestant missionaries, nor is it likely to become so. *Afghan Turkestan* is as yet only open to a few selected English officials, in the Amir's employ. But it is likely to become more accessible before long. This region includes Badakshan with 150,000 population, Kunduz with 400,000, and further west another 400,000. *British Central Asia*, the region beyond the snow-passes of the Himalayas, comprises Kashmir with Ladak, Baltistan, Hunza, Gilgit, and Chilas. Beyond the Indian frontier to the west and north are various Yaghi tribes, with Chitral, which is more directly under British protection, and Kafiristan, to which England has sent more than one political mission. Except the inimical tribes of Yaghistan, all these countries should be open to mission work, and if any attempt were made by political agents or others to exclude missionaries from any country within the British zone, a question in Parliament would probably frustrate it.

3. **ETHNOLOGICALLY.**—This is the most practical missionary point of view.

On the east we have the *Mongolian* group.

There is Tibet, which is closed to Europeans, not by Chinese exclusiveness, but by the power of the Llamas, wielded like that of the Papacy in the Middle Ages. The religion of Tibet is the degraded form of Buddhism known as Lamaism. The Duli Lama, who is head of the hierarchy, rules the country and receives the abject worship of the people. He is supported by tens of thousands of monks, recruited from the people and living on them—a parasitic growth which crushes all freedom of thought or action, and under the guise of asceticism encourages the vilest immorality. Nothing short of a military occupation of Lhasa itself by British troops would avail to deliver the country from their yoke. And even in Ladak the power of the Llamas exercises a most baneful influence.

But Tibet may be blockaded, and Missions may be placed in strategic points on its frontier, so as to evangelize Tibetan traders. As a base of operations on the Indian side, Sikkim and Darjeeling offer the advantages of ready communication with Europe, but these are counterbalanced by the jealousy with which the Tibetans watch the frontier. Ladak is too far west to affect Central Tibet. On the whole it may be said that Christian outposts are more likely to affect Tibet if placed on the Chinese border; and that an indigenous Christianity in Upper Yunnan and Western Si-chuen would surely spread the Gospel in the beautiful and populous valleys of Eastern Tibet. This is what the Romanists are doing, and already some of their converts have won the crown of martyrdom.

Of Tibetan stock we have also the races of North Burma, which extends to within two degrees of the latitude of Lhasa, and where there are many uncivilized tribes to be evangelized.

Further west lies the independent state of *Bhutan*, which is said to have a population of 700,000 and no missionaries. Is there any sufficient

reason for the paramount power of India permitting such exclusiveness? The same question may fairly be asked about *Nepál*, with its population of 2,000,000. It may be hoped that the Nepálese converts from Darjeeling will introduce the Gospel to their own countrymen. Beyond Nepál on the west the Tibetan portions of the Himalayan tribes are scanty. There may be some 30,000 in the head-valleys of the Ganges, and the Satlej, in which the Moravians have two stations, with a few hardly won converts.

Among most of these Tibeto-Burman races Llamaism and Hinduism are strangely mixed; but coming to Ladak we find the sway of the Red Lamas undisputed. The Moravians have at Leh a well-manned and well-worked Mission. West of Ladak, in the Indus valley, is a Tibetan race which has embraced Mohammedanism, the Baltis. The country is mountainous, but the valleys warm and fertile. Here there are some populous centers. In the Skardo and Shigar districts there must be 30,000 or 40,000 Baltis. A Swedish missionary is now working, having already acquired some Tibetan, near Darjeeling; but the dialect of Baltistan is different, and one man can do but little.

Our hasty survey of the Tibetan races shows how few *open* doors remain to be entered, but emphasizes the duty of the Christian Church to exercise its influence toward the opening up of Nepál and Bhután to missionary work.

2. Coming next to the *Mongolo-Tartars* or Turki-speaking races we have—

(a) The people of *Chinese Turkestan*, numbering two millions or more. The chief cities are Ileni, Yarkand, Kashgar, and Aksu, with populations of 20,000 to 75,000. Each city is the center of a fertile area, well irrigated, and with numerous villages scattered around. The Turki population is entirely Mohammedan, of the orthodox Suni sect. They are devout, and many thousands perform the pilgrimage to Mecca, notwithstanding the dangers and difficulties of the journey. In the cities there are many Chinese who are Confucianists or Buddhists, but the nomad tribes are either Pagan or semi-Mohammedan. There is no European Protestant missionary in any part of this great district. It has a climate not hotter than that of Spain, tho much drier. The center of the valley is 4000 feet above the sea. Probably under favorable conditions the journey from England to Kashgar might be accomplished in less than a month by the Central Asian Railway. From India it is three months' journey across snow-passes from 12,000 to 18,000 feet high.

(b) Akin to the Yarkandis are the *Usbeqs* and *Turkomans* of Afghan and Russian Turkestan. Turki is spoken, with variations of dialect from Turfan in Kashgaria to the Caspian, a distance of 1400 miles. Most of this region is under the political control of Russia. European missionaries might work in Kashgaria and Meshed, sending native agents and literature into the vast intervening tract of country, till the day when, in God's dispositions of men's affairs, the barriers are removed which now exclude the messengers of the Gospel. There are other Mongolian tribes in these regions of West Central Asia, especially the Hazarabs and Aymaks.

3. The *Aryan Races* of Central Asia are of various stocks: *Iranic*, such as the Tajiks and Badakshis, Afghans and Beluchis, of whom there are over five million in the area politicly known as Afghanistan. On the southeast frontier there are missions, well placed if weakly manned, at Quetta, Bannu, and Peshawar, especially working among Afghans and Beluchis. In Persia, missions should be placed at Kirman, Yezd, and

Meshed, with a view to eastward extension among Persian-speaking tribes. The remaining races come within the Indian political system; and, as such, have a primary claim on our attention. The collective name of *Galcha* has been given to the tribes of the Hindu Kush living in the valleys of Chilas, Astor, Gilgit, Hunza, Nagar, and Chitrál; they all belong to various sections of Islam, except the Kaffirs, or Siah-posh, who have valiantly defended the mountain recesses of Kaffiristan against Mohammedan mullahs and Afghan conquerors. It is a mere guess to say that there must be not less than 80,000 souls in the various Galcha tribes.

During the last few years much has been done to open up this region. A military road has been constructed to Gilgit. Hunza, Nagar, and Chilas have been subdued, and have resident British officers; Chitrál has a political agent and a British dispensary. A solitary traveler can now travel almost unescorted through the whole region, passing through Hunza to the Pamirs, and back by Chitrál. Kaffiristan has been visited by Europeans, and Mr. Robertson, C.S.I., lived among the people for some months. Colonel Woodthorpe confirmed the report made by the native evangelist, Syed Shah, who was sent to Kaffiristan from Peshawar. The Siah-posh said to the English officers, "We are your brothers; stay here and teach us your religion."

Have we no duty to these people? Nay, rather, have we *no duty to Christ?* for it is He who would claim these for His own. If we wait till they are folded in the cobra-like embrace of Mohammedanism, it will be too late to help.

What is wanted is a *Central Asian Pioneer Mission*, with its base of operations in Kashmir. At the outset it would be essentially an Itinerant Mission, visiting the Galcha tribes in the summer months when the passes are open, and wintering at Chilas, Gilgit, or Kashmir, according to circumstances. From Hunza to Yarkand is but a fortnight's journey. Thus we should be linked on to the Turki-speaking Mission which would be established there. Kashmir might contribute medicines and medical assistants to the pioneer party. There is one man, a native of Kaffiristan, now studying at the Agra Medical School. His whole education has been directed to the end that he might evangelize his own countrymen, and this is his heart's desire. Surely the time has come to lift the banner of Christ and to cry, "Forward!"

If Livingstone was justified in leaving his work in Bechuanaland for the unknown center, or Henry Martyn in going to Persia; Krapf in visiting Kilimanjaro, or Paton in going to Tanná; certainly has the call come for some one to go to these central regions of Darkest Asia.\*

\* An appeal was also issued by the missionaries in Kashmir to the Church Missionary Society, in the course of which they ask that special efforts be made to strengthen Srinagar, the outpost station of Kashmir, and to send other workers, who might enter the already open doors of access to some of the totally unevangelized tribes outside the valley.

"Cries, sad cries, from these Christless regions keep on ringing in our ears! Can nothing be done to reach these fine, vigorous, warlike races? Surely, where messengers of our Empire can go, the messengers of the King of kings can follow. Surely where travelers can go with safety, thither the missionary also will wend his steps. Some of these people, those of Kaffiristan, for instance, have more than once asked for Christian teachers. One thinks of that brave old missionary, Joseph Wolff, who on two occasions trod the mountain passes beyond and preached Christ as he went. One thinks of Captain Conolly, who confessed Christ and died a martyr's death in the city of Bokhara. One thinks of Kandahar Gordon, and others like him. One thinks of Fazl Haqq, Maulvie Nurullah, and Salyid Shah, who went forth with their lives in their hands to see what could be done for the Siah-posh Kaffirs. Alas! nobody attempts to penetrate those gloomy passes now; no Gospel light shines over these lofty mountain ranges. And yet Christ died for these people—tens of thousands of them, such that a speedy and plentiful spiritual harvest would be reaped from among them. Central Asia waits for the Gospel of Christ, and must receive it. Where are the 'tellers'? Certainly the heart of the Christian Church is large enough to take in these 'other sheep,' which Christ has beyond the border. Some will offer themselves for the honor of laboring in a vineyard that they themselves have planted; of declaring the Name of Christ where it was not known before. It cannot be impossible for the Church to send forth a sufficient number of missionaries to make use of those opportunities and to supply these wants."

## THE NEW PROGRAM OF MISSIONS.\*

BY REV. E. H. JONES, SENDAI, JAPAN.

I wish that I could, from my experience in missions in Japan, endorse all that Mr. Wishard † has said of the work that has been done, or that may be accomplished through his mission to the student class in this country. Also I cannot believe that the plan put forth will, if adopted, usher in a more successful method of bringing to Christ this and other heathen nations. Mr. Wishard's plan is to "convert the colleges of foreign mission lands into strongholds and distributing centers of Christianity; make them academies of the Church militant, to train leaders for the present crusade of evangelization."

It was said by some one not very long ago concerning the evangelization of Japan, that "if we could send one thousand workers at once to Japan the country would be Christian in ten years." I thought at the time of the number of people in the home land who think the Christianization of the world is largely a matter of men and money. They forget the word which says, "Not by might nor by power, but by My Spirit, saith the Lord." I take it all these plans make too much of man's part in this work of the extension of the kingdom. We are not to find any new way of bringing men or nations to Christ. The One who commanded us to "disciple all nations" chooses His apostles and has given them the plan of campaign. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Now and then He chooses a Paul, a Luke, a Chrysostom, a Wesley; but how much more often He chooses a Matthew, a Peter, a John, a Spurgeon, a Moody! Sometimes a revival commences as indicated by Dr. Pierson by means of an "Oxford Holy Club," a "haystack meeting at Williams College," or a "Yale revival under President Dwight." But how much more often is the work done quietly and unostentatiously, like the twelve years of evangelization by Mr. Clough and his poorly trained native helpers in Telugu, preparing for the recent great revival in that land, that has demonstrated that the Holy Spirit still works through means by Himself chosen and prepared! After Mr. Richards had tried every method suggested by human wisdom and ingenuity, the simple preaching of the Gospel by himself and his company of lately converted African heathen made a new epoch in his work on the Congo. It demonstrated that tho sometimes it has happened that God has used highly educated men for the evangelization of heathen lands or has started a reformation by the dialectics of a Luther, yet the rule has been that He has used a means that has seemed to men the most unlikely to produce great results. "But God has chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, etc. . . . That no flesh should glory in His presence." "A sanctified cobbler, the follower of a Divine Carpenter, started the movement of modern missions to the heathen, and are we now to take the citadel by a corps of highly trained

\* It is but fair to hear another side of the question set forth in these pages in the Editor's review of L. D. Wishard's book, "A New Program of Missions" (September REVIEW, 1885).—D. L. P.

† I am personally acquainted with Mr. Wishard and have great respect for his ability and consecration, and I praise God for the use that has been made of him in this the Church's greatest and only legitimate enterprise—viz., the extension of God's kingdom in the world. I have myself great cause for thankfulness that when a student at Newton Center his burning words on missions contributed not a little to the decision to give myself to the work of carrying the Gospel to the regions beyond. Yet I must give in my testimony as to this new movement to force the Holy Spirit to allow us His servants to make a plan of campaign for Him

Brahmins, Literati, and Japanese 'Gakusha'?" Not that we would not have educated men to give themselves body and soul to the Spirit as Paul did, to do the stupendous work of overthrowing Satan in his stronghold; but that we can organize an army of educated men—so many men to so many heathen, so many years—and then rub our hands with satisfaction at the idea that we have it now. The world will be at the feet of Jesus if we can get this plan into operation. This I think contrary to the Holy Spirit's plan of missions. Take Japan for an illustration of the futility of such plans. Many now think that the legitimate harvest of the consecration and self-sacrifice of the sainted Neshima will be largely lost precisely because of his mistaken plan which was similar to that suggested by Mr. Wishard. Mr. Neshima was a very patriotic Japanese, and at the same time a devoted Christian. He wanted to make his country Christian by the quickest method. Start a Christian university, educate the intellectual young men of this generation under Christian auspices, and you have the country. So, starting with the famous "Kumamoto Band," with that enthusiasm that made Neshima a hero, money flowed in from heathen as well as Christian sources, and the Dōshisha was established. But note the result. Hardly a decade had passed before the university was noted for its ultra-liberalism. Its predominating influence threw a cloud over the prospects of Christian evangelism in Japan. Its students were more interested in higher criticism than in seeking to save their countrymen. In fact, they came to doubt whether unbelievers were lost. Was it a harvest from the seed sown in the minds of the "Kumamoto Band" by their first teacher, Captain Janes, who has recently made even the Dōshisha stand aghast at the unscriptural liberalism voiced in some lectures given by him before the school? What a blessed thing it would have been if the great revivals that occurred in the school some years ago, as noted in the article under review, had manifested a wholesome enthusiasm for the salvation of the unsaved masses of the great city of Kyoto in which the Dōshisha is situated! On the contrary, I have been so informed by a lady connected with the teaching staff of the institution, notwithstanding the large number of intelligent Christian young men studying in its classrooms hardly anything has been done for the evangelization of the great city with its teeming thousands, who in matters of religion "cannot discern between their right hand and their left hand." Here we have Mr. Wishard's plan shown to be futile. We have much intellectual Christian culture, but yet no preaching of the Gospel. Take for another illustration the Meiji Gakuin, the great Presbyterian Christian college in Tokyo. Take a fact known to all. Some four or five years ago a bright, consecrated young Japanese professor of this institution, seeing how lamentably it was failing to provide preachers for the pressing needs of the work of evangelization in his country, and also being dissatisfied with the liberalism of some of its teachers, started a Bible institute in Tokyo to turn out plainly educated, Bible-trained Gospel preachers. His school has been graduating some twenty preachers a year to the six or seven of the Meiji Gakuin. And if a report given by one of the missionaries long and honorably connected with the work of the Union Church of Japan is to be relied upon, the value of the training done by the great institution, supported liberally by missionary funds from America, as compared to the smaller and cheaper Bible institute, is in inverse ratio to the funds spent upon it. The missionary alluded to remarked: "Our college has in the last ten years graduated some twelve students from its divinity school at a cost of \$2000 each. Five of them have gone to the Unitarians, three have gone into other avocations, the rest refuse to leave the large and profit-

able places in the cities to go out to preach the Gospel to the masses of the people who have not yet heard of Christ." I will not vouch for the absolute correctness of the figures in the above-quoted remark, for it was some three years ago since I heard it; but the substance was as above. I fear that the plan of Mr. Wishard, if largely relied upon, would produce results similar to those seen in these two institutions. On the other hand:

1. Let us look to God more expectingly for His Spirit to stir up the rank and file of the native Christians. From this revival preachers will naturally be evolved. When we find they have a mind to work, when they feel "woe is me if I preach not the Gospel," help them to get for themselves an adequate intellectual preparation. The amount needed will be indicated by the evident necessities of the kind of work God calls them to do.

