



*Peace my dear  
Brother*

[BY KINDNESS OF "THE CHURCH AT HOME AND ABROAD"]

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## THE TRUE CHARM AND POWER OF MISSIONS.

BY THE EDITOR-IN-CHIEF.

That which constitutes the value and virtue of incense is an invisible, impalpable, and subtle principle, called perfume or odor. A similar charm, supposed to invest acceptable offerings, gave them the name of "sweet savor offerings," and caused such expressions as the "savor of a sweet smell, a sacrifice acceptable, well pleasing to God," to be applied to unselfish service.

Comparison of many passages of Scripture will show that the essence of this acceptable savor is found in *unselfishness, self-oblivion, or self-loss*. The savor of selfishness is offensive to God; and just as certain pungent, aromatic odors were supposed to overcome or annul the offensive smell of burning victims, the odor of a spirit that renounces all self-gain in an absorbing passion for His glory is represented as neutralizing what is distasteful to God, and so becomes the secret of all acceptable, sweet savor offerings.

Here lies, perhaps, the grandest of all arguments for missions—that they both demand and develop the highest self-oblivion. It is a peculiar mark of the incapacity of a worldly mind to appreciate spiritual truth and motive, that the very *objections* raised to missions, that commercially and selfishly they "do not pay," are in God's eyes the *reasons* for them. They make no appeal to the carnal, and hence evoke the nobler and more god-like principles within us.

The hope which inspires missionary effort is not the hope of seeing adequate results, such as in the material harvest of human enterprise justifies the sowing; God sometimes grants abundant returns, but not always, nor to the actual individual who has put forth the greatest measure of effort. The supreme hope of the true missionary is that he may witness for Christ to the unsaved so faithfully and fully that his Master at His coming may approve him with His own "Well done."

The hope thus set before us is so much above the sphere of time and

sense that it weans us from the world. It tends to make disciples unselfish and spiritual; to loosen the tie by which carnal objects are held, and make all else seem small in comparison with things to come. How can he who consistently studies for his Lord's approval lay up treasure here or plan for an easy life of selfishness? While preparing his soft nest the midnight cry may be heard. If the end of all things is at hand, what have we to do with treasures or pleasures, possessions or pursuits, which Christ's coming could interrupt, condemn, or bring to naught? If, step by step, human enterprise, worldly civilization, scholarly culture, or even churchly progress, can bring on the latter-day glory, we may have a pretext for building as though all we build were to last at least a thousand years; but if all these things are to be dissolved and our best work brought speedily to the fiery ordeal, if only the gracious fruits of the spirit in our walking and working with God are to survive those trial fires, if all superficial success is then to appear as failure, let us spend our force and faculty upon what cannot be turned to ashes. And because, when this aim to be found approved of the Lord at His coming really dominates the soul, we become uncaral, unworldly, unselfish, it proves and approves itself as an aim inspired of God.

Here, then, is another vital link between spiritual life and the work of soul-saving. No form of service demands, for thorough doing, more unworldly, unselfish devotion than missions. Much so-called "Christian work" is leavened with self-love, and may be prosecuted in the energy of the flesh, and perhaps its real incentive may be found in the very worldly hope of rich returns and prompt payments in temporal advantage. The railway magnate may give large sums to build schools and churches in new settlements along the lines, and do it on commercial principles; for the church and school form a nucleus for population, and population means travel and transportation, and so revenue to the railway and larger dividends to stockholders. Much that we call "benevolence" is to God's eyes the cloak hiding the shrewd, calculating Shylock who has an eye to business.

The fact is itself an argument and an appeal that, so soon as the Lord's coming ceased to be felt to be imminent, and was projected indefinitely into the distance, the remarkable evangelism of primitive days which fed on this truth, declined and decayed, and has never been revived. It is but the few who flame with zeal for missions; the great body of professed disciples treat the work with apathetic indifference, or contend that it "does not pay!"