2. Send out men from the homeland whose hearts are afire with a desire to save the nations, who, having "changed the truth of God into a lie and worshiped and served the creature more than the Creator," are in danger of "the wrath of God . . . revealed from heaven against all ungodliness and unrighteousness of men." Call home, *and keep them there*, all men whose minds are filled with "profane and vain babblings and oppositions of science falsely so-called." Then we shall have an era of work in Japan that will silence all cavilers, both those ultra-optimists who are so blind to the needs of Japan as to say that the work is under such headway as to be practically beyond the need of help from outside, and those on the other side, who are in despair at the falling away of the Japanese Christians from the simplicity of the Gospel; who say the Japanese can only be left to work out their religious problems for themselves. Then the masses of the people, yet practically untouched, will be worked for.

Mr. Wishard has remarked in another connection that "Japan has proved an exception to the rule among heathen nations coming to Christ, in that the higher, the educated classes, have been brought to the truth first." Now, those who know Japan well think that the living, spiritual, foundation-sapping work, that which is to overthrow heathenism, is yet to be done. Comparatively few of the mass of the people have yet been reached. The Shizoku, or Literati of Japan, form but 5 per cent. of the whole. Most of those already reached belong to this class. As might have been expected, these Shizoku Christians have almost come to regard our religion as their prerogative. They seem to be inclined to make more effort to modify Christianity to their desires than to seek to carry the Divine Gospel to the masses of the people below them. Serious doubts are held by many as to what will be the outcome of such an unnatural method of founding Christianity. They fear that altho the ornamentation of the heathen temple of Moloch has been destroyed, the foundation has been left untouched. It may, therefore, lose its attractiveness to the nation, but remain an obstacle to the extension of the true religion, if it be not altered and utilized to take the place of Gospel Christianity. The religion of Jesus seems to need in its foundation period the personal testimony of the saved outcast, profligate, and prodigal. This we have seen but little of in Japan. As a last word, let me emphasize the fact that *Japan's true evangelization, with its forty-four millions of intelligent, progressive people, is yet in its infancy.* The true evangelizing force, male and female, native and foreign, does not exceed fifteen hundred. About four hundred of these are foreign workers. The rest are Japanese, the majority of whom are without any special training. We have, then, really only one worker to every twenty-eight thousand of the people. "The harvest truly is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He would send forth more laborers into his harvest."

## II.—INTERNATIONAL DEPARTMENT.

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

Rev. George Bowen.

The *Bombay Guardian* made its issue of February 8th, 1896, largely a memorial number of the saintly man George Bowen, who so long, so faithfully, so fearlessly, and so lovingly was editor of that paper. The usual week-evening service at the Bowen Memorial Church, Bombay, falling this year on the anniversary of the death of Mr. Bowen, they made that, too, a memorial service.

It is not possible rightly to estimate the loss which the Church of Christ in India sustained in the translation of this remarkable man of God. For forty years he witnessed a good confession before the inhabitants of Bombay—the last sixteen in connection with the Methodist Episcopal Church. Abundant in labors, of versatile talents, and gifted intellectually above many, he shone conspicuously as a faithful ambassador for Christ. With voice and pen he unfolded the unsearchable riches of Christ to Europeans and natives, by whom he was revered and esteemed possibly beyond any other missionary of his generation; and he greatly enriched the Church by his splendid contributions to its devotional literature. It is to be regretted that the Church in America knows so little of the life history of this unique missionary, whose profound humility, untiring devotion, and great attainments in Christian knowledge and the way of holiness, entitle him to rank among the missionary Princes of the century. No one expects to see another George Bowen in India, but many have earnestly prayed that God would raise up men to labor for India's salvation on whom a goodly portion of his Christ-like spirit should rest, and to whom his holy self-abnegating life would be a mighty incentive and a constant inspiration.

George Bowen was born in Middlebury, Vt., U. S. A., April 30th, 1816,

and died in Bombay, February 5th, 1888. His parents were of Welsh descent, and at the time of his birth, and during his young manhood, were connected with the Protestant Episcopal Church. Very early he developed a taste for literature and, to the disappointment of his father, a pronounced dislike for a commercial life.

Up to his twenty-eighth year he was an avowed disbeliever in Christianity. Driven out of atheism he took refuge in deism, strongly maintaining the impossibility of the Creator revealing Himself to mankind. By a remarkable chain of providential interpositions, he was at length led to make a patient, protracted examination of Christian evidences, which resulted in his being fully persuaded that the Gospels were a faithful record of events that had really taken place in accordance with predictions made to the Jews centuries before. The Bible, then, was a revelation from God! At once he abandoned himself to the study of the New Testament. Early in April, 1844, he yielded himself unreservedly to Christ, passing out of death into life and becoming a transformed, happy child of God through faith in Jesus Christ.

Within three or four weeks he had fully formed the purpose of becoming a foreign missionary, which at that time, and in America especially, meant far more than it does now. Judicious friends advised him to take a theological course before going abroad. He did so, taking advantage of all opportunities of work while a student at Union Seminary, spending his vacations in colportage work in needy country districts, and proving himself a spiritual leader among his fellow-students.

Having been duly accepted and appointed by the American Board of Commissioners for Foreign Missions, he sailed July, 1847, and reached India, January 19th, 1848. He at once en-

tered upon the study of the vernacular with his usual diligence, and made rapid progress. From the very first his mind was busily occupied with the various problems connected with and arising from the prosecution of missionary work in a heathen land. His earnest desire was that the gulf between the natives and the missionaries might, in some way, be bridged. Believing that a practical and effective way of accomplishing this would be to live among the natives in the simplest possible style, in order to convince them of the unworldliness of motives and disinterestedness of aim by which missionaries are actuated, he resigned his missionary salary and took up his abode in the heart of the native community, supporting himself by teaching in a private family.

In 1849 he resigned his salary and adopted native modes of dress and living, repaired to the center of the native population to reside, and reduced his expenditures to a merely nominal sum. In 1855 he resigned his connection with the Missionary Society of the American Board, and continued as an independent missionary till 1872, when he joined the South India Conference, of which he was three times elected President. From 1854 to 1886 he edited the *Bombay Guardian*. His "Life of Mohammed," "The Amens of Christ," "Daily Meditations," and a dozen other titles witness to his literary activity.

As a missionary his career was altogether unique. While all admired the spirit that animated him in adopting the style of living to which he clung, and had the profoundest confidence in the purity and sincerity of his motives, few regarded his course as wise. The apparent lack of success that followed his labors among the natives strengthened the conviction of many, that his example in this particular respect was not one that commended itself to missionaries in general for widespread imitation. Mr. Bowen was not discouraged by failure to realize his expectations of large fruit of his labors. For

well-nigh twoscore years, he tells us, he found a hiding-place in the forty-ninth chapter of Isaiah, the verse of which reads: "But I said, I have labored in vain, I have spent my strength for naught and in vain; yet surely my judgment is with the Lord, and my work (*margin*, reward) with my God." But while the actual conversions that directly resulted from his labors were not at all commensurate with his own anticipations, nor on the scale that would be supposed to attend the efforts of one so devoted, unselfish, and able, it would be a great mistake to suppose that even in this respect his missionary career had been without direct fruit. There can be no doubt that not a few natives were led to Christ through his personal agency, and many Europeans and Eurasians were awakened and converted under his preaching. But it was as a pastor and teacher, a shepherd, a feeder of the Lord's flock, that Mr. Bowen excelled, and that the Lord specially used him. He himself said: "My passion is for winning souls, but it does not please the Lord to use me in that way." The Lord did use him "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ," not only locally through his oral teaching, but throughout the whole land, and in other lands, by means of his additional writings and published works of meditation and interpretation.

Tho making no pretensions to eloquence or oratory, Mr. Bowen was a forcible preacher of righteousness. His pastoral work both among Europeans and natives was truly of the apostolic order.

The *Bombay Guardian* heads its page "George Bowen, Missionary, Editor, Saint." One of the contributors under the pen-name "One of His Friends," gives some "illustrative jottings," from which we clip the following, which will be pleasant reading to those who had the rare privilege of acquaintance with Mr. Bowen in America; as a missionary of the American Board;



as independent missionary, or as connected in his later life with the Methodist Episcopal Conference in India.

"It appeared at the very beginning of Mr. Bowen's missionary career as if there was to be a complete breakdown of health, and a speedy termination of the career on which his heart was so fully set. Dr. Leith, an eminent physician, and a Christian man, having the interests of Christ's kingdom at heart, declared in 1848 or 1849 that Mr. Bowen must leave India forthwith. How little was then known of the reserve of strength and power of endurance that were lodged in that poor body that appeared then, and ever after, to be so very frail! For thirty-nine or forty years after that unqualified opinion of Mr. Bowen's unfitness to live in India was given, our beloved friend and brother labored incessantly, and endured privations and hardships (tho he would not permit any one to speak of them as hardships) sufficient to appall the stoutest heart among us. He never would and never did leave India; nor did he ever go to the hills or anywhere else for a change of air. The only thing he could be persuaded to do was, in times of severe illness, to stay for a brief period with one of the many Christian families who were anxious to render him every needful assistance. On his recovery, he used to refer playfully to his troops of friends. He got back to his loved work again as quickly as possible. His work appeared to be his meat and drink.

"As an unsalaried preacher of the Gospel, Mr. Bowen wanted the Gospel to be made as free to the people as the air we breathe, as free as Christ Himself delivered God's message and revealed God's will to men.

"No one could have been long in George Bowen's company without being impressed with his culture and refinement and his gentleness. There may be no connection between this gentleness and the words of Samuel and David, 'Thy gentleness hath made me great;' but somehow these words and

our dear brother were always associated in the mind of the present writer.

"Mr. Bowen traveled about a good deal in his infidel days, and saw many countries, and some society people and society life. He was a linguist and an accomplished musician. Many an impromptu musical piece the writer heard him play. It was most amusing sometimes to hear a friend asking for the name of the piece of music just played. In the earlier years of his missionary life Mr. Bowen's company was in great request in some of the higher circles of life in Bombay; but unless he had full confidence in the friends who invited him being Christian people, he would not accept the invitation.

"In the fifties and sixties the Governors of Bombay about once a week, or once a month, invited the higher officials, merchants, and others of position to a public breakfast. On one of these occasions Sir Bartle Frere, who was then Governor, pressed an invitation on Mr. Bowen. As Sir Bartle and Lady Frere were known to be in sympathy with Christian work and workers, the invitation was accepted. Sir Bartle and Mr. Bowen discussed for about two hours the work of God generally, and the outlook of missions, which was not then so bright as it is now. There was at that time a bill before the Legislature relating to the abkari laws and to the liquor traffic, on which Sir Bartle was anxious to have Mr. Bowen's opinion. It was afterward seen that the Governor's view of the case was very much influenced by what Mr. Bowen had said. On another occasion the Governor, either Sir Bartle Frere or one of his successors, when riding in his state carriage overtook Mr. Bowen, who was walking along in the same direction. The carriage was stopped and Mr. Bowen was invited to take a seat in it, but he could not be persuaded. The Governor then got down and walked with him some distance to have some conversation with him.

"Mr. Bowen had a sincere love for

his native brethren and sisters, and they had a profound respect and sincere love for him. He gave abundant proofs of his love for them. He was ever ready with his sympathy and help. He rejoiced with them that rejoiced, and wept with those who had occasion to weep. His sympathies and prayers and constant intercourse with them won their affections. They literally loved him because he first loved them. This is Christ's way—and the only way—of reaching the hearts of the people."

Rev. Daniel McGilvary, D.D., Pioneer  
Missionary to the Lao.

BY MRS. LAURA B. MCKEAN, CHEUNG  
MAI, SIAM.

The following sketch does not purport to be complete. It is written as a tribute of regard and with the hope that it may elicit greater sympathy and more prayers and gifts to aid in the great work among the Lao.

In 1858 a graduate of Princeton Theological Seminary left the American shores for a distant mission field. After a voyage of several months in a sailing-vessel he landed in Bangkok, Siam, "the Venice of the Orient." This young man was Rev. Daniel McGilvary, now Rev. Daniel McGilvary, D.D., aptly styled "the Apostle to the Lao." In Bangkok he engaged in mission work with all the zeal of a soul alive to the needs of a lost race. Here he met and married a daughter of the venerable Dr. Bradley. She has shared in his labor of love, and has endured with him all the trials and privations of pioneer missionary life.

Dr. McGilvary could not long endure to build on another's foundation, so he in company with a fellow-missionary left Bangkok for Petchaburee. After the work was well established at that point, Dr. McGilvary again turned his face toward the regions yet in darkness. But this time it was not toward a neighboring city a few days' journey away, but to the almost unknown Lao-land, farther away in point of time from

Bangkok than Bangkok is from the United States. Dr. McGilvary had become interested in the Lao people by meeting traders who came to Bangkok every year for goods, and also through a colony of Lao war captives who had been located near Petchaburee by their captors. From these sources he had learned much of the customs and disposition of the people. During a visit of the Lao king to Bangkok, Dr. McGilvary with several other American missionaries called upon him, and from him received assurance that the foreign teachers would receive a welcome should they visit his capital. So intense had become Dr. McGilvary's desire to take the Gospel to this people, that in the face of many hindrances, he in company with Rev. Jonathan Wilson made a tour of investigation into this northern district. A part of the journey was made by boat and a part by elephant. This tour strengthened Dr. McGilvary's belief that a mission station should at once be opened in Cheung Mai, that being the most important city of the Lao country. In 1867 permission was granted for the opening of this station, and the North Lao Mission became a reality. Dr. and Mrs. McGilvary at once began preparation for removing to Cheung Mai. It sounds very simple to say go to Cheung Mai, but even in these days it is no small undertaking.

It meant that this family of four, including two small children, must make a boat journey of two months, in a little cabin eight feet by ten, passing through those difficult rapids, forty or more in number. It was not known that any foreigner had ever ascended these rapids. And even to-day, tho we know that every year missionaries pass up and down this river and no lives have ever been lost, yet the rapids are always more or less dreaded. It meant leaving all other white companionship, and it also meant no physician in case of illness. But none of these things moved them. I can liken these saints of God to none except Abraham and

Sarah. The Lord had called them into an unknown country, and they went, never doubting the Divine leading. Their first dwelling was a sala, one of the public resting-places of the city. Here they lived for two years. The greater part of that time they had no privacy. Their white faces and foreign dress were a great curiosity to the people, and all day long they were thronged with callers.

After many months of faithful sowing of the seed the harvest began to appear. Then appeared also the heathen jealousy of the ruler. Two men who had accepted Christ were arrested, and after a night of torture were beaten to death. In this instance, as in ages past, the blood of the martyrs was the seed of the Church. Dr. McGilvary sent word to Bangkok of the death of these men, and a delegation was sent to Cheung Mai to investigate the matter. Dr. McGilvary accompanied this delegation on their visit to the king. At first the king denied any knowledge of the affair, but Dr. McGilvary boldly accused him of the murder. Then the king acknowledged the deed, and further said, "The American missionaries may make as many Christians as they like, but I shall take the life of every one."

The death of these men and the hostility of the king frightened the people, so that for a time there were almost no visitors at the home of the missionaries. An aged priest, who visits us frequently, told me that he was the only one who dared visit Dr. McGilvary at that time. It is with considerable pride that he tells of his fidelity and courage.

In spite of the king's attitude toward mission work, Dr. McGilvary still continued to visit him, and was always well received. The second year Rev. Mr. and Mrs. Wilson joined the mission. By some persons it was thought that the work was hopeless and that it might as well be abandoned, but Dr. McGilvary, with the eye of faith, saw the large community of Christians

which exists there to-day, and Cheung Mai as a center of light throwing rays far out into the darkness, and he refused to leave.

Just when the outlook was the darkest the king was summoned to Bangkok, and he died while returning to Cheung Mai, a few days before he reached the city. According to the custom of the country, no dead body can be taken inside the city walls, and so the king awaited his burning outside of the city and not within his own palace, which was no small evidence of his merit.