Cut to the core of this apathy, and you find simple selfishness. This carrying the Gospel to those in the far-off regions beyond is a work which in its very nature forbids us to expect any returns. These distant, destitute souls cannot recompense us; we must wait for our recompense at the resurrection of the just, and at no point this side! The most frantic appeals for the perishing millions along the Congo, beneath the shadows of

the Himalayas, or in the valleys of Korea, will be unheard and unheeded by those whose hearts are so electro-plated with greed that they have the ring of metal, and answer only to the touch of money. Of course missions do not pay, if "pay" means compensation to avarice, appetite, ambition, or any form of temporal self-interest and self-emolument. Missions are not a mint to coin sovereigns. Missions at home no doubt "pay." To evangelize London's millions applies healing salve to festering ulcers upon the body politic; to raise the condition of any great city guards the safety of our homes, life, liberty, property, temporal peace and prosperity, and pulls up anarchy by the roots. To evangelize the most remote districts of America's "great West" likewise "pays;" the returns are sure, though the harvest may take longer to ripen. Men who care nothing for the cross promote facilities for normal growth and healthy development in the remotest members because it helps the commonwealth; and it needs little thought to see that a thorn in the farthest extremities of the body inflicts such a pang on the whole body that the whole body stoops and bends, bringing every other member into service to pluck it out. And, therefore, city missions and all home work within our own borders appeal, more or less, to commercial enterprise and selfish instincts.

But mark the difference! A plea for South Sea cannibals or African Hottentots; for the half-idiotic Cretins of the Alps or half-brutal Maoris of New Zealand; for the stupid Esquimaux, or the stupefied opium smokers of China; for the chattering human baboons of Patagonia or the aboriginal barbarians of Australia; for the far-off Coreans or the exclusive Lama-worshippers of Thibet—an appeal for money and men to help uplift and save these needy souls has no hold or grip on selfish and unsanctified human nature. To give money for such a purpose is putting it into a bag with holes, never to see it again or any good from it. So, at least, say worldly-minded disciples.

We join no issue here. Missions to the heathen seldom do show adequate results in one generation. It is doubtful whether God means they shall. He puts before us this work as the most unselfish in which we can engage, and nearest in motive and spirit to that which brought our Redeemer to this earth. The spirit of missions is the Spirit of Christ because its essence is unselfishness; it gives to those from whom we cannot hope to receive, and bids to the feast those who cannot bid us again. Whoever by prevailing prayers, consecrated gifts, or personal work sets up the banner of the cross upon Satan's citadel, amid Brahmans and Buddhists, Confucianists and "confusionists," Mohammedans and Jews, Parsees and Papists, fetish-worshippers and devil-worshippers, must, first of all, have the mind of Christ far enough to be *emptied of self*. He must humble himself and be obedient unto death; the carnal must die if the spiritual is to live; the miser expires when the missionary is born; he who would save others, himself he cannot save.

It is utterly vain to try to prove to a selfish soul that it pays to give

money, children, one's *self*, to bear the good news to the superstitious, degraded, half-imbecile pagan. Dr. Thomas Laurie's five hundred pages may blaze with tributes to what missions have done for science—for geography, geology, meteorology, archaeology, philology, ethnography; for natural, social, medical, and political science; for literature and culture, mechanic arts and fine arts, history and poetry, commerce and common schools; nevertheless the more light you pour upon the selfish eye the more it contracts; and the carnal mind does not see that missions to the heathen are the most economical and practical investment for gold or life-blood. To those who look from no loftier level than this world affords, it is worse than waste for heroic men and seraphic women to sacrifice themselves in such fashion, daring climate, disease, want, and even human brutes, to do their worst. Though a sweet savor of spikenard thus spreads amid the rank and rotten growths of paganism, yet the fair flask of costly alabaster is broken. Henry Martyn was a mistaken martyr. William Carey would better have stayed in Britain. Adoniram Judson not only threw away in Burma his own precious life, but withdrew from civilization to a premature death three of the noblest women ever nurtured in refined society. Think of Harriet Newell dying on the Isle of France at twenty-one, and Mrs. Grant in Persia at twenty-five; of John Williams beaten to death and eaten by Erromangan cannibals; of bishops Patteson and Hannington brutally assassinated; of Samuel J. Mills expiring on the sea in the service of Africa at thirty-five, and Nutt broken like a reed in the first year of acclimation; of Levi Parsons' death at Alexandria, within two years, and Pliny Fisk wasting in Syria his splendid scholarship and wealth of languages, and, in two years more, following Parsons; of the young and brilliant astronomer Stoddard star-gazing in Persia, when he might have been the rival of La Place and Le Verrier! What if Morrison did give the Bible to China and Hepburn, to Japan; if Livingstone did explore Africa, and Duff create high schools in India; if Peter Parker did push medical missions into China, and Clough gather the largest church in the world at Ongole; if Eliza Agnew did become the mother of a thousand daughters at Oodeoville, and Fidelia Fiske, at Ooroomiah; if Hogg and Lansing did make the Nile Valley bloom with plants of righteousness, and Cyrus Wheeler dot the Euphrates' banks with self-supporting churches; if William Duncan did build a Metlakahtla out of red Indians and Mason and Boardman organize the wild Karens into five hundred self-supporting parishes; if Mackay did celebrate his twelfth anniversary at Formosa with his twelve hundred converts, and Paton found Aniwa in barbarism, and in three years and a half left it a Christian island; what if the missionaries themselves, after a long period of trial, both of their powers and patience, cannot be drawn by any bait or driven by any terror from the work they love!

To the worldly disciple the mission field is simply a necropolis, one vast sepulchre of blighted lives and buried hopes. The dust of nearly a

thousand missionary martyrs enriches the soil of India alone. Hundreds have died on Africa's pestilential coast in process of acclimation. In the South Seas hundreds of saintly souls have given their bodies to be burned in cannibal ovens. "To what purpose is this waste?"

Vainly does the selfishness that clutches the bag of temporal advantage wait for an answer. John may read the mystery where Judas cannot. The disciple who is not too far below the level of his Master finds enough explanation in his Master's example of uncompensated love and sacrifice. He remembers that it was One who at thirty-three laid down His life a sacrifice, who said, "Go ye into all the world and preach the Gospel to every creature." These are what the Iron Duke called our "marching orders"; and if we fall in the unequal contest, we may at least have written above us a tribute like the famous inscription by which Simonides honored the Spartans who fell at Thermopylæ: "Go, stranger, and declare to the Lacedæmonians that we died here in obedience to their divine laws."

Because the blessed hope of our Lord's return has so refining an influence on character it is very mould and matrix of missions. Its whole tendency is to make us unselfish, to relax our grasp upon material treasures and carnal pleasures; to fashion us "not after the law of a carnal commandment, but after the power of an endless life." It makes all time seem short and the whole world seem small; dwarfs the present age into insignificance and lifts the peaks of the age to come into loftier altitudes, on a nearer horizon, in a clearer view. It so magnifies the approval of the coming Lord as to make present compensation for service and sacrifice appear trifling.

In the seven Epistles to the Churches, which open the Apocalypse, our Lord uses His advent as a perpetual admonition and inspiration. The Ephesians could well bear, have patience and not faint; the Smyrneses endure the ten days of tribulation; the Pergamones hold fast His name and not deny the faith; the Thyatirans resist Jezebel's seductions; the Sardians keep up their watch and keep their garments white; the Philadelphians keep the word of His patience, and the Laodiceans, from lukewarmness wax ardent and fervent, for the Lord's coming was always at hand, when all trials would cease and all triumphs be complete.

Mr. Moody well says, "When this truth really takes hold of a man the world loses its grip on him. Gas stocks and water stocks, and stocks in banks and railroads are of very much less consequence to him now. His heart is free when he looks for the blessed appearing and kingdom of the Lord." Our brother hits the nail on the head with the blows of his simple Saxon hammer. Worldwide missions meet in worldly minds two fatal objections: the world is too wide and self is too narrow. The cares of this world, the deceitfulness of riches, the lust of the flesh, the lust of the eyes and the pride of life, choke all growth in the grace of self-oblivion. Work is waste unless it pays in current coin. Charity is mistaken sentiment unless it "begins at home" and stays there. Fields

near by sown with corn and cotton yield better, surer, quicker crops than fields far off, where Gospel seed brings such slow, slim, uncertain harvests. Marble mansions on the stately avenues of a metropolis are better investments than mission churches, schools, and hospitals, that are chronic beggars, always in a strait betwixt two—whether to give up the ghost themselves or make others give them more money. Strange indeed that even selfish eyes cannot see that it is a living, growing boy that wears out his trousers and outgrows his jacket, and that it is a prosperous work which needs more room and more help! Strange indeed that we have not learned nature's own lesson that it is the most precious seed that takes the best soil, the most costly culture, and the longest season to bring to harvest.