His daughter, who ascended the throne, was more friendly to the missionaries, and placed no obstacles in the way of the mission work. Dr. McGilvary and Rev. Mr. Wilson were now able to secure land and begin the erection of dwelling-houses. It was several years before Dr. McGilvary's house was finally completed. Logs were brought from the forest, and every plank and post was sawed by hand, according to the slow method of the native people.

As soon as Dr. McGilvary saw the work beginning to take on a permanent look, the old spirit of pioneering came upon him, and he began to make long tours into the neighboring cities and provinces. While Cheung Mai has always remained his home, yet every year he makes a tour of from two to five months into the northern part of the Lao country. The churches of Cheung Hai and Cheung Saan are a part of the fruitage of these tours. He discovered the mountain tribe of Mousur, near Cheung Hai, and preached Christ to them. He spent weeks in visiting this tribe, tramping over the mountains, enduring all the inconveniences of camp life and the dangers of climate. Dr. McGilvary has had the joy of welcoming twenty-three of this tribe into the visible Church of Christ. He wrote a fellow-missionary that he considered the day of Cha Ba Kaw's baptism a red-letter day in his missionary experience. Cha Ba Kaw was the headman

of his village, and the first of the Moosur race to accept Christ.

In his tours through this north country Dr. McGilvary has found fourteen or fifteen other mountain tribes, having different languages and in a measure different customs, habits, and superstitions, but they are all alike in that they need the Gospel. Dr. McGilvary's heart goes out toward these strangers to Christ, and his every prayer is burdened with petitions for their salvation. His eyes shine with joy, his step seems more elastic, and his whole being filled with new life when the time comes for his annual visit to these northern peoples. It is the custom of the missionaries to meet at his home the morning he leaves, and after everything is packed and ready to start, the elephants restlessly tingling their bells, seemingly anxious to be off on their grand mission, a season of prayer is held petitioning God's blessing upon the tour.

Dr. McGilvary in his prayer always repeats that passage of Scripture which has been an actuating principle throughout his whole life: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." The question has often been asked, "What makes the work among the Lao people so successful?" Is not at least a partial answer found in that very passage of Scripture; for the truth which it teaches has ever been prominent in guiding the work of the mission. Besides these long tours into the interior, Dr. McGilvary makes shorter visits to the neighboring villages, besides visiting in the temples and homes of the people in Cheung Mai. He follows fully Paul's charge to Timothy to preach the Gospel, to be instant in season, out of season. No matter whether he be in the hovel of the slave or the palace of the prince, he preaches Christ.

He is beloved by all who know him, young and old, native and foreign. He

never turns a deaf ear to any who come to him, however trivial their complaint or foolish their request. He seems to be able to enter fully into the lives of the people, understanding their trials and rejoicing with them in their joys. This is one of the sources of his success as a missionary, and an essential characteristic of all who would be missionaries in the fullest sense. He can truly be called the father of the mission work in the Lao-land as well as a father to all the people.

He is a source of great inspiration and blessing to the younger missionaries, and his godly life a constant incentive to them to be more faithful in their labor for the Master.

Dr. McGilvary is now sixty-seven years of age, but if it were not for the white locks that betray the age no one would suspect that the threescore and ten are so nearly reached. May the Lord prolong the days of this saint, that he may see of the travail of his soul and be satisfied.

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### Sophia Cooke.

#### FORTY-TWO YEARS A MISSIONARY.

(Died at Singapore, September 14th, 1895.)

BY MRS. J. T. GRACEY, ROCHESTER, N. Y.

Another missionary heroine has fallen at her post. Across the page of her heroic, devoted, self-sacrificing life may well be written in illuminated letters the words, "I have finished the work which Thou gavest me to do."

It was a real event in the history of woman's missionary work when Sophia Cooke left her beautiful English home and turned her face toward the Orient. Christian womanhood in its organized capacity had not come to the front in those days, and she did not have the help and spiritual upholding of a loving sisterhood in the home land. With Abrahamic faith she started out for a land of which she literally knew nothing, and concerning which very little was known by the Church.

Singapore became her mount of observation, her working center, but her life touched many lands, and her elevated Christian character helped all classes of people with whom she came in contact. It is difficult to form an adequate estimate of the unique place she filled for so many long years, or give a proper record of her great life-work.

Miss Cooke was identified with the Church of England, and was ever loyal to her forms and spirit, but she took into her warm heart all who loved the Lord, and in that great cosmopolitan city in which she lived had friends of all creeds and among all churches, and her comfortable and hospitable home on Government Hill was a common meeting-place for Christians.

In the year 1843 a Chinese school for girls was opened in Singapore (as there was a large Chinese population in the city), and conducted by a Miss Grant. This work was carried on under great difficulties, as the Chinese were stoutly opposed to Christianity, and Miss Grant was often in actual danger of her life.

When Miss Cooke arrived she found a home established, and a few native girls fitted to be teachers; but her activities were not confined to the school, and looking over the broad field she found the harvest ripe, but reapers few; so, taking some of her native girls as interpreters, she commenced a system of house-to-house visitation, reading the Word, and interesting the women in the story of the Gospel. Then noticing that on these visits the men would often stand outside and listen, her heart was stirred to consider what might be done for them. Here was an unoccupied field, for two missionary societies had abandoned the work among the Chinese. She commenced to teach two men in her school-room, both of them walking twelve miles every Sunday. The number soon increased, and a chapel was built on her own compound, and a goodly congregation soon gathered. A simple service was held, but the in-

terpreter was required to prepare his notes in English that Miss Cooke might know what kind of spiritual food he administered to his fellow-countrymen. After a few years this work was given over to the English Church. This was, however, only one of many side issues, for all this time her school was progressing and becoming a power. The children received into the school were all of poor parents, and the chief source of income for their support was from the sale of clothing and needlework sent from England. Many a little waif brought to the sheltering care of the school by the police found a home where she was tenderly cared for, and developed into an earnest Christian worker.

A number of young girls were brought here from China, some of them having been captured there by Malay sailors. Some of these were led out into a broad Christian experience, and are to-day the centers of Christian homes, exerting in other lands an influence for the uplifting of womanhood. Five are now married and living in Foochow, and two in Korea, others in the interior of China; one is the wife of a Chinese missionary in Melbourne, Australia, while another is settled in Batavia. Such have been some of the wonderful influences exerted by a school where the constant aim of the devoted leader was to bring all her pupils to a saving knowledge of Christ.

Miss Cooke had a marvelous influence in the army and the navy. For years she conducted a Soldiers' Bible-class at her home on Saturday evenings, and was the originator of the Sailors' Rest. All vessels sweeping around the Malay Peninsula on their way to China stop at this port, and every steamer which goes through the Suez Canal *en route* to China must also pass here; so that sailors from all lands stopped at Singapore, and great numbers of them came under her personal influence. She made no pretensions to great learning. She was only a plain woman, quick to see and to seize the opportunities. The inspiration of her

life work was her entire devotion and consecration to the Master she loved.

In all the years of her toil she only twice visited the home-land. But her great activities came to a close, and while her sufferings for a few weeks were great, yet her room was a veritable gate of heaven. The girls she had loved and taught were about her singing her favorite hymns and ministering to her bodily wants. Just before her homegoing she said, "Chinese girls' school all for Jesus," and again was this repeated. The last sound intelligible to her were the voices of her pupils singing.

"Heaven's morning breaks, and earth's vain shadows flee;

In life, in death, O Lord abide with me."

Her funeral was said to be the most representative ever seen in Singapore, and with almost regal honors this devoted woman was laid to rest. The girls of the school, with mothers and grandmothers of her old girls, with their husbands and sons, and Chinese Christians of the various missions, followed the bier, while nearly every member of the missionary community was present. Chinese preachers carried her body down-stairs, and European policemen bore it to the grave, while sailors from an English steamer were present to represent the many thousands to whom Miss Cooke's name is a household word. Thus passed away another link connecting us with the past. Her influence will live and her name be lovingly remembered.

**A RADICAL CHANGE IN CHINA'S ARISTOCRACY.**—Rev. Marcus L. Taft, writing to us from Peking, gives the following interesting information :

"At Wuchang, opposite Hankow, in Central China, the leading mandarins lately invited several Protestant missionaries to a conference in order to inquire concerning Christianity and Western science. More remarkable still is the latest news, that from the province of Hunan—the hot-bed of the anti-foreign spirit in China; the home of Chou-

Han, the author of those scurrilous pamphlets which caused riots, with loss of life and property; the province which openly boasted that no Christian nor foreigner should ever live within its borders—from this bitterly hostile province came, about a month ago, a delegation of *literati* to Wuchang imploring the Christians to send preachers to Hunan.

"Equally startling is the radical change at Peking, the capital. Here also is a most signal break in the ranks of these Chinese *literati*. During the present semester, a grandson of the private tutor of Tung Chih, the previous Emperor, a nephew of the ruling Emperor, Kuang Hsu, a son of the newly appointed Imperial Railway Commissioner, and fourteen *literati* have matriculated in Peking University.

"These *literati* include not only graduates possessing the three regular governmental degrees mentioned above, but also the still higher rank of Hanlin, or "Forest of Pencils," a kind of imperial academy, whose examinations are supervised by the Emperor himself. Here are culled the choicest flowers of the Flowery Kingdom. Here is gathered the ripest scholarship of the Chinese Empire.

"In Professor King's Sunday-school class, *literati* possessing the degrees of Hanlin and Chü-Jen, with others, reverently kneel in prayer and engage in the study of the sacred Scriptures concerning the Savior of the world. It seems scarcely less than a miracle that these previously bitter opponents of Christianity should to-day be quietly studying in a Christian institution. If some of the leaders of Tammany Hall should suddenly become Prohibitionists, the change would not be more radical.

"'The loftiness of man,' says Isaiah, 'shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day.'

"God is to-day answering prayers and fulfilling prophecy. Only a year ago no one would have been so san-

guine as even to predict what has already taken place. No one would have even dreamed that Jehovah, in His wonder-working providence, would be sending to a Christian institution these 'wise men of the East.'

"Providentially much preparatory work has already been done in Peking. Peking University owns about thirteen acres, admirably located inside the walled city of Peking. Durbin Hall, a substantial brick building, two stories high, with a frontage of two hundred and eight feet—the first of a series of university buildings—was erected and occupied in 1892. The campus has been adorned with about one hundred and fifty trees and shrubs, presented by friends, native and foreign, living in the capital.

The medical department was reorganized last year, with Robert Colman, M.D., of the Presbyterian Mission, as dean, assisted by W. H. Curtiss, M.D., G. D. Lowry, M.D., N. S. Hopkins, M.D., and Y. K. Tsao, M.D. The last-named physician is a Chinaman, who, after completing his five years' medical course in China, went to the United States, and graduated at the Long Island College of Medicine, and afterward pursued special lines at the New York Postgraduate College of Physicians and Surgeons. The present medical class of paying students is greatly assisted by the fine manikin presented by a friend last year.

#### The Industrial Missions Aid Society.

Mr. Fry, the originator, or one of the originators of a scheme of investments or business ventures intended to aid at least some forms of missionary enterprise on a business basis in any part of the foreign missionary world, is in India maturing the proposed measures. So many applications for information have reached us, that we venture to give the whole of the latest text.—(J. T. G.)

#### OBJECTS.

1. To co-operate with evangelical missionary workers in all parts of the world, and to assist, financially or otherwise, in the inauguration and development of industrial effort.

2. To consider any applications made for aid in respect of any scheme intended directly or indirectly for the extension or assistance of missionary work, whether such scheme be financial, agricultural, manufacturing, or otherwise. To promote finance, assist, and, if thought expedient, maintain and work any approved scheme, and, as may be necessary, to acquire land, erect buildings, engage servants, and do all necessary acts for such purposes.

3. To arrange for and carry out, as agents, loans for the purchase of property, or otherwise, directly or indirectly, for missionary purposes, and to receive and apply the interest, and also the profits of any undertakings of the society, after payment of interest on money invested, and of the expenses of the society, in aid of missionary work.

4. To initiate, promote, take over and carry on, at home or abroad, any financial, agricultural, manufacturing, industrial, or other work or business, or any undertaking having for its object the furtherance of missionary effort.

5. To bring the financial needs of missionary workers abroad before Christians at home, and to receive money and apply the same for the purposes of the society.

#### THE PLAN

of working the society will be as follows:

The first trustees of the society shall be (three persons who have yet to be appointed).

All future trustees shall be appointed by the General Council.

The members of the society shall be the Founders, the General Council, and such other persons willing to co-operate in its work as the Founders or Council may from time to time invite.

The executive shall consist of the treasurer, honorary secretary, general manager, and secretaries, who shall be appointed by the Founders, so long as they shall live and be willing to act, subject to confirmation by the Council, and afterward by the Council. Each

of these officers shall be *ex-officio* a member of the General Council.

All moneys received from investors shall, until completion of the investment, be placed in the hands of the trustees, who shall, after completion, hold the securities representing such investment. Such securities shall from time to time be realized or enforced by the trustees, under the direction of the executive, if considered necessary, and the time and mode of realization shall be in the sole discretion of the executive.

Full particulars of approved schemes will be circulated, and investors invited to supply the necessary capital for the same. All the reports and information upon which the society rely, in reference to the scheme, will be open to inspection, so that the investor may exercise his own judgment in the matter.

Separate accounts will be kept of each scheme, and for the present the investors must look to the profits made in respect of the particular scheme in which they have invested, or the proceeds of the realization thereof, for their interest and return of principal. As soon as possible, however, it is proposed to create a reserve fund to meet any possible losses, but investors will not have any direct claim upon such reserve fund.

The society will, as agents for the investors, act in carrying out the schemes, and will, from time to time, pay to the investors all moneys received, either on account of interest or capital, subject to the deductions hereafter mentioned.

The society will charge the investor, and retain, as remuneration for their services,

1. If the investment is in the form of a loan—one fifth of the interest received by the trustees.

2. If the investment is in respect of an industry—all profits beyond 5 per cent on the capital invested, which 5 per cent is to be paid to the investor.

All such sums received by the society, after payment of working expenses, and any appropriation for the reserve

fund, will be employed for the benefit of missionary enterprise, according to the directions of the General Council.

Two banking accounts will be kept—one by the trustees for moneys received from and on behalf of investors, and the other by the treasurer for the general purposes of the society.

All applications for aid made to the society will, in the first place, be considered by the executive, with such expert or other assistance as they may think necessary. If approved, the application shall be laid for confirmation before at least three members of the General Council other than the executive, who shall, with the executive classify the scheme, and, in the case of a loan, fix the rate of interest to be paid by the borrower, and the period for which the loan shall be made. If such members consider that the proposed scheme ought not to be confirmed, it may be brought by the executive for final decision before a special general meeting of the Council.

Every scheme submitted will have to satisfy the society on two points before it can be approved—viz.:

1. That it is likely to advance the cause of missions.
2. That it is commercially sound.

A general meeting of the society shall be held annually to receive reports and to deliberate upon any measures which may promote the objects of the society and dispose of the general business of the society.

Special meetings may be convened at any time, at the discretion of the executive, or at the request in writing of not less than seven members of the society.

The account books of the society will be under the supervision of chartered accountants, and will be audited annually, and a print of the report and accounts will be sent to each subscriber of one guinea and upward, and to all members and investors.

NOTE.—It is obviously impossible at the outset to lay down definite and complete plans for the future working of the society. The above will be subject therefore to alteration or amendment by the General Council at a meeting to be called for the purpose.



### III.—FIELD OF MONTHLY SURVEY.

BY DELAVAN L. PIERSON.

Siam and Laos,\* Malaysia,† Unoccupied Fields,‡ Buddhism,§ Work among the Lepers.

#### SIAM AND LAOS.

Siam is taking her place among the civilized nations of the world. Already she has railways, telegraphs, and electric lights. Her last step in advance is in having given her adhesion to the Red Cross Treaty (concluded at Geneva in 1884), thus binding herself to recognize the neutrality of those who care for the wounded in time of war. The treaty is a step toward humanity; but when will the nations learn the folly of settling their disputes by seeking to destroy each other?