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## JAINISM.

BY REV. JOHN ROBSON, D.D.

The seventh century before the Christian era seems to have been one of religious ferment, development, and change in India. The Aryas, who had entered the land from the northwest, had established themselves as the dominant race, and looked down on the original inhabitants as socially and religiously inferior. The nature worship, which they had originally held in common with their kinsmen of Greece and Rome, and which, in the worship of Varuna,\* had attained the highest theological and ethical conception attained by any natural religion, had become miserably debased. A system of ritualism and magic had killed out the simple worship that had been paid of old. Those who guided it—the Brahmans or praying ones—had usurped the rights of worship which had originally belonged to all, claimed to be themselves gods, and therefore a race by themselves superior to all other men. This claim they had strengthened by giving religious sanction to divisions of classes inferior to them. Next to them came the Kshatriyas, the royal or warrior caste; after them the Vaisyas, the mercantile and agricultural caste. These were the twice-born or superior castes, while underneath them the once-born Sudras were slumped together as a fourth caste. Thus society had come to be divided into four castes, and observance of caste law had been elevated above observance of the moral law.

While this priestly and social tyranny was being developed, philosophic thought was being developed also, and it was seeking to explain the origin and nature of the universe and the condition and destiny of man. The tendency of thought was pantheistic, though it had not assumed so decided a bent as in modern Hinduism. The doctrine of transmigration of souls had established itself as the best solution of the inequalities of human life.

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\* God of heaven (*supavos*).

Karma, or the power in the acts of one birth to determine the condition of future births, was coming to be looked on as the supreme power in life ; and deliverance from these repeated births was coming to be looked on as the great aim of human effort. How to attain this was the problem that was exercising the religious thought of the time. The Brāhmins taught that it was to be attained by sacrifice, and by worshipping them and the gods ; but others taught that it was to be attained by right life, and specially by renouncing the world and living lives of the severest abstinence and self-denial.

Among those who helped to give practical definiteness to this teaching was Pārswanāth, king of Aswasena. According to tradition, he had lived about two hundred years before the time of which we are writing. He gave up his kingdom, lived a hermit life in the desert or in mountain caves, and took the name of Jina, or conqueror—*i.e.*, conqueror of worldly lusts and ambitions. Large numbers followed him, and were hence called Jainas or Jains.\* Much is not known of his teaching. It was from Mahāvīra, who lived two hundred years later, in the seventh century B.C., that the religion took its definite form. He was of the same royal house as Pārswanāth, and became a follower of his ; but in one respect he went beyond his master. Pārswanāth had carried his asceticism so far as to have no covering but a piece of white cloth ; Mahāvīra carried his to the point of dispensing with all covering whatever. He did not, however, carry all his coreligionists with him in this new departure. Hence two sects sprang up among them, the Svetambaras, or “ clothed in white,” and the Digambaras, or “ clothed in space.”†

In the form which Jainism finally assumed these two are considered the last of a series of twenty-four saints, or Jinas, who have at various times appeared on earth. The name usually given to them is Tirthankara. With the exception of the two last they seem to be mythical, though in the myths regarding the first of them, Rikhal Deva, there seem some traces of historical truth.

We shall understand the teaching of Jainism better if we compare it with that of Buddhism, which arose about the same time. According to the dates now generally received, Gautama, from whom Buddhism sprang, was a younger contemporary of Mahāvīra. The Jains claim that he received his teaching from their sage, but of that there is no evidence. It is much more likely that they both worked independently on the thoughts that were then exercising men's minds. What they have in common is the ideas of the age and the instincts of human conscience. In working these out they are wide as the poles asunder. At the same time it is not

\* In Sanskrit the modification of the original vowel in a holy being's name by “ a ” indicates a follower or worshipper. Thus we have *Vaiṣṇava*, a worshipper of *Viṣṇu* ; *Saiva*, a worshipper of *Śiva* ; *Bauddha*, a follower of *Buddha* ; and *Jaina*, a follower of *Jina*.

† This theoretical asceticism is not now, as far as I have been able to observe, carried out by even the religious men of the sect.



impossible that Buddha may have received an impulse from the older Jainism that had come from Pārswanāth. According to tradition, the incident that finally decided his course of action was the sight of an ascetic who had conquered the desires of the world and lived in holy meditation.

It is interesting to notice that all these reformers were of the royal, not of the Brahmanical caste. It seems as though the old warlike spirit were chafing at the dominance which the latter had attained in religion, and were determined to break its yoke. It is to be noticed that the hatred of the Brahmins is much more strongly and spitefully expressed in the early Jain than in the early Buddhist books, and this seems another indication of an earlier origin.\*

To institute a full comparison between the two systems would swell this paper beyond all reasonable dimensions. We shall, therefore, confine ourselves to a few leading points. Both systems are atheistic in the sense of not admitting any deity above the general system of the universe. Buddhism in its first teaching carried this principle consistently out by making no provision for worship, while Jainism, as we shall see, made such a provision in its very inception.

The final goal of man Buddhism teaches to be annihilation; Jainism, a state of stable ineffable bliss. The Buddhist conception of Nirvāna was not originally either annihilation or a state of absorption into the soul of the universe, but a state of deliverance from all desires leading to extinction of being. It has latterly come to mean rather a final state of existence, free from all disturbing influence and free from the conception of some of the earlier Jain books.

It is in the teaching with regard to the attainment of this end, however, that the similarities and divergences of the two systems are most marked. Both teach that it is to be obtained through the observance of the moral code, and this code is given in a negative and positive form.

The negative code of the two systems present little difference. Jainism forbids, first, killing; second, falsehood; third, stealing; fourth, adultery; fifth, worldly-mindedness.

Buddhism forbids, first, killing; second, stealing; third, adultery; fourth, falsehood; fifth, the use of strong drink.

It will be observed that the only important difference is in the fifth command. Jainism seems to take in the sweep of the tenth command of the Mosaic decalogue; Buddhism seems to have the limit of a religious order rather than of a religion. But we must remember that this part of Buddha's law was only for the laity. It was a step to the higher law, designed specially for those who renounced the world and entered the priesthood—as all could who wished—through which alone Nirvāna was to be attained.

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\* So in Europe the first symptom of the reform movement was the bitter attacks on the Roman Catholic priests.

On the positive side—

Jainism enjoins, first, mercy to all animated beings ; second, alms-giving ; third, venerating the sages (tirthankaras) while living, and worshipping their images when dead ; fourth, confession of faults ; fifth, religious fasting.

Buddhism enjoins, first, charity ; second, purity ; third, patience ; fourth, courage ; fifth, contemplation ; sixth, science.

On this side it will at once be seen what a great moral superiority belongs to Buddhism. The first of its commands includes the two first of the Jain table. On all the rest Jainism is silent, and their place is taken by certain rules for religious practices. These last have practically found a place in later Buddhism, but it has a far broader ethical basis than Jainism, and is calculated to build up a far finer moral character.