Great Britain and France are rapidly accomplishing the absorption of Siam by the partition of her territory between them. In 1884 the territory of Siam and the Laos country comprised about 500,000 miles; now, by successive encroachments on the west by England and upon the east by France, only about 60,000 square miles. Apparently before long Chu-la-lang-Korn will have no kingdom left.

The Laos, or Lao, and other people of the Shan States number about 5,000,000. They live under four governments, some being tributary to Siam, others acknowledging the suzerainty of China, while many of them are living in the territory occupied by the English on the west or that of France on the east. These people have no national pride, and are thus peculiarly open to accept-

ance of foreign ways and foreign religions. They are children of nature, being well versed in knowledge of the "book of nature," but caring nothing for other spheres of learning. They are exceedingly simple minded, conceiving of their own country as the center of the world and all other lands simply as "the outside country." They are difficult to arouse, but are capable of being educated into earnest, progressive Christians. Converts enjoy comparative freedom from persecution, and there is no governmental opposition to the spread of Christianity. The country is free from the caste system of India; there is no child marriage among them, and very little polygamy—a condition due to poverty rather than to principle. This field is peculiarly the vineyard in charge of the Presbyterian Church (North), they being the only church laboring among the Siamese and Laos. The great obstacle to the progress of Christianity here, besides the hardness of the heathen heart, is the lack of funds to carry on the work. The Siamese have some virtues and many vices. While gentle in disposition, they are indolent, deceitful, inveterate gamblers, and smokers of tobacco and opium. The women are not shut up in zenanas, but go about freely; they are deemed inferior to men, and when a census is taken it is said that only the males are counted!

#### BUDDHISM

is said to exist with greater purity in Siam than in any other country, but it is a religion without a Savior. When some native Christians were asked why they came to the missionaries, they replied, "We are sinners, and we hear that your God helps." Another said, "I have heard of many religions, but I have found no other god that loves as your God loves." The Buddhists, when

\* See also pp. 43 (January), 294 (April), 323, 369 (present issue). Book: "People and Politics of the Far East," Henry Norman. Articles: "Church at Home and Abroad," *Assembly Herald*; "Woman's Work for Woman" (May, 1896); "The Wild Wa," *Littell's Living Age* (February 22, 1895); "England, France and Siam," *Blackwood's* (March, 1896).

† See also pp. 61 (January); 347, 371 (present issue). Book: "A Hundred Years of Missions," Dr. Leonard. Articles: "Gospel in all Lands," (April, 1896); "Malayan Child Life," *Overland Monthly* (March, 1896).

‡ See also p. 338 (present issue). Book: "A Hundred Years of Missions," D. L. Leonard, D.D. § See also pp. 253 (April), 326 (present issue). Book: "Buddhism and Christianity," Archibald Scott.

questioned as to their hopes for the future, reply, "It is all dark."

"There are many different types of Buddhism. There is one type in Tibet, another in Ceylon, and another in Siam, while in China and Japan there are a dozen Buddhist sects, some atheistic, others pantheistic, and one or two which approach very nearly to the Christian doctrine of salvation by faith. In Nepal in the medieval centuries there was developed an out-and-out theistic type, with a supreme celestial Buddha, or Adi Buddha, from whom all other Buddhas sprang. He was regarded as the self-existent Creator of the universe. This type seems to have passed away, but in most Buddhist lands to-day there is more or less of a semitheistic worship of superior but created beings known as Buddhas, Bodisats, etc.

"The original Buddhism was atheistic or agnostic. This has been much in dispute, and many Western apologists have insisted upon the theistic character of the system; but in a Buddhist's catechism prepared by professed Buddhists we find these words: 'Buddhism teaches the reign of perfect goodness and wisdom *without a personal God*; continuance of individuality *without an immortal soul*; eternal happiness without a local heaven; the way of salvation without a vicarious Savior; redemption worked out by each one himself without any prayers, sacrifices, and penances; without the ministering of ordained priests; without the intercession of saints; without divine mercy.' Finally, it teaches that supreme perfection is attainable even in this life and on this earth. . . .

"Gautama Buddha himself, seems to stand above reproach as a man of very rare self-control, of benevolent spirit, and of true philanthropy. His atheism was perhaps a result of the superstition and folly which he found in Hinduism, and especially in the bootlessness of his ascetic rigors, pursued through six years of self-renunciation and suffering. Much of the fantastic drapery with which he is now invested by both

his Eastern and his Western admirers is due to the later legends invented by his enthusiastic followers, and which are as grotesque as they are impossible."—*T. F. Ellinwood.*

#### WORK AMONG THE LEPERS.

In almost all of the countries of the East missionaries come in contact with lepers, and in very many places work has been established to relieve their suffering and to save their souls.\* No work is more Christ-like or demands greater consecration on the part of the workers. The results have everywhere been gratifying both in physical and spiritual benefit to the lepers and in the encouragement to the workers themselves. The disease is not contagious, and yet occasionally the missionaries and others have been afflicted with it. A remarkable case is that of Miss Mary Read, an American missionary, who discovered that she was suffering from the disease while she was at home in America on furlough in 1890. This discovery caused her to suffer untold agony of mind for many hours, and at first the thought was unbearable. Only those who have seen the lepers in various stages of the disease can imagine its loathsomeness and the intense suffering, mental and physical, which accompanies it. The malady gradually robs its victims of sight, hearing, taste, smell, speech, and makes them the most awful-looking creatures conceivable—what a fit emblem of *sin* in its effect upon the spiritual nature and in its loathsomeness in the sight of God! Miss Read soon submitted herself, body and soul, to God, and returned to India to work among the lepers at Chandag, and her efforts in their behalf have been wonderfully blessed. She herself is said to have been restored to health in answer to the many prayers offered on her be-

\* *The Mission to Lepers in India and the East* has been in operation for over twenty years. It is international and interdenominational. Contributions should be sent to W. C. Bailey, Esq., 17 Glengyle Terrace, Edinburgh, Scotland.

half, but she continues her labor of love which God so clearly pointed out to her. In a letter, written in September last from the Himalayas, where she was resting, she says in part :

"The ministry to which I have been called makes a great demand upon my heart's life, and it is of such a character that I cannot attempt a faithful, full portrayal in word pictures. Neither do I know how to describe the streams of mercy and the showers of blessing that descend upon even me from the Throne of Grace in answer to the many prayers being offered by the great multitude of loving hearts in whom Christ dwells for this one of His 'little ones.'

"That you may realize more vividly how wondrously the Great Physician is dealing with me, I must tell you what Rev. Mr. McMahan said when he came a few weeks ago to see me. He never once inquired about my health, but looked at me in an astonished manner as much as to say, 'I do not need to ask how you are; I can see for myself.' He said to Miss Budden when he returned to Pithoragarh, 'If Miss Read were living in Bible times and would now show herself to the priests she would surely be pronounced clean.'

"Pray much for my poor dear patients, that my efforts to make them acquainted with the great Physician may be successful. I have had severe trials with some over whom I had rejoiced, trusting they had truly come to 'Jesus.' Some have been truly converted and are growing in grace in the knowledge of Jesus; but of the 21 now in the asylum at Chandang fully one third are yet unsaved. The scenes of physical suffering I must witness become more and more painful to me instead of less trying as the years go on."

#### MALAYSIA.

The progress prospects of missionary work among the Mohammedans is nowhere so hopeful as in Malaysia. For more than thirty years the Rhenish Missionary Society has expended at least half its force in the effort to combat the extension of Islam in the Dutch East Indies. In Sumatra they have two stations where missionaries have to do extensively with Moslem Battaks. These Mohammedans are very far from being as inaccessible as has been hitherto supposed, more than a thousand Moslems having joined the Christian communities during the past ten years. Now it appears as tho the Lord intends them to take a yet further step in this direction, for certain Christians in England have been moved to send the means to extend the work into the large

and populous district of Mandheling, which is entirely Mohammedan. At the beginning of 1895 there were 6000 candidates for baptism from the Battak tribe, 1000 of whom were Moslems. Similar success is attending the work in other places, and Moslem priests are actually in despair.

#### UNOCCUPIED FIELDS.

Tibet is often spoken of as the only country in Asia which is closed to the Gospel. But there are others into which entrance for the Christian missionary is equally interdicted. Among those so sealed are Afghanistan, Beloochistan, Nepal, and Bhotan. May we not hope that the recent visit of the young Afghan prince to Great Britain will open the way to a more tolerant treatment of the religion of the Bible? Whatever may be thought of the policy adopted in that connection, this at any rate is certain, that the embracing of Chitral within the sphere of British influence has brought us nearer to one of the countries in which ground has not yet been broken.

The Church of England in Jamaica is the largest and most influential Christian body in that island. Her membership, composed mostly of natives, amounts to over 45,000; she has over 30,000 children in her Sunday-schools, over 35,000 in her day-schools, and the voluntary contributions amount to \$160,000 annually. She has 100 ordained clergy, two thirds of whom are native born, besides nearly 200 paid and voluntary catechists. In addition to her parochial work she is a missionary church, contributing, in common with sister churches in the West Indies, to the support of a mission on the Rio Pongo, in Western Africa, her collections for missions, home and foreign, being about \$16,000 per annum.—*Rev. D. W. Bland.*

It should be borne in mind that the Island of Trinidad, about which England and Brazil are at variance, is not the West Indian island where missionary work is being successfully carried on by the Moravians, Canada Presbyterians, and others, but is a small, rocky island of volcanic origin lying in the South Atlantic, the only use of which is that it may serve as a station for the submarine cable between the two hemispheres.\*

\* An error crept into the March Review (p. 215) owing to the fact that the note was written at the time the first despatches were sent on the subject. Similar spelling led to mistaken identity just long enough for the error to appear.

#### IV.—EDITORIAL DEPARTMENT.

##### March of Events.

We rejoice in the prospect of a speedy settlement of the Venezuelan dispute, and—what is of more importance—the establishment of a permanent court of arbitration, at which all Anglo-American disputes shall be settled.

The brilliant victories of the British Central African Protectorate over the slave-trading chiefs of the western shores of Lake Nyassa have been the subject of much rejoicing, as they have broken the power of the slave trade in that whole district. Mwasi Kazunga, of Zulu origin, is a chief whose trade in human beings has made him infamous. He conspired with the Angoni and the Yaos against the British, closing the trade route from Lake Nyassa to the Luapula River and Congo, and began a slave raid far into the Morimba country. Lieutenant Edward Alston commanded the expedition against him. He had but 150 regulars, with Sikhs and negroes, and about 5000 natives, and yet he *utterly routed* Mwasi with 20,000 fighting men! There were three sharp conflicts, and all the foe's fortified posts were taken and 50 of his settlements destroyed. On the British side only 6 were killed and 5 wounded, but Mwasi lost 42 in the fight and many more in the rout, and over 600 prisoners were taken, 14 chiefs besides, and with them the notorious Saidi Mwazunga (the lieutenant of the slave raider, Makanjira), who five years ago betrayed, by a flag of truce, and murdered Dr. Boyce and Mr. McEwan, and who was in prison awaiting execution in February. Subsequently Captain Stewart and Lieutenant Alston led a second expedition against Ambala and Mpemba, the last two slave-traders left in the British Protectorate, so that in this territory the slave trade is annihilated.—A. T. P.

Instead of relying, as formerly, upon the ignorance of its adherents, it is making attempts to maintain itself by educating believers in its abominations. Polygamy is less practiced, but Mormonism is vigorous, attempting to establish a secret ecclesiastical organization managed by a few, appealing to the religious sentiment in the use of a few Christian principles, mixed up with the most corrupting and fatal notions, to be modified by the capricious so-called revelations of the leaders to accomplish their personal ends."

So writes ex-Commissioner of Education General John<sup>1</sup>Eaton in endorsing the movement for founding a Christian college in Utah. Dr. Sheldon Jackson, the well-known home missionary and lecturer, has generously offered \$50,000 for this purpose, on condition that the citizens of Salt Lake City give not less than fifty acres as a site; that the Bible be a regular text-book in the curriculum, and that the college never be alienated from the doctrine and work of the Presbyterian Church in the United States. The offer has been accepted by the presbytery, eighty acres of land have been given, and trustees have been appointed; all that remains to be done is for Christians who hold the interests of the kingdom dear to their hearts to come forward and donate the necessary funds, following the example of one who, himself a home missionary, has given so generously from a small inheritance wisely administered. Dr. Jackson, having been the pioneer Presbyterian minister in Utah, and having always had a keen interest in the progress of Christianity there, understands well the need of pure Bible teaching in this centre of Mormonism, that this young State may be saved from Mormon control. There is a State university and an agricultural college, both non-sectarian, and there are Mormon colleges and academies established here—surely there is great demand for this Protestant college to offer a higher Christian education to the thousands

"Mormonism is by no means dead.

of Christian children now in attendance at primary schools and academies in Utah.\*—D. L. P.

The Salvation Army reports its social work in Darkest England for the past year, and well describes the homeless and workless classes as "a constant menace to the health of the community." The "Shelters," it is claimed, have become to thousands the gateway to a better and happier life. Twenty-two such are open with accommodations for 5250 persons; 1400 men and women are daily employed, drawn from every rank of life. Beside unskilled workmen there are men who have been doctors, lawyers, preachers, as well as merchants, clerks, and artisans, victims of misfortune, improvidence, illness, drink.

The total cost for the year has been about \$750,000, inclusive of money spent on buildings, etc., sales of goods manufactured by people in various institutions; and of this \$750,000 only \$20,000 has been spent in salaries, etc.

The slum-work is graphically sketched. "The slum sisters generally occupy one of the tenement rooms either in or immediately on the outskirts of the slum centre, and so far as possible they conform to the habits of the population among whom they work. Every slum post is in reality a 'settlement.' It is the sisters' duty to work as both spiritual and temporal advisers, holding small meetings in the streets and cottages, visiting the sick and dying, caring for those who, as the result of bouts of drunkenness or quarreling, are temporarily disabled, and are largely left alone in their misery. The dying and the little children are their especial care. It is, indeed, a work of mercy." A touching tribute is naturally paid to Mrs. Cooke, who has just passed away, and who was the devoted leader in this slum work. Among other classes touched by this social scheme are the shiftless, the criminal, and lost women. Some account is also given of social

operations carried on by the Army in other lands.

Ballington and Mrs. Booth have started an American movement for the middle classes, and call their organization "The Volunteers." It is not intended to be a rival to the Salvation Army, and we hope that they will avoid some of the mistakes of that organization. It is said that General Booth has made overtures to his son to induce him to return to his former allegiance and command. We wish that the Commander could see his way clear to meeting his father half way in a reconciliation.

The REVIEW being a monthly magazine has not attempted to carry on an *Armenian Relief Fund* to any great extent, and therefore has directed readers to the regular agents in New York and Boston. Sums have, however, been occasionally received and immediately forwarded, being acknowledged in the REVIEW. Something over \$250 has thus passed through our hands. It is intended to stop relief work about the middle of April, as the winter will then be over. But the effects of the famine will by no means have passed, and the Armenians will be in direst poverty for many a long day to come. The latest contributions for this fund which we would acknowledge are from

W. F. M. S. (Presbyterian), Baltimore....	\$41.00
Bedford Presbyterian Church, Brooklyn..	21.00
D. T. Reed, Pittsburgh, Pa.....	6.00
Rev. James Given, Rochester Mills, Pa....	5.00
Rev. W. H. Waygood, Schenectady, N. Y..	2.15
C. S. S., Toronto, Canada.....	1.00
Mrs. Samuel M. Riker, Englewood, N. J..	5.00
W. D. Cole, Deckerville, Mich.....	1.00
Mrs. L. R. Harris, Mundale, N. Y.....	5.00
Mrs. A. C. Stevens, Dayton, O.....	5.00
Beesie J. Diekie, Hespeler, Ontario.....	6.25
"A Friend," New Haven, Conn.....	5.00
Mrs. Charles Sheldone, Baltimore, Md....	.50
Rev. S. Cocklin, Mt. Cory, O.....	5.00
M. T. Parker.....	15.00
Rev. N. D. Glidden, Grand Ledge, Mich..	5.00
E. J. McMullen, Grand Ledge, Mich.....	1.00
Mrs. Fannie Strange, Grand Ledge, Mich.	1.00
Mrs. Mary L. Tinkham, Carolina, R. I....	10.00
M. W. P., Easton, Pa.....	5.00
C. A. Jongewaard, Holland, Mich.....	1.00

Friends of the so-called McAll missions in France are not a little distressed

\* General John Eaton, The Concord, Washington, D. C., will send information or receive funds.

at the present financial straits of the work. Some \$10,000 are needed to prevent retrenchment and serious crippling of the work. In Toulouse alone the committee must close *three salles*, in which every week five evangelistic services have been held and two beside for the young; and the poor people of Toulouse are in great trouble about the matter, being unable to support the work themselves. There are 120 such *salles* throughout France, many of which the editor of this REVIEW has himself visited and spoken in, and to close these is an unspeakable calamity; \$1000 a year is sufficient to pay the expenses of a hall, where 500 will gather nightly. Mrs. McAll is engaged on a memoir of her husband, and is greatly grieved over the financial condition of the work.—A. T. P.