Having a moral basis, and throwing the celibate open to all equally, Buddhism has thus emancipated itself from caste and local restriction and attained the elements of universality. Jainism, on the other hand, by making the reverencing and worshipping of the tirthankaras a term of its moral law, has limited itself to a narrow sect. It teaches, in fact, that only those saints and their worshippers who happened to be on earth at the time of their final incarnation have entered the beatific state. The Kalpa Sutra, in giving the narrative of the various tirthankaras, is careful to state the number that entered bliss along with each by virtue of his merits. Thus, according to Jainism, the only hope for final salvation is being again on earth when the next tirthankara shall appear, and worshipping him so as to share his beatitude. It is thus not surprising that, while Buddhism has come to be a world religion, Jainism has continued to be one of the narrowest sects of India. But it is this very narrowness which has enabled it to maintain itself in India, while Buddhism has been expelled from that land. Hinduism found in the latter a rival which could not exist alongside of it, which must either expel it or be expelled. Therefore, when thoroughly aroused, it expelled it from the "land of the Aryas." It found Jainism a sect which could exist alongside of it or within it without causing it much danger, and so had no difficulty in tolerating it. Thus it is that Jainism is now the only survival of what we may call the Buddhism movement once so powerful in India, and by its environment it has come to be little more than the name of a caste of Hindus. It is confined, in fact, to some of the Vaisyu, or mercantile castes—Seths, or bankers and wholesale merchants, and Baniyas, or shopkeepers—who represent more than any other the religious *vis inertie* of India.

The Jains at present number a little over one million four hundred thousand. They are found chiefly in Rajputana, Guzerat, and Western India. They are mostly enterprising men of business, and a great part of the wealth of the community is in their hands. In some of the native States they have obtained considerable political power through their wealth. In Udaipur, the oldest and most honorable of the Hindu States, the office

of prime minister is hereditary in one of their families. Generally under English rule they have a security and prosperity greater than they ever enjoyed before. The English Government tends to protect commerce and to enforce bargains and sales. The mercantile community take advantage of this, drive hard bargains with the agriculturists, and so are getting a great part of the land under their power. The English rule is therefore popular with them, but by the Rajputs—the warrior caste, the modern Kshatriyas—and others it is sneered at as a “baniya-rāj,” a shopkeeper’s rule.

If we turn to the development of religion among them, we see all the corruptions which human nature would naturally bring into such a system as I have sketched above. They adhere strictly to certain minor moralities and neglect the weightier matters of the law. The solitary moral precept in their positive code illustrates the whole spirit of their religion, and, in fact, gives it its distinctive, outward character among the various religions of India. It enjoins mercy to all animated beings. Animated beings include insects as well as men; and in the eye of a Jain the life of a flea is as sacred as the life of a man, and its destruction as great a sin. Some of their sophistical devices to get quit of vermin are rather amusing, but hardly bear repetition. One great act of religious merit is to feed ants and such like. A single handful of rice will thus supply the daily wants of hundreds of lives, whereas if given to a man it would not supply a single meal for a single life. Then mercy is restricted to not taking life by violence; it does not require avoiding giving it pain. A Jain has no scruple in mercilessly overloading his bullock or his horse and urging it with goad or whip till it falls down from fatigue. When it is too old to be serviceable it is a sin, against the law of mercy, to put it out of pain by shooting it, but it is no want of mercy to withhold its food till it dies, when the owner will weep over its fate. Mercy, too, does not forbid leaving a fellow-being to perish if you do him no positive injury. Alms-giving is, of course, commanded, but that means giving to religious mendicants or devotees. That is an act of religious merit, but to give to a starving, low-caste man is a stupid waste of substance.

With regard to truthfulness, the Jains are much the same as the average Hindu. Lying is considered an essential for the trader, and he will bring any amount of lying to the striking of a bargain;\* but when it is struck he will loyally adhere to it, and will not falsify his ledger. Their ideas of chastity are also those of the Hindus; but it says a great deal for their regard for women that they are the only caste in Rajputana in which the females are in excess of the males.†

\* When the English officer in charge of the native state of Alwar during the minority of the late ruler was carrying out some improvements, he directed a row of pipal trees to be planted in a new bazar. Now the pipal tree is considered an abode of the gods, and no Hindu dare tell lies under its shade. At once all the baniyas in the bazar rose in rebellion and insisted on the pipal trees being taken away. “How can we trade,” they said, “if we are not allowed to lie?”

† Among the Hindus and Mohammedans the males were about 12 per cent in excess of the females at last census. Among the Jains the females were 2½ per cent in excess of the males.

The need for worship among the Jains finds satisfaction chiefly in the worship of the tirthankaras or of their religious guides. Pilgrimages to the shrines of the former are one of the principal religious acts. This would seem, indeed, to be the foundation of their system. Tirthankara means "author of a *tirth*," or place of pilgrimage. It is true the Jains say that their *tirth* is a moral *tirth*. None the less are the shrines sacred to the various tirthankaras visited by numbers of pilgrims. That especially of Rikhab Dev, the first of the tirthankaras, in the midst of the wild hill country of the Bhils to the south of Udaipur, draws annually thousands of pilgrims from all parts of India.

There are two classes of priests among the Jains, the Dhundhias and the Jatis. The former, who include females as well as males, are wandering ascetics. They have not much learning; they maintain their sanctity by their great care not to destroy insect life. They have always a cloth over their mouth, lest any insect may be drawn in by the inhaling of the breath. They carry a broom to sweep the ground before they sit down, lest they should crush any animal. As may be supposed, their company is more sought by insects than by men, but they are considered very holy.

The Jatis are somewhat superior to these. They have each their temple and parish, and must be instructed in the Jain holy books. They are celibates, and maintain their order by adoption. They adopt sons from all castes, mostly from Rajputs and Brahmans. I have not met any that were originally Jains. They are supposed to carry out in their own persons the requirements of Jainism, while the laity worship them and bring them gifts, that they may benefit from their merit. The first native of India that I was privileged to receive into the Christian Church belonged to this class. He was originally a Rajput, had been sold by his parents to a Jati in a time of famine, had been educated by him as a disciple, and at his death inherited his money and the diocese in which he was the spiritual head. He had been trained up to all the tricks of the priesthood, and gave me an insight into some of them.

It is one of the rules of Jati life to drink only water that has been boiled, so as to avoid destroying insect life; but they may not boil it themselves or order it to be boiled, as that would be committing the same sin. So when he went to one of his villages he went to the first Jain house, and asked if they had any boiled water. If they had not, he went on to the others; and if he failed to get it anywhere, he came back to the first house. They would by that time have it boiled and cooled and ready for drinking. He had not told them to boil it, but they understood quite well what was expected. They, of course, incurred the sin of destroying the life in the water, but that did not matter for them, as they were laity. Their priest was preserved from sin, and they benefited from his merit.

Certain fasts are enjoined on the Jains, but these, too, are observed by proxy, the Jati fasting while his flock worship him and bring him gifts.

The fast is observed in public, the Jati sitting on an elevated dais in presence of his worshippers, so that there may be no doubt as to the reality of the fast, and giving additional potency to the function by reading aloud the sacred books. But a cloth must be over the mouth to prevent insects entering, and this cloth can be conveniently arranged to hang down over the knees while sitting. Under it a good dish of provisions can be concealed, which may be slipped into the mouth without the worshipper's notice. My informant told me that such a fast had been the occasion of a bitter quarrel with a brother Jati. They had agreed that they would each take a certain amount of confectionery during the fast. He found the amount agreed on rather too little, and was faint at the end; when he discovered that his companion had taken double the quantity, and came through the fast quite fresh. This he considered a breach of faith, which made him break with him altogether.

In the midst of all this his conscience was working. He found nothing in the Jain faith to satisfy his religious craving; he felt that the whole system of the priesthood was one of fraud and a hypocrisy. Often when the multitude was worshipping him he felt so wretched that he wished he were a dog, and was sometimes tempted to commit suicide. He sought a satisfaction for his cravings in one of the secret sects of Hinduism, but its moral character disgusted him. He came to hear of Jesus Christ, found in Him all that he wanted, and ended his days a zealous teacher of His faith.

He has had few followers as yet either from among the priesthood or the laity. Christian missions have hitherto made little impression on the Jains; but the moral and religious needs of human nature exist within them, and if Jesus Christ be faithfully preached to them, they will come at last to recognize Him as the only one who can satisfy them, the Holy One who can give salvation to all who believe in Him in every age.

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## MALAYSIA.

BY REV. W. F. OLDHAM, PITTSBURG, PA.

To the southeast of Asia, stretching from Siam to Australia and from the Indian Ocean to New Guinea, is a vast archipelago, presenting a most inviting study to the geographer and ethnologist and of increasing interest to the Christian missionary. Here are found such considerable islands as Sumatra, Java, Celebes, Gilolo, and continental Borneo.