Moravian missions, which lead the van of the missionary host, have had a deficiency of about \$30,000 also, one half of which is made up by struggling native churches in part, whose gifts have been most eloquent pleas in themselves for help from the abler and wealthier classes. The debt has now been fully paid, and it is hoped that the society will be able to keep out of further debt. Other denominations may learn a lesson from this promptness in meeting the deficiency.

The Baptist Foreign Missionary Society is not far from \$190,000 in debt, and its Home Missionary Society about \$100,000. It is encouraging, however, that the total receipts for 1895 were the largest in ten years. The Congregationalists have now wiped out the whole debt of the American Board; the Home Missionary Society is also practically free, but the American Missionary Association is about \$100,000 in arrears. The Disciples of Christ report a debt of \$9500 for foreign work, and about \$11,000 for home work. The Lutheran Board of Foreign Missions has had each year since its beginning a balance in

the treasury, but it does not carry on as extensive a work as the larger boards. The Methodist Missionary Society, home and foreign work, has a debt of about \$240,000; the Methodist Episcopal Church (South) one of about \$110,000. The Presbyterian Church (North), for its foreign work, will close the year with a debt of about \$74,000, while the debt on its home work reaches \$232,000. The Presbyterian Church (South) reports no debt on either its foreign or home work. The Reformed (Dutch) Church will close its fiscal year with a debt of \$12,000 for foreign missions, and none for home missions. Several societies are entirely out of debt; some that have been burdened during the past year are now free; others report an increase in contributions, even though there is a decrease in legacies. Missionary societies are learning that work must not be increased unless its future support is secured. The moral effect of such large debts on givers is injurious. Only those who have been members of mission boards know, however, how difficult it is to refuse appeals for increased appropriations to meet the demands of a growing work, and how much more saddening it is to cut down appropriations in the face of a crying need.

The appointment, by France, of a Protestant Governor-General of Madagascar is noted with thanksgiving, and may be taken as an earnest of further concessions to the Christian Malagasy.

Rev. James Sibree writes (November 1st) from Antananarivo, Madagascar:

"You will be glad to hear that things are now settling down again very much into their ordinary course. The London Missionary Society college is in session, and the Protestant schools are slowly filling up again; the congregations in the city and neighborhood are also resuming their ordinary numbers. In the country districts the people are still very timid, but confidence is gradually being restored. The missionaries who stayed in the capital until it was captured by the French troops (September 30th) were graciously protected

from all harm. They were thus able to continue work until within five days before the bombardment, and to resume it very soon after the crisis was over. We were most thankful that there was very little bloodshed, and the French soldiers have certainly behaved admirably since their arrival.

"We hope and pray and believe that Christ's kingdom will still advance here, and possibly the trials now coming may purify the churches and render them stronger than before."

An esteemed correspondent gently remonstrates against a remark of the editor in the September REVIEW 1895, under "The March of Events," page 697—"and keep out of politics"—a remark applied to the Y. P. S. C. E. He says: "It may be good if properly explained. But, as it stands, it seems like an unnecessary fling because the Y. P. S. C. E. are urging the necessity of clean, honest, righteous politics, which I understand to be Christ politics. Keep them out of party strife if you will. That is well. But urge upon them to take Christ with them to the primaries and ballot-box. Not partisan, but Christian within the party, if that is possible. If that is not possible—and I do not believe it is—then they would better leave the party, and get into something that is Christian. If they cannot find anything that is Christian, then, as you say, they would better keep 'out of politics.' If a man cannot be a voting citizen and do the work of a voter, and at the same time be a Christian, then the editor-in-chief of the MISSIONARY REVIEW ought to be willing to say so, if that is what he means."

Our brother has gone a good ways to explain and vindicate the position of the editor, who is far from unfriendly to the Endeavorers. At the same time, whenever a society gets so numerically strong there is a strong drift toward politics, and there is risk of losing the distinctively Christian character and losing sight of the distinctively Christian aim and purpose of such a society. Many warm friends of the W. C. T. U. think that from the day they identified themselves so closely with politics they lost power, and have never regained it. Numerical power and popular prestige are snares. There is a tendency to attempt to control political issues by po-

litical means which are not generally very Christian. And in stirring up "enthusiasm" on such topics, there is risk of seeking speakers who, however prominent as politicians, are not prominent as disciples, and perhaps are not even professing Christians. Suppose this great Endeavor Society, at its next annual meeting at Washington, should become so earnest in desire for what is called political reform as to procure speakers from Congress, who, whatever they are as citizens, have no standing as citizens in the divine commonwealth—what would be the effect on the whole society, and what evils might not such a policy introduce as a precedent? By all means let the Y. P. S. C. E. encourage everything that tends to make men and women better in any and all of the relations of life; but let the society never lose sight of its distinctive Christian character and calling. It might easily degenerate into a new political party, and even attempt a nomination for the presidency, confident of its numerical strength. *Verbum sat*, etc.

Important communications are from time to time received by the editor concerning the work of Rev. A. Benoliel, at Jerusalem. Some of these are attacks more or less violent upon him and his so-called "mission." Others are as emphatic in endorsement of both. The editor feels constrained to pursue some further inquiries and investigations on the matter, and meanwhile to suspend judgment until the full facts are before him. He feels compelled to refer to the whole question in this public manner, inasmuch as the United States consul at Jerusalem has written him that a statement is being circulated in Jerusalem which puts the editor-in-chief of this REVIEW in the position of one who undertakes to be responsible for Mr. Benoliel as a sort of referee or guarantee. Such document, if so circulated, is without the editor's authority. And while disposed to justify Mr. Benoliel, and earnestly hoping that further investigation may fully vindicate him, the

editor wishes it to be understood that neither he nor this REVIEW is in any sense committed in the matter. So soon as sufficient information is obtained, the results will be given to our readers. Meanwhile, we ask that others will do as we seek to do, act with both caution and charity. No charges or insinuations against a brother should be received until adequate reasons or proofs are furnished; and there are some features in this case which have at least the appearance of a wilful and malicious persecution of Mr. Beaulieu on the part of persons who at the least are prone to depreciate the work of any Jews or work done in their behalf. Apropos of this matter, we notice that recent investigation has fully acquitted Hermann Warsawiak of charges made against him.

A leper home is established in Jerusalem by the Mildmay Mission of London, and Moslems, Jews, and Christians are alike welcomed.

#### Publications Noticed.

Rev. W. A. P. Martin, D.D., LL.D., for over a quarter of a century the President of the Chinese Imperial University at Peking, has prepared a valuable contribution to literature in China, entitled "A Cycle of Cathay," which will shortly be published by Fleming H. Revell Co., New York. During his incumbency of this position, and previously as an attaché of the United States Legation, Dr. Martin was able to observe the march of events from a viewpoint at the command of few other Westerners. His comments on recent history in the Far East are those of an insider who himself exerted not a little influence upon its course. Dr. Martin's early service as a missionary in Southern China is also touched upon, and throughout the book missionary matters are treated with sympathy born of experience in the work. The illustrations, reproduced from sketches by Chinese artists and photographs, will

consist of sixteen full-page plates, and between twenty and thirty small cuts printed in the letter-press.

A valuable little leaflet on missions is *The Study*,\* edited monthly by Mrs. J. T. Gracey, and having a circulation of about 20,000. The study for February is the Missionary Conventions of the year held at various points and for various objects through out the world. A program for a monthly meeting is also included. Mrs. Gracey likewise edits the annual report of the Women's Foreign Missionary Society of the Methodist Episcopal Church, a pamphlet which shows how earnest and active our Methodist sisters are in the work of missions.

The Presbyterian Board offers a most helpful means of increasing the interest in Monthly Concerts of Prayer for Missions and other missionary meetings, in the shape of stereopticon views of the peoples, countries, and work of the various mission fields. The views from which the lantern slides have been made have been most carefully selected, and illustrate nearly every mission field in the world. Lectures have also been prepared on Persia, India, China, and Syria, and others are in course of preparation.†

The Ladies' Missionary Society of the First Presbyterian Church of Augusta, Ga., have printed some suggestive programs for the use of missionary circles, and arranged for monthly meetings throughout the year.‡

Every one would do well to read the New Year's number of *Regions Beyond*

\* Women's F. M. S. of the M. E. Church, 36 Bloomfield Street, Boston. 10 cents a year.

† Information regarding the loan of these views and lectures may be obtained from the librarian of the Presbyterian Board, 156 Fifth Ave., N. Y.

‡ Address Mrs. B. F. Brown, 3 Goodman St., Augusta, Ga.



(1896), in which Miss Guinness gives a careful and stirring missionary study of the state of the heathen world and the work of the Christian Church. The number also contains some exceedingly helpful charts and illustrations.

We print from *The Student Volunteer* (British) a list of missionaries wanted:

The "Church Missionary Society" requires in—

*West Africa.*—Men to occupy the Hinterland of Sierra Leone. Men for pioneer work on the Niger, and in the Central Soudan. One or two clergymen of some parochial experience for central posts, such as Lagos, Onitsha, etc.

*East Africa and Uganda.*—Men to occupy the Hinterland of Mombasa, and to found new stations. Men for work among the Mohammedans on the coast. Men for Uganda and the adjacent territories.

*Mohammedan States.*—Men for pioneer work in Persia. Two or three men with pastoral or educational experience for Palestine.

*India and Ceylon.*—Five years ago the Church Missionary Society missions in India asked for *two hundred and seventy additional men at once*, most of those who have actually gone having only filled up fresh vacancies. Men of all sorts are needed—for itinerating work, for higher education, for the training of native evangelists, for translational work, for medical missions; alike for the educated classes, especially students, and for the myriads of the village population.

*China.*—Men for pioneer work among lost populations not reached by any other mission. Men with pastoral or educational experience for the guidance of the rising native churches in Fuhkien and Che-kiang, or for the training of native evangelists.

*Japan.*—Men of good university standing, able to deal with the difficulties of acute and thoughtful minds. All classes of laborers are wanted—clergymen, lay evangelists, medical men, and women.

"The British and Foreign Bible Society" is in urgent need of an agent to superintend its work in *Persia* and a portion of *Turkey* in Asia. He must have business and linguistic aptitudes, and be fully persuaded that the circulation of the Holy Scriptures by Christian workers is a missionary agency of great value. He will have the superintendence of a sub-agent (Armenian), and several experienced and devoted

colporteurs. (Address Rev. J. Sharp, 146 Queen Victoria Street, E. C.)

"The China Inland Mission" would be glad to hear from fully qualified medical men, with a view to its widely extended work in fourteen provinces of the Chinese Empire. It accepts candidates who are in fellowship with any of the evangelical churches, and who, having been blessed in Christian work at home, believe themselves called of God to labor in China. (Apply to Mr. Walter B. Sloan, Newington Green, London, N.)

"The Church of England Zenana Missionary Society" urgently requires a lady, holding a degree, for the Sarah Tucker College, Palamcottah, South India. Qualified medical missionaries for three stations in the Punjab. (Apply to Manorside, Leigh Road, High-bury, N.)

Rev. Girgis Anshalian, a member of the Presbytery of Egypt (United Presbyterian Church of America), and pastor of the congregation at Koos, has fallen a victim to the Turkish atrocities in Armenia. He fell a martyr to his faith, and should be enrolled in the army of saints who have sealed their testimony with their blood. He was a native of Armenia; was educated in Turkey and in the United States, and after a course of study at Xenia Seminary, went to Egypt in November, 1885, and was ordained April 27th, 1886, as pastor at Koos, where he labored earnestly and faithfully.

In September last, with his wife, he returned to Armenia, to visit his friends at Diabeker. At the time of the outbreak they were arrested, and a ransom of £600 (\$3,000) was demanded. The ransom was paid, but instead of being released, the alternative of Mahomet or death was given. With a faith and heroism worthy of the name of Christ, he declared himself a disciple of Jesus, and was at once hacked to pieces by the brutish Turks in the presence of his wife. She and her brother were shot, beaten with swords, stripped, and left for dead. She recovered so as to be able to write to the mission, in broken sentences, of the terrible scene and her destitution.

## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

### INDIA.

—"What a difference between now and thirteen years ago!" says the missionary of the Rhenish Missionary Society from the Toba district in Sumatra. "Then everything was unsafe; no one dared to go half an hour's distance from his village; war, robbery, piracy, and slavery reigned everywhere. Now there is a free, active Christian life everywhere, and churches full of attentive hearers. We have 8 head-stations and 30 off-stations, more than 30 evangelists, and many active elders and Sunday-school teachers. And the faith of our young Christians is seen in their deeds. They have renounced idolatrous customs; they visit the sick and pray with them; they go to their enemies and make reconciliation with them. This has often made a powerful impression on the heathen, because they saw that the Christians could do what was impossible to heathen—they could forgive injuries. Many heathen have been so overcome by this conduct of the Christians, that they came to us and said: 'The Lord Jesus has conquered!'"—Herr PILGRAM, quoted in *The Chronicle*.

—"The world of thought, with the most of the natives, is a wonderfully limited one. Imagine a point, give it the name of Stomach, draw around it a very narrow circle, and it gives us the whole natural and intellectual world of an ordinary Hindu—namely, that the stomach constitutes the center and the circumference of these two worlds. The voice of the stomach is what he listens to most attentively, hardly except through its urgency does he suffer himself to be roused out of

his lazy repose, and is little sensitive except to attacks on the rights of the stomach."—Herr LAUZEMIS, in *Calver Monatsblätter*.

It is commonly so with races that have been for many ages crushed by extreme poverty, altho with the Arabs and the Israelites ages of hunger had the opposite effect.

—In the kingdom of Travancore, in the southwest of India, one fifth of the people are Christians. Most of these belong to the Syrian or the Roman Catholic Church, but there is also a considerable body of Protestants. Hitherto the mission schools have received aid from the Rajah's government. They submitted to government inspection, and the grants-in-aid to each school were greater or less according to its rating. The Rajah's government is Brahmanical, but it has hitherto very sensibly assumed that it was not supporting Christianity by helping mission schools. These are organs of general knowledge, and have been aided as such. Their religious teaching has been a thing over and above, with which the Rajah has had nothing to do. As Pope Leo says, as quoted by the Methodist paper of Mexico: "Why should I not help a Protestant artist? His art is no part of his Protestantism." So the Travancore Brahmans have reasoned that knowledge and Christianity communicated in the same school fit the knowledge still intrinsically worthy of Hindu financial aid. But for some reason the Travancore Government has now departed from this sound principle, and insists on a control over appointments, and on an abandonment of all requirements of attendance on religious teaching, which will make it impossible for the missionaries, so long as this policy is maintained, to receive aid from the government. This is much to be regretted.

—"There is a portentous difference between a company of pariahs and a corresponding company of Hindus. We could scarcely believe that we were in the same land, much less in the same village precinct. They are much darker than the Hindus, almost black, having low foreheads and being wholly without the intelligent expression which marks the Hindu; their whole demeanor, as they stand before us, is as different from that of the Hindus as the moon from the sun; they behave like a flock of half-grown boys. They grieve at nothing, gape up in our faces as if they meant to swallow us, pick off vermin from one another with great solemnity, shove and push each other continually; and to be understood by them we must address them from a far lower point of view than we do the Hindus, since their ideas are so much fewer, and the mental development to which we can appeal is so much inferior."—Rev. S. F. BERG, in *Dansk Missions-Blad*.

—"While in Amritsar I had a still deeper glimpse into the horrors of Hinduism. The Holi feast lasted for several days. It is the worst of the Hindu feasts. I do not know its origin, nor would I ask. The people, men, women, and children, splash their clothes with a hideous, red-colored fluid, which makes them look as if they were covered with blood. Evil of every kind abounds, and sin has unbridled license. It was appalling to drive into the city, even when things had abated, and see the marks of passion on the weary, wicked faces of the Hindu men. We could only cry to God to have mercy on them, and long for the coming day when sin and religion shall no longer stalk through India hand in hand."—Miss GOLLOCK, in *Church Missionary Gleaner*.

—The Rev. E. LIEBENDÖRFER, of South India, speaking of the return of Missionary KNOBLOCH, says: "The congregation was uncommonly rejoiced at the return of their old pastor.

Throgs of church-members greeted him at the seaside and escorted him up into the church, now festally adorned, where he was solemnly received with a salutatory address. All hearts were moved as he uttered a warm and hearty greeting to the congregation filling the church to the very last place, and presented to it the salutations of the friends at home. The newspapers here also took note of his coming. One of them even took the opportunity to read the English officials a lesson as to how they should demean themselves toward the natives. If, say they, these officials would seek to gain for themselves the love and esteem of the natives in the same way in which the German missionaries do, then the somewhat revolutionary national congress, and also the opposition sheets, would vanish with one stroke from the face of the earth. This is rather an exaggeration, it is true, but yet, from heathen mouths, it is a testimony to rejoice in."—*Calwer Missionsblatt*.

—"Materialism, once so popular, is growing out of fashion, and yielding place to a religious sentiment. Caste has lost much of its old rigidity, while its rules are openly violated. Tho the educated classes are still at some distance from the threshold of Christianity, Christ is seldom out of their sight. A sort of Neo-Hinduism has become the religious cult of the day. One of its features consists in reading biblical truths into the Vedas, and seeking an Indian origin for the doctrines of the unity and Fatherhood of God and the brotherhood of the human race. The once despised name of Christ is now held in reverence, and efforts are not infrequently made to find a parallel for His utterances in their favorite book, the Gita. More than ever Christ is in the van of moral and religious progress. Public character and private life, which were once considered quite distinct and unconnected, are now looked upon in a Christian light. There is also a general imitation of Christian ac-

tivities. Preaching is practised in the open air ; religious services are held in lighted rooms ; the Gita is expounded to attentive audiences ; preaching excursions are made to outlying towns ; tracts and handbills are occasionally published ; and Madras has even a Hindu Young Men's Association. In English and vernacular newspapers the writers often exhibit an intimate acquaintance with the contents of the Bible."—Rev. J. LAZARUS, B.A., *quoted in Church Missionary Intelligencer.*

—The *Intelligencer*, in a notice of the Rev. W. ST. CLAIR TISDALL'S work, "The Religion of the Crescent," one third or one fourth of whose adherents are found in India, has the following sound remarks : "Prominence is rightly given to the proportion of truth held, for the deeper study of the various religious systems in the world, the better acquaintance with Oriental literature, and the personal contact with men who are seeking to live up to their ideal—imperfect tho that necessarily is—are leading the wisest and most thoughtful missionaries to adopt the position so well taken up by the Rev. A. G. Lefroy in one of the Occasional Papers of the Cambridge Mission to Delhi. He says : 'I believe one reason, more or less clearly and conscientiously entertained, which makes many people indifferent to or opposed to missionary work is the conservative instinct so deeply seated in every one's breast, and which re-sents the idea of asking great and ancient nations to break utterly with their past, to simply ignore the past history of their land and of its deepest thoughts ; to regard it, if I may so speak, as sheer waste to trace in it nothing of the guiding hand and loving discipline of God, nothing therefore that can fit on to and find development in the life of Christ. This—as they conceive it—is the position really involved in missionary work—a conception for which, I fear, missionaries themselves are in too large part responsible ; and so conceiving of it they are

averse to it, or at any rate take but a cold and perfunctory interest in it. Let it, however, once be clearly seen that it is not so, that we hold that there is no nation in the world which has been omitted from the providence and discipline of God ; no nation in which He has left Himself without a witness finding its expression—however distorted or perverted—in their creed and thoughts ; no nation, therefore, which cannot find in Christ, not the destruction, but the fulfilment and completion of all that is best and truest in its past—the realization of their truest selves—and we shall at once win to our side an immense amount of intelligent, warm, and sympathetic support.' Mr. Lefroy quotes some very striking passages on this subject from Archbishop Treuch's *Huiscan Lectures for 1845*, and from Bishop Phillips Brooks's sermon on 'The Earth of the Redemption.' We can only refer to one passage : 'There is no office more delicate, no task requiring greater wisdom and patience and love, than to set men free from their superstitions, and yet not with this to lay waste the very soil in which the truth should strike its roots, to disentangle the tree from the ivy that was strangling it, without, in the process and together with the strangling ivy, destroying also the very life of the tree itself which we purposed to save.' 'To have taught them to pour contempt on all with which they have hitherto linked feelings of sacredness and awe, may prove but a questionable preparation for making them humble and reverent scholars of Christ.' Wiser surely was St. Paul's method, who ever sought a ground common to himself and those whom he would persuade—who to the Athenians said, 'Whom therefore ye ignorantly worship Him declare I unto you.' The prominence Mr. Tisdall gives to the good points of Islam is an illustration of the great principle laid down by so distinguished a missionary as Mr. Lefroy.

"The second lecture is the necessary complement of the first. Islam is

strong because it holds some truth ; weak for this reason among others, that it has sadly distorted that truth. The idea of God is defective. He is a God of power and might, arbitrary in all His ways ; a Despot 'unrestrained by any law of holiness or justice existent in His nature.' Palgrave's description of the orthodox Mohammedan notion of God has never been surpassed. He says : ' God is One in the totality of omnipotent and omnipresent action, which acknowledges no rule, standard, or limit, save one sole and absolute will. He Himself, sterile in His inaccessible height, neither loving nor enjoying aught save His own and self-measured decree, without son, companion, or counselor, is no less barren for Himself than for His creatures, and His own barrenness and lone egoism in Himself is the cause and rule of His indifferent and unregarding despotism around.'

"The conception of God, as overruling all, as the dominant personal force in all that man does, gives strength to Islam, and the truth it has to teach is that God rules among men ; yet, as it has not been balanced by other conceptions of the Deity, it has led to fatalism, and proved, so far as that is the case, a weakness. The God of Islam is a ' God afar off,' and that that is felt to be a serious loss is seen from the peculiar tenets of some of the principal sects, in which the need for a personal, living, intermediary between God and man is inculcated. . . .

"The prayers enjoined on Mussulmans are very formal, imposed as a duty, not regarded as a privilege. This tends toward hypocrisy, and the effect of this formal devotion on the life and conscience is small. Thus it is natural that the Mohammedan idea of sin should be very defective. Mr. Tisdall's account of this most important point is the best with which we are acquainted.

"The third lecture is on the ' Origin of Islam,' and shows how much it borrowed from other systems and lost in

the borrowing. It is commonly known that much was taken from Talmudic Judaism ; but Mr. Tisdall shows how much also has been gathered from Zoroastrianism, and by tracing 'nearly every leading idea of Islam to some pre-Islamic creed' justifies his use of the expression, 'the composite nature of Islam.'"

—"The *Bombay Guardian* reproduces the following quotation of the *Christian Globe* from a recent work : "The missionaries as a body are no doubt good, earnest men, and according to the standard of comfort of their society, they undoubtedly do not live luxuriously. Still, what is simplicity to them is luxury to the Hindus. Their houses, their servants, their food, their carriages—tho there is nothing extravagant in these according to English ideas—do not harmonize with the Hindu ideal of the life of a man of religion. From the time of Gautama the Buddha to the present day all Hindu preachers, all Hindu founders of sects (with the single exception of Vallabhacharya, the founder of the sect of Vallabhacharis) have been ascetics. The Hindus cannot reconcile the character of a holy man with that of a worldly man. To have any weight with them the preacher must undergo an amount of self-denial of which the Christian missionary has scarcely any conception." The *Guardian* subjoins : "It does not transpire who the writer is, but the foregoing lines, even while they are open to criticism, are worthy of consideration. We are sometimes cautioned not to ride rough-shod over other people's prejudices, while there is no need for this caution in dealing with our own. If the Indian peoples have prejudices, they should not be ignored."

—Speaking of Keshub Chunder Sen and his opposition to materialism and positivism, and the government schools as their nurseries, we observe that the *Allgemeine Missions-Zeitschrift* said, twenty years ago : "It is a peculiar spectacle to see how Germany is steering

irresistibly toward the religionless government school, and how an Indian reformer lifts up his voice in warning against it!"

#### CHINA.

—"There is wealth enough in China to develop the resources of the empire, but lack of mutual confidence keeps the requisite capital out of sight. There is learning enough in China for all necessities. There is no lack of talents of every kind. But without mutual confidence, founded on genuine sincerity, all this is unavailing for the regeneration of the realm."—*Allgemeine Missions-Zeitschrift*, after A. H. SMITH.

—"Mr. Cassels gave a new version of the sentiment expressed with regard to the late massacres by an Englishman in a Hongkong paper: 'Blood, much of it, and good blood, is what we need.' 'The Christian attitude,' said he, 'is this—love, much of it, and the best love is what China needs.'"—*Church Missionary Gleaner*.

—"It is perfectly clear that the riots at Chentu are to be ascribed to official influence, and mainly to the influence of the viceroy. And the riots in all other parts of the province (of Szechuen) are, I have no doubt, to be traced to the same source. The kindness of the officials at Chentu and elsewhere is no proof to the contrary. Indeed, I look upon the fact that no lives have been lost as a proof that the riots were of official origin, and under official control. Had they been simply mob riots, lives would have been lost. The order seems to have been, 'Destroy, but do not kill; drive him out of the province, but do not take his life.' That was the order, and it has been obeyed. If we could get at the whole truth, we should find, I have no doubt, that there were yamen (government) men at every point of attack, directing, controlling, and keeping the mob within certain bounds."

—"The people of China are not against us. But for the anti-foreign

spirit and policy of the official classes, there is no reason why we should not live in China with as much sense of safety as in any part of the world. Everything here depends on the officials. Where they are friendly, the people are quiet; where they are inimical, the people are turbulent."—Dr. GRIFFITH JOHN, quoted in *Church Missionary Intelligencer*.

—"No less sickening than monotonous is the uniformity of the methods employed by the mandarins to engineer an outbreak. The hold which the missionaries may have acquired on the respect of even the dregs of an urban population by the blamelessness of their lives must first be weakened by spreading vile rumors of unspeakable vices veiled under the appearances of virtue. The Roman Catholic convent and the family hearth of the Protestant missionary are converted by the foul imagination of their traducers into dens of abominable vice, and unfortunately, in the congenial atmosphere through which they circulate, such tales find only too ready credence. Where imposture and hypocrisy reign supreme among the highest of the land, what inherent improbability can there be for the average Chinaman in stories which merely represent the foreigner as an impostor and a hypocrite like the rest? When once the personal confidence which the foreigner may have succeeded in inspiring has been sapped, it is an easy task to inflame against him the passions of the mob by a fresh series of calumnies purporting to disclose the real objects of his mysterious presence in a foreign land. That he should have left his far-off country only to hear into a strange land a message of peace and good-will among men, is an idea so alien to the Chinese mind that it can never wholly grasp it. It is naturally prone to suspicion, and what suspicion more natural than that, behind all the appearances of a harmless craze, there should lurk a sinister design? The medical services which so many missionaries

render impartially to the highest and the humblest, in a country where no serious effort is made to cope with disease, might be expected to establish some claim on public confidence and gratitude, but, as a matter of fact, there is no branch of missionary activity which is so liable to malevolent misconstruction. Medicine in China is still largely looked upon as a black art akin to sorcery, and when one remembers of what loathsome ingredients the healing drugs of the Chinese medicine man are often made up, one need not wonder at the readiness with which the ignorant masses are made to believe that remedies so efficacious as those administered by the foreign devil must be compounded of unutterably fiendish substances. That cans of preserved milk are the boiled-down brains of Chinese children, that the eyes and other parts of the human body are the most potent substances employed in the European pharmacopœia, presents nothing incredible or even improbable to the ordinary Chinaman; and when placards, issued with the explicit or implicit sanction of the local yamên, declare that a foreigner has actually been caught red-handed in his barbarous laboratory, when, as was the case the other day in Si-chuen, an official message is sent by the provincial authority over the government telegraph announcing that living proofs of these horrible practices have been adduced in open court, can one be surprised at the results? While a mad-dened populace wreaks a brutal vengeance in atonement of its imaginary wrongs, the mandarin either personally supervises or is conveniently blind to the scenes of arson, pillage, and bloodshed which he or his superiors have prompted."—THE TIMES, *quoted in Church Missionary Intelligencer.*

#### THE KINGDOM.

—No man has come to true greatness, said Phillips Brooks, who has not felt, in some degree, that his life belongs to his race, and that what God gives him is given for mankind.

—Professor Louis Pasteur set an example of the spirit by which the life and labors of a Christian man should be carried on. His motive was to serve, never to secure reward. Simple, devout, earnest, without a thought of self, was the life of the man whose services to his kind can never be forgotten while the human race endures.—*Evangelist.*

—According to the *Advance*: "It is a mistake to suppose that it is the mission of Christianity to convert men from heathenism. The purpose of the Gospel is to convert men from *sin*, whether they live in heathendom or Christendom, America or India."

—A colored man died in Louisville recently, who has left a record that is noble. Born as a slave, Andrew Ferguson used his freedom, time, and money prudently. He was the janitor of one or more public buildings, and husbanded his earnings. When the opportunity offered, some fifteen or twenty years ago, to secure a church building for the colored Presbyterian church in Louisville, Ky., which was left without a sanctuary, he took nearly all his savings, almost \$5000, bought a building, and gave it to the church. He continued his labors as janitor till the time of his death.

—The pastor of one of the smaller churches in the South, describing a concert of prayer, tells this brief but pithy story about it: "The objects and purposes and work of the American Missionary Association were briefly reviewed, and the prayers in its behalf were fervent and earnest. But we shall not cease, but continue to pray for your success. Inclosed please find \$1 as a sort of *backbone* to our prayers."

—There's a divinity that shapes our ends, as witness these three items. Troubles with the Boers first induced David Livingstone to travel to the north, and so led the way to the opening of equatorial Africa. He had accused his Boer neighbors of cruelty to the natives. They resented his interference, and threatened to drive him

from the country. He published their misdeeds in the Cape newspapers, and his house was burned in revenge. This led to his leaving Southern Africa and going to a region where he could follow his vocation in peace.

—Mary Jones had no Bible. She walked in her bare feet 25 miles, and carried the savings of six years in her hands one December day in 1802. But the Welsh pastor had only one Bible left, and that was promised to another party. The thought of that satchel being carried back empty another 25 miles by the barefooted maiden was too much for Mr. Charles. So he rallied Wilberforce, Zachary Macaulay, Granville Sharp, and others to organize the Bible Society. Since then the British agency has issued 143,000,000 copies. Not only Wales rejoiced, but pagan Saharas have blossomed as a rose by reason of its work.—*North and West.*

—Early in 1819, while waiting to see a patient, a young physician in New York took up and read a tract with the title, "The Conversion of the World, or the Claims of Six Hundred Millions; and the Ability and Duty of the Churches Respecting them." Inquiry was aroused; and, on reaching home, he spoke to his wife of the question that had arisen in his mind. As the two pondered they became convinced that they had duties and responsibilities that could not well be laid on others. The result appeared when, against appeal, argument, and opposition, they set out for Ceylon and later India, as foreign missionaries. For thirty years the wife, and for thirty-six years the husband labored among the heathen, and then went to their reward. What they did to arouse their countrymen in behalf of the heathen, and what they did for the benighted race is history. Apart from that they left behind 7 sons and 2 daughters. Each of these sons married, and with their wives and both sisters gave themselves to the same mission work. Already have several grandchildren of the first missionary

become missionaries in India. And thus far 30 of that family—the Scuders—have given 529 years to India missions.—*Christian Herald.*

—Within a few months the noble army of martyrs has been much increased, particularly by Christlike lives gladly laid down in China and Eastern Turkey. The *Independent* of March 19th, in a most pathetic editorial, gives the names of no less than 21 Protestant (American Board) Armenian preachers and pastors who were clearly slain for Jesus' sake. To every one life was offered if he would accept Islam, and refusing the fatal blow was given.

—The *Western Watchman*, the Roman Catholic organ of St. Louis, wishes the Sultan success in his work of trampling Protestant missions under foot, and expelling the missionaries from his bounds, saying: "These itinerant idiots should get their walking papers without further parley or delay."

—Verily, this is sage counsel. We hope the Evangelical Association will not take *The Messenger's* advice to establish a mission in Australia. It is not proposed to work among the aborigines, or among the heathen immigrants there, but among the civilized inhabitants. We do not believe there is any call for another denomination in Australia. The Methodist family, to which the Evangelical Association is closely related, is well represented in that continent, and an effort is being made to unite them. Another variety is not needed. Why not establish a mission in Africa, or Korea, or China, where there are millions of heathen to be converted; or, if in the Southern Hemisphere, why not in New Guinea or New Britain?—*Independent.*

—The United States and Great Britain are the two great foreign missionary countries of the world. Of the 1,157,668 communicants in foreign mission churches Great Britain has 312,297, and the United States 397,252; of the 11,574 male and female foreign missionaries Great Britain has 5229, the



United States, 3512; of the 70,033 native laborers Great Britain has 38,874, the United States 14,766; of the \$14,441,807 contributed to foreign missions last year Great Britain gave \$7,377,275, the United States \$5,006,809; of the 5055 principal foreign mission stations Great Britain has 3408, the United States 993; of the 17,813 out-stations Great Britain has 12,084, the United States, 4911.

—What an argument for arbitration is found in these figures: For the latest year reported Great Britain spent \$182,258,565 for military and naval purposes. Her colonies spent \$53,000,000 more, making a total for the Empire of more than \$227,000,000. The German Empire spent \$141,417,000; France, \$185,120,443; Austria, \$73,054,209, and the United States, \$52,110,643; with the amounts spent by smaller nations the grand total was \$1,687,718,473. The bills now before Congress for coast defenses, battleships, cruisers, etc., foot up \$182,000,000.

#### WOMAN'S WORK.

—If to any mortal divine honors are to be paid, this selection was not unwise made: "There is a sect in Orissa, in the Bengal Presidency, that worship Queen Victoria as their chief divinity. Colonel Graham discovered that Her Majesty was also an object of worship in the temple of the Phodong-Lama, at Tumloong, in Thibet." Long live the good Queen!

—The Woman's Union Missionary Society was the first in America to open zenana work. It now has, in Calcutta, Allahabad, Cawnpore, Futehpore, and Naini Tal, 747 zenanas and 468 pupils in its schools. A medical mission is attached to the orphanage of 140 pupils in Calcutta, at which between 150 and 200 patients are treated daily. It established the first girls' boarding house in Yokohama, Japan, where during twenty-one years 1800 pupils have been taught. Evangelistic work is conducted by one of its missionaries, assisted

by 53 Bible readers. In Shanghai, China, it has built the Margaret Williamson Hospital, the first in that city for women and children, where 27,189 patients were treated in 1892.

—The ninth annual meeting of the National Deaconess Conference was held in Minneapolis, February 12th-16th, Bishop Joyce presiding. It is only eight years since this new movement was inaugurated in the Methodist Episcopal Church. There are now 42 deaconess homes, with 534 deaconesses. Thirteen of the homes and 164 of the deaconesses are in foreign countries.

—The Woman's Foreign Missionary Union of Friends in America has a department of literature which publishes the *Missionary Advocate*, a monthly paper, and also an excellent variety of tracts and leaflets.

—Dr. Mary Pierson Eddy writes in the *Star in the East*: "I have just returned from a month's absence among the mountains of Gilead east of the Jordan. Since I wrote last, I have been down to Mount Carmel and Nazareth, thence to Tripoli. Then an invitation having been sent from an Arab desert chieftain or Emir, I went for the first time to live among the black hair tents of the Bedouins. The experience was most novel, and medical work there most interesting in its developments. We saw their mock battles, a wedding feast, and their priceless horses. We had access to every tent, and patients flocked from the Lake of Tiberias, the Valley of the Jordan, Casarea Philippi, and the surrounding tribes. We paid a visit to a large Circassian village—there are 17 in that district—and were greatly pleased with their habits of industry. We saw there hayricks, carts, and blue-eyed happy children! The hospitality of our Bedouin hosts was unbounded. One night there were 105 guests in the encampment, another night 120, while £100 are spent on coffee alone every year, besides the many dozen baskets which come to him as presents. While we were there a com-

missioner of the Educational Bureau came to see if there was any opening for a government school. The whole country around is intensely interesting, the work is the most delightful of all—pioneer work—and the people are so easily reached by means of medical work. I hope to go back to a village near there next month, and try to open up work among the Circassians, as yet unreached by any method of missionary effort."

—The many friends of Miss Mary Reed, the devoted missionary in India, will rejoice to know that she has apparently been entirely cured of the leprosy with which she was stricken several years ago.

#### YOUNG PEOPLE.

—A splendid testimony to the value of Young Men's Christian Association work for railroad men was given by ex-Governor Beaver at a Young Men's Christian Association banquet in Boston recently. He quoted Mr. Roberts, the president of the Pennsylvania Road, as having said recently that the thousands of dollars which that company puts into buildings and equipment for railroad Young Men's Christian Association work is the best investment it makes, steel rails not excepted. Everywhere there is keener appreciation of the actual returns in better service when the spare hours of employees are utilized properly and made seasons of true physical and mental recreation.

—Principal Hector of the Duff institution, Calcutta, believes that no class in India needs sympathy and prayer more than the student class. They begin to feel keenly the gulf between what they know of truth and duty, and the surroundings of home and society. Decision for Christ means certain loss of all things, and yet such decision is the only way of bridging the gulf. In Calcutta itself there are upward of 20 colleges and about double that number of high schools. The Calcutta constituency of students numbers about 5000.

Inquiry has revealed the fact that of this number about 3000 are strangers in the town, not living with parents or friends, but in lodgings or "messes."

—Of Young Women's Christian Association work in India it is written in the London *Christian*: "Further accounts reach us of new centers of work being opened up in and around Calcutta, and an earnest appeal is made for workers. Active work has been commenced at Hastings, a suburb of Calcutta. A Bible reading is arranged for once a week at Barrackpore. The secretary of the Hindustani work writes that the year has been a very happy one, tho not without its discouragements. There are now 25 branches, 3 new ones having been formed during 1895. It is hoped that recruits may be found among the native Indian women to carry the good tidings of salvation to their countrywomen, who are still "sitting in darkness, and in the shadow of death."

—The Comforting Circle of King's Daughters, West Side, Chicago, not long since arranged a dinner for 200 families. The Sunshine Circle of the South Side provided a bountiful dinner for the Charity Hospital, while another circle gave it a large amount of canned fruit.

The *Epworth Herald* specifies these Twelve Missionary Needs: More missionary facts. More missionary faith. More missionary prayers. More missionary sermons. More missionary intelligence. More missionary conviction. More missionary consistency. More missionary self-sacrifice. More missionary consecration. More missionary giving. More missionary volunteers with Pauline faith and zeal. More missionary rejoicing over the conquests of the cross.

—A Christian Endeavor Society of 22 members in Illinois raises \$800 per year for their own missionary in China. They testify to great *spiritual blessings*, and no wonder.

—As a result of an Endeavor missionary meeting in Holden, Mo., 4 persons, a pastor and a physician with their wives, offered themselves for missionary service. As a result of six years' work of one society in a Lutheran church in Illinois, 1 missionary has gone to India, 1 pastor has entered his work, and 2 young men are fitting for the ministry.

—Two Christian Endeavor societies have been formed in Florence, Italy, one in a Scotch Presbyterian church and the other in a Baptist church.

—A missionary writes: "There is a total membership of 570 in the Foochow districts. The largest society is that of the First Church. It records 39 active, 19 associate, and 12 honorary members. I think the Chinese improve on our designation. They say 'Real members,' 'Learners,' and 'Guests.' The term 'Learners' is very appropriate, and as I have watched this society of the First Church, the 'Learners' are true to their name. There is a steady inflow from their ranks into the ranks of the 'Real members,' and the ranks of the 'Learners' are constantly recruited."

#### UNITED STATES.

—"The last census shows nearly half of the whole number of Roman Catholics in the United States are to be found in the 124 cities which have a population of 25,000 and upward; and in the 4 principal cities—New York, Chicago, Philadelphia, and Brooklyn—Roman Catholics constituted two thirds of the whole number of Christian communicants in those cities. In these 4 cities there are one sixth of the membership of the Episcopal churches, and about half of it is in the cities of more than 25,000 population."

—In Massachusetts at least 56 per cent of her people are of foreign parentage. Probably 30 per cent of her people are of the Catholic faith. They came here, most of them driven by an extreme poverty from home, where for

centuries they had been the victims of an almost intolerable oppression. They have grave faults, which it is not part of a true friendship or a true respect to attempt to hide or gloss over. But I hold it one of the most remarkable and one of the most encouraging facts in our history, that this great stream which has poured into our State within the memory of living men, who are not yet old, has changed so little the character of Massachusetts and has had, on the whole, so favorable an influence upon her history, and causes so little reasonable apprehension for the future. Massachusetts has educated the foreigner. She is making an American of him. She is surely, and not very slowly when we consider the great periods that constitute the life of a State, impressing upon him what is best of the Pilgrim and the Puritan quality, and the Pilgrim and the Puritan conception of a State.—*Hon. G. F. Hoar.*

—The pawnshop connected with St. Bartholomew's Church in New York City has accommodated, since it was opened eighteen months ago, about 33,000 people with loans in amounts less than \$100. The aggregate amount advanced on these loans was \$550,000; about \$200,000 has been paid back with interest. It will be remembered that this enterprise was started by wealthy parishioners of Dr. Greer's church to help the worthy poor. They subscribed a capital of \$100,000, which was afterward increased to \$200,000. The rate of interest on loans was fixed at 1 per cent per month; regular pawnshops were charging 30 per cent. The enterprise has been conducted on strict business principles, and great help has been given; while at the same time the projectors have been paid interest on money invested.

—One of the largest and most successful of the institutional churches is St. Bartholomew's Episcopal Church in New York City, of which Rev. Dr. David Greer is rector. Among other auxiliary agencies which this church sus-

tains is an employment bureau, a rescue mission, a rescue worker's training school, a lodging-house, a loan association, a guild for extending legal aid, protection, and advice to Chinese, and an agency for giving free medicine and surgical aid to the poor. The guild for the Chinese rendered aid in 4898 cases last year. There are 350 paid-up members of this guild, and, with the assistance of parishioners of St. Bartholomew's, flourishing Sunday and night schools are conducted. The employment bureau obtained situations during last year for 11,213 applicants. A fee of \$2 is charged to the employer and of \$1 to the employé. The report of the loan association shows that it now has \$40,275 loaned out, and *not a case* of arrears in repaying loans has been reported that was not caused by sickness, misfortune, or death. The medical clinic treated 1070 patients in December and January last, irrespective of calls at their homes. The total receipts for the last year from all sources were \$166,798, including \$82,219 from offerings and gifts, and \$37,821 from pew rents. For running expenses of the church only \$32,505 were required, so that the balance of \$134,293 was used for missionary and charitable purposes of a public character. Of a truth, the soul of the Good Samaritan is still "marching on," and that church and pastor are unmistakably in the genuine line of the apostles!

—The first brigade for the forward movement on the Congo has already enrolled. A band of about 26 have been studying the Congo language all the winter, and the most of them have already been accepted as missionaries, and expect to sail from New York about the end of April, to begin the first line of advance from Matadi to Lake Tanganyika. They are picked men and women. Our brothers Woodcock and Macomber are going back with them, and we trust that they may be able to open at least 4 new stations about 50 miles apart on the proposed route.—*Christian Alliance.*

—Well may the Congregationalists of the land rejoice and give thanks over the removal of burdensome debts from two of their missionary organizations. First, stimulated by an offer of \$25,000 from Mr. D. Willis James, of New York City—a Presbyterian, be it known—the large sum required by the American Board was secured by apportionment among the large cities. Meantime, the Home Missionary Society, having in sight \$80,000 of the \$130,000 needed, and through the General Howard Roll of Honor, was made happy by receiving \$158,000 from the Stickney legacy.

—Dr. W. I. Morton, of Racine, Wis., offers to be one of 10 persons, or groups of persons, who will give \$500 each during this year for the purpose of strengthening the mission of the Southern Presbyterian Church in Japan. At present rates that amount will pay the salaries of 6 married couples, or 9 single missionaries in that field. Just about so many are needed to place the Japan Mission on a good working basis.

—Great grief and unfortunate disruption have befallen the Salvation Army, tho we may hope and expect that as a final outcome the glory of God and the spread of the kingdom will be greatly enhanced thereby. It may well have been that the dictum of one man was fast coming to mean far too much. World-empire is perilous to mankind. And, besides, a spirit and methods which answer well enough for the Old World, with its monarchy and aristocracy, may be far below the best for the democracy of the New World. No doubt, most Americans will give God-speed to the gifted and consecrated American General Ballington Booth, with his wife equally admired and beloved. Only, by all means, let them make haste to drop the first word from the new name, "God's American Volunteers."

## EUROPE.

—To meet the increasing demand for missionary books and periodicals, and

yet further to develop it, the London Missionary Society has opened a small book saloon on the ground floor of the mission house, in which such publications can be seen and purchased. This saloon is stocked with specimens of missionary books most likely to command a sale. It occupies the left side of the entrance hall, and is consequently seen by every visitor to the house. Books of a distinctly missionary character only are kept in stock, but any of these, whether the society's own publications or published by others, are supplied.

—These figures tell how evangelizing zeal has increased within a half century among the United Presbyterians of Scotland: "The *Missionary Record* of 1846 tells of a home mission expenditure of £2263 upon 54 'missionary stations,' 34 of these being congregations under ordained pastors. Now, the expenditure of our 2 home mission funds amounts, in round numbers, to £20,000. The *Missionary Record* of 1846 tells of work in Canada, Jamaica, and Trinidad, and of the sailing of the pioneer band for Old Calabar that year. The total expenditure for foreign missions was £6898. Now we have laborers, not only in Jamaica, Trinidad, and Old Calabar, but in Kaffraria, India, Manchuria, Japan, Livingstonia, and Palestine; the staff of 23 missionaries has grown to 150; 6 native churches, with about 150 congregations, and 20,000 communicants, represent the fruit of our own mission work, while the total expenditure on account of foreign missions is well on to £60,000."

—It is sad to note the currency of the statement that the splendid work of the late Robert McAll in France appears to be at a standstill, and because he never would take up collections, and so the missions did not become self-sustaining.

—In 1894 there were baptized in all the German mission fields 21,348 adults and children. The total number of native Christians under the care of the German missionary societies has now

risen to 292,000. In 1873 it was 128,000. The number of missionaries now engaged in the service of the societies is 695; in 1873 it was 500. The sum expended on these missions was in 1894 over £235,000; in 1873 it was £107,000.

—Interesting particulars are furnished by the Rev. W. K. Landels, of Turin, concerning the formation of an evangelical church in Maena, North Italy. The people having quarreled with the priest, and unable in consequence to procure his services, determined to ask an evangelical minister to hold a religious service, and communicated their wish to Mr. Landels. On arriving at the station of Maena he was met by a band of music, and escorted to the place of meeting, where some 1500 people heard the Gospel, and the wish was unanimous that the preacher should come again. This led to the opening of a hall and the holding of services every Sunday. There is now an evangelical church in Maena consisting of 12 members and some 50 declared adherents. Including the immediate district, the number of the baptized is 25.

## ASIA.

**India.**—India is essentially a nation of agriculturists. Of the 230,000,000 inhabitants of British India no less than 72 per cent of the adult males are directly dependent upon agriculture for the necessaries of life. The dwellers in towns form but a small fraction of the total population, for those living in towns of over 20,000 inhabitants do not number above 5,000,000. The population is, in fact, almost exclusively rural. Conservative to the backbone, these people cling to their hereditary homesteads, too often indifferent to the fact that their acres have long ceased to afford adequate support to their increased number.—*Asiatic Quarterly Review*.

—Read this testimony concerning Indian missions from a non-Christian writer. "It is not true that Christian-

ity has been successful only among the very lowest classes of Indian society. A careful survey of the Indian Christian community will show how much of truth there is in the above statement. According to Professor Christlieb's estimate, in India out of every six converts one comes of a higher caste or class; and when we consider the highly organized religious creeds, the deeply rooted social prejudices and customs, and that subtlest and most inflexible of foes, caste, which Christian missionaries have to cope with when dealing with high-caste Hindus, the success that has already attended their efforts is itself a triumph of Christianity. We of course admit that those classes of the Indian population least influenced by the subtle, stereotyping influence of Hindu culture and the Hindu religion have become most accessible to Christianity. But what is the result? It is those very classes, despised, trampled down, and looked upon as utterly incapable of improvement of any kind, that now, with the enlightening influence of Christianity, compete successfully with the highest castes and classes of Indian society in every direction—morally, socially, and intellectually. In our opinion, even if there had not been a single convert from the higher classes of Hindu society, the transformation which Christianity has wrought among the lower classes that it has won over to its fold, is a clear evidence of its unique triumph in this country.—*Indian Spectator*.

—The *Indian Evangelical Review* quotes the following statement made by the Young Men's Christian Association of Calcutta: "The University of Calcutta is the largest educational corporation in the world. Every year it examines over 10,000 students. Of these, more than 6000 are candidates for matriculation; nearly 3000 others have spent two years studying in one of the affiliated colleges; about 1500, having completed the four years' college course, desire to obtain the de-

gree of Bachelor of Arts. It is no exaggeration to say that this vast educational organization is operating every session in destroying the superstition and shaping anew the secular thought of at least 15,000 of the picked young men of this province.

—Strolling through Wellington Square one Sunday afternoon, we found preaching going on in 5 different places in the square. In 2 places the preachers were Mohammedans, the 3 remaining ones were Christians. The Mohammedans had the most hearers, and the majority of them were of that faith. The hearers at the other places were principally Bengalis, and represented Hindus, Mohammedans, and Christians. The Mohammedan preaching was in the Hindustani tongue; the Christian preaching was in Hindustani at one place, in English at another, and in Bengali at the third. We were not able to understand the particular topic of the Bengali preacher. The English Baptist missionary, who was preaching in English, was discoursing on the reproductive power of sinful lives, and the Salvation Army preacher, who addressed his company through a Hindustani interpreter, spoke of the punishment of sin and the sinner's need of a Savior. One of the Mohammedan preachers forcibly laid down the undeniable principle that men who disregard the plain words of their own Scriptures are in truth the adversaries of their own faith.—*Indian Witness*.

—The foreign mission field of the American Free Baptists comprises the districts of Midnapore and Balasore, in the lieutenant-governorship of Bengal, and contiguous portions of other districts on the west and northwest. It has an area of more than 7000 square miles, and a population of about 3,500,000. The missionaries number 5, besides 8 unmarried women; native helpers, 247; church-members, 729; and pupils in day schools, 3216.

—The official report of the Northwest Conference of the Methodist Episcopal

Church for the year 1895 is as follows : Church-members, 9504 : probationers, 18,789 ; total Christian community, 41,019. There are 861 Sunday-schools with 27,530 scholars. The adult baptisms during the year were 4780 ; children baptized, 3617. The adult baptisms number 1500 more than in the North India Conference, and the number of children baptized is more than 1000 in advance of the older conference. Combining the returns of the two conferences, we find that the total number of baptisms during the year 1895 numbered over 14,000 ; the church-members and probationers are nearly 64,000, and the total Christian community is over 90,000.

—Twelve years ago Siam had a territory of 500,000 square miles. France coveted possessions and grabbed on one side. England was opposed to that policy and seized lands on the other side. So Siam had but 300,000 square miles left in 1885. That was reduced to 200,000 in 1893. Now that is reduced again to about 50,000 by a recent treaty between France and England, in which the latter makes peace with a strong power at the expense of Siam, which is not consulted in the matter. England gets the entire Malay Peninsula. France stretches her claim almost to Bangkok, and only the narrow valley of the Menam seems to be left to the Siamese. To all practical purposes it seems about to be obliterated from the map to satisfy the colonial greed of European powers.—*North and West.*

**China.**—A blind boy came into our hospital a few weeks since, seeking relief for some malarial trouble. The doctor gave him the medicine and then asked him if he did not wish to be cured of his blindness. Naturally the boy was willing, but with the prudence early developed among the Chinese, he said he would consult his family. He did so, and returned within three or four days, saying that the family had talked the matter over and decided that it would be for his advantage to remain

blind. That the family judged the case without great reference to any code of ethics, is doubtless true ; but that they had the material welfare of the boy in mind is very certain. The reason for this is that the blind in this land enjoy privileges or advantages not possessed by those having good eyesight. Any bright, quick-minded man, *if blind*, is sure of getting a good livelihood by fortune-telling, the Chinese believing that the blind possess a sort of insight as a compensation for the lack of eyesight. The great question for nine tenths of the Chinese is how to get a living, how to keep the wolf from the door? And the Chinese wolf is very large, very hungry, and omnipresent. The reasoning of this family was therefore not tinged by any sentimental expressions of sympathy, any desire that he might look upon the faces of his kindred, but solely confined to the one question as to whether the boy could make more money in a year as blind or as seeing.—*Rev. F. M. Chapin.*

—What a world-wonder ! As if it were not enough for China to establish a modern university at Tien-Tsin, with an American ex-missionary for president, behold her greatest representative, Li Hung Chang, sets forth to make the tour of the globe, halting *en route* to "assist" at the coronation of the Czar of all the Russias, and, "they say," to return home across this glorious Republic and the Pacific. Well, well, WELL!! It will follow ere long that at least one Chinaman will know, and be thoroughly convinced, that some good things are to be found in the lands of the foreign devils.

—Success under God must depend mainly upon the native churches. Foreigners have planted Christianity in China, and their wisdom and experience and higher type of piety will probably long be needed to advise and guide and incite the native Christians. But, after all, the main work in the evangelization of a people must be done by that

people themselves. Have the Chinese the qualities which give us reason to hope that they will take up the work of the propagation of religion among themselves? May we safely commit the sacred deposit of the truth to their safe keeping in the future? I think we may. While not so impetuous and so self-reliant, perhaps, as the Japanese, on the other hand, their very conservatism will tend to keep them in the "mold of doctrine" wherein they have been cast, and make them hold fast the "form of sound words," without running after every theological novelty that comes up. When entrusted with self-government, tho occasionally making mistakes, as was natural, they have usually justified the confidence placed in them. Their efforts for self-support and self-help, too, have been successful. There are now over 100 self-supporting churches in China.—*R. H. Graves.*

—In 1894 there were in all 1977 missionaries in China, 869 men, 562 married women, and 546 single women. Of these 1080 were representatives of British, Irish, and Canadian societies, 812 of them of American societies, and 85 of Continental societies. The first mission work in China was begun by the London Missionary Society in 1807, followed by the American Board in 1830, the American Baptist Missionary Union in 1834, the American Protestant Episcopal Church in 1835, and the Presbyterian Board the same year. The society which has entered China last is the Canadian Methodists in 1891. Of all the missionary organizations, the China Inland Mission leads with 593 missionaries, followed by the Presbyterian board with 180; the Methodist Church, North, with 140; the American Board with 117, and the Church Missionary Society of England with 110.

Korea.—A paper read by Dr. Vinton at the Decennial Conference of Protestant Missions in Korea, October 10th, 1895, gave the following statistics, the

glorious first-fruits of a single decade of missionary effort in that kingdom. There are 42 regular congregations, besides some 20 places where stated services are held; 528 living communicants, besides 44 who died in faith, or 572 communicants. There are 567 catechumens, or 1139 converts all told. There are 9 Sunday-schools, 455 scholars; total contributions above \$1000; 6 churches have native pastors, and 202 communicants were received the past year, making an addition of 60 per cent of the previous membership; 50 infants were baptized, and 55 households are reported, all of whose members are Christians. The oldest Presbyterian Church, organized in 1887, has 156 members, and is building a house of worship entirely at expense of the members, who gave \$400 for this purpose last year. The oldest Methodist Church was organized in 1888, and has 51 communicants and 74 probationers, who contributed \$200 the last year toward a church building.

—One of the missionaries in Seoul recently baptized a baby of ten months and his great-great-grandmother. The parents, grandparents, and great-grandparents were already members of the church.

—Of the many changes introduced in quick succession, the recent adoption of the Western method of hair-dressing has attracted most attention. The king recently issued a proclamation urging the sacrifice of the queues, and set the example by having his own hair cut, the prince royal following suit. The proclamation created consternation in both official and private circles. The Minister of Education resigned and retired to his country home, where his protests at the innovation were disregarded. Many lesser government officials also resigned rather than sacrifice their locks. The proclamation excited alarm among the people at large, but at each of the four gates of the capital constables are posted to await the coming of the country people



to compel them to submit to the barbers, who are in waiting for their hair. Western hats and coats are generally adopted by those who lose their queues.

Japan.—A picture of Japanese life, drawn by Professor Morse, shows a pleasant relation existing between the human and the brute creation. Birds build their nests in the city houses, wild fowl, geese and ducks alight in the public parks, wild deer trot about the streets. He had actually been followed by wild deer in the streets, nibbling melon rind from his hand, as tame as calves and lambs on our farms. A dog goes to sleep in the busiest streets; men turn aside so as not to disturb him. One day a beautiful heron alighted on a limb of a tree, and the busy, jostling throng stopped. No one attempted to injure the bird, but several began sketching him. Let such a gentle race be thoroughly inspired by Christian love, and we shall surely have a type of piety superior, at least in some respects, to that possessed by the bluff, pushing Anglo-Saxon.

—The waking of Japan from that great sleep in which the East has lain for a thousand years appears likely to prove the most serious event of recent history.—*New York Evening Post*.

#### AFRICA.

—Says Stanley: "There are now only about 130 miles of railway within the limits of Equatorial Africa: but at the end of ten years from now we shall have the Congo Railway 250 miles long; the Stanley Falls Railway, 30 miles; the Mombasa-Nyanza Railway, 650 miles; the Shire-Nyasasa Railway, 70 miles; the German Usambara Railway, 120 miles; and probably the Nyasasa-Tanganika Railway, 220 miles, in complete working order."

—The American United Brethren missionaries on the West Coast are able to report that during the past year new chapels have been built by contributions from the country people at Otterbein, Konknanany, Mandoh, and Jehovah stations, under the direction of

Brothers Taylor, Morrison, Doomahbey, and Williams. These reports are especially encouraging, as it is but recently that the people have undertaken the building of their own church-houses without asking liberal contributions from the mission treasury. These 5 chapels begun in one year are the evident result of the constant emphasis now being placed on the necessity of self-support. Tho built of mud, they are neat and quite good enough for general use through the country, tho they require constant attention during the rainy season to keep them from going to pieces.

—It is reported that on the day Prempeh was taken prisoner "thousands and thousands of people were freed from a thralldom which was worse than slavery." All but the courtiers and chiefs and their immediate followers, are delighted at the thought of British rule being established.

—Mr. Ruskin, of the Congo Balolo Mission, paid a visit recently to a tribe on the Lopori, hitherto untouched by the Gospel. His account is a thrilling one. He found the people cannibals of the most degraded type, living in constant feud with the Arabs and other foes. "We welcome war," they said; "because it brings us meat. We eat all enemies slain in battle." Hunting for animals is unknown; but every few weeks they go out in search of human food. One day Mr. Ruskin received a formidable visit. A band of warriors appeared, tattooed and fully armed, with the king at their head, his eyes smeared with black powder, to indicate that he was angry and came prepared to fight.

—The railroad from Loanda to Malange is now in operation as far as Queta, in Colungo Alto—that is to say, for 300 kilometers (about 200 miles). The section Queta-Ndala-Tando is to be soon opened. Thus the principal difficulties which were found in the mountain region of Cazengo will have been overcome, and the work will pro-

gress more rapidly on the plateau. An expedition has left Portugal to survey the section Ambaca-Malange.

—The American Board has a very prosperous work among the Zulus, with 10 stations, 25 substations, 30 missionaries, 25 native pastors and preachers, 64 native teachers, and 160 helpers. With 20 churches there is an aggregate membership of about 2000, and nearly an equal number of Sabbath-school scholars. Besides this they have a big high school attended by 35 students last year, a girls' boarding school that enrolled 270 pupils, and 50 day schools with an attendance of over 2000. The missionaries of this society, so long in this hopeful field, are doing excellent work among people that are learning to appreciate the benefits of Christianity up to the point of contributing toward its future advance. Their offerings last year amounted to \$4174.

#### ISLANDS OF THE SEA.

—Four missionary societies are at work in Madagascar, all of them English or Norwegian. This great island contains 3,500,000 people, among whom are 437,907 native Protestant Christians. The Roman Catholics report 130,000 adherents to their own faith. The following are the latest statistics of missionary achievement: The London Missionary Society is at work in 3 provinces, besides Imerina; it has 33 missionaries; 1048 native pastors, and a church of 62,749 adult members, with 288,834 adherents, and 74,796 scholars. The amount raised by the native church is £17,600. The Friends have 8 missionaries, all in Imerina, and a church of nearly 15,000 adherents, with about the same number of scholars; the native contributions amounting to about £7600. The Society for the Propagation of the Gospel has 6 missionaries in Imerina and 3 on the east side; and there are under its care 16 native pastors, a church of 10,550 adherents, who raise a little over £4000 annually. The Norwegian Mission has 1 representative in Imerina, but labors chiefly in the

Betsilco country and 3 other districts. It has 24 missionaries, 55 native pastors, and a church of 80,000 adherents, with less than half that number of scholars: the native contributions amounting to about £10,750. Besides these, there is the Malagasy Church in Imerina, which has 194 native pastors. The total missionary staff on the island is 474; besides these there are 1313 native ministers, and the native adherents number 454,633, their contributions amount to £48,000.

The interests of all foreigners, whether traders, explorers, or missionaries, seem to require the speedy establishment of French power throughout the island. The personal safety of a large number of Norwegian and British subjects in the south is just now hanging in the balance. Should the insurgents succeed in their intentions, the Norwegian mission stations will be destroyed, and the Betsileo province and its capital, Fianarantseha, attacked.

—That portion of the map of Asia which lies along the equator suggests earthquakes, head-hunting Dyaks, pirates, mangrove swamps, cocoanuts, Mahommedan Malays, monkeys, fevers, constant rain, and many things of a semi-barbarous nature; but we do not believe that any white man non-resident in those regions ever thought of putting his finger down on any part of the above-mentioned area with the remark, "They need a university there." Yet this is what the Principal of the Anglo-Chinese school at Singapore says of Singapore itself. In fact, his growing educational work is seriously embarrassed because the Malaysian Archipelago has no university of its own. Fortunately the London University is able to supply the need in part; and the various tribes and races and tongues of Malaysia will be represented in a London University examination held at Singapore for students of the Anglo-Chinese school there, and other educational institutions in such outlying places as Java, Borneo, Celebes, and probably Papua itself.—*Indian Witness*.