Through this archipelago runs a line of fire. Up through Sumatra, running the length of the island, through Java, Borneo, the Celebes, the Philippines, and then on east through New Guinea and north through Japan. Along this line is a spine of volcanic peaks rising to great heights and liable at any time to active eruptions. On both sides of this line of

fire the land is wonderfully productive, and large crops are raised of such rich tropical products as pepper, nutmegs, sugar, coffee, tobacco, rice, gutta-percha, etc.

As a whole, the islands are exceedingly fertile and beautiful with a gorgeous beauty unknown outside the mid-tropics. The waters amid which they sit are mostly shallow, and the deep-green tints of the shallow ocean, the perennial verdure of the islands, the opaline tints on the lofty mountain-tops, and the glowing azure of the oftentimes cloudless sky present to the eye of the admiring traveller such a scheme of color as the earth can scarcely duplicate.

On these islands lives an estimated population of thirty-six millions of people. These are for the most part of two races, the Malay and the Papuan. The former, an Indo-Chinese, differentiated from the parent stock by centuries of residence in their island homes. In some respects inferior to their continental progenitors, in others they are superior. In the main truthful, brave, kind to their families, capable of friendship, though subject to terrific gusts of passion, and, when aroused, unreasonable and obstinate, the Malay race, in all its subdivisions, ought certainly attract more general attention from the Christian churches of England and America. A wave of Islamic conquest has swept over these islands during many centuries, and the large bulk of the Malay races own fealty to the Arabian prophet. The chief propagators of Islam have been the Arab traders, who, by marrying with the Malay chiefs' daughters and by superior commercial sagacity, obtain ascendancy in Malay communities. The Dutch officials, too, who rule the more populous islands of Malaysia, have too often been the friends and helpers of the Moslem propaganda. As it was in British India years ago, so it has been till recently in the Dutch East Indies. Godless men in the military and civil employ of the Government, disliking the Christian missionary's standard of morals, and preferring the looseness of Mohammedanism, have covertly, if not openly, thrown their influence on the side of the false prophet. As yet, however, of large sections of the Malay peoples it may be said they are but veneered with Mohammedanism. The old nature worship is yet strong with them; and I have seen in parts of Java, nominally Moslem women carrying offerings of flowers just as their heathen ancestors did. There has, however, of late years been a very large increase in the number of Malay pilgrims to Mecca. The steamboat companies advertise widely, and the honor put upon the returned pilgrim or "Hadji" is such as to induce thousands to brave the perils and discomforts of the journey. The effect of this pilgrimage is, in the main, to deepen Moslem fervor. The pilgrims have suffered for their faith, and it becomes of larger worth. Their devotion brings them great honor in their own community, which is further reason why they should be devout. The Dutch Government begins to perceive that the deepening hold of Mohammedanism is likely to breed mischief. Whatever else the "Hadji" may or

may not learn on his pilgrimage, he does learn to hate the "Kafir," the unbelieving dog of a Christian. In the recent past a more active interest has been shown by Government officials at large in the efforts of the Christian missionaries, while some of them, earnest, godly men themselves, are of great assistance to the Christian cause. The other race found in the archipelago is the "Papuan," from the Malay "papúwah—frizzled," referring to their "mop heads." These are ocean negroes, and differ markedly from the Malay in physical and mental characteristics. Physically the Papuan is not equal in prowess to the Malay, who has invariably driven him from the coast and the river banks to the interior high lands. Yet the Papuan is taller and more comely, and will ultimately probably leave the Malay behind, for he has more vital energy. Papuan slaves are often men of ability, and are promoted to high office. They have greater feeling for art than the Malays, and decorate their canoes, their houses, pots and pans, etc., with elaborate carvings in admirable taste. They have, unfortunately, a decided taste for human flesh; but from this they are being rapidly reclaimed, and they have the great excellence of being almost incapable of untruthfulness. Among these native peoples scattered all through the islands, and destined ultimately to greatly influence the archipelago, are thousands of Chinese. As a miner, as a cultivator, above all, as a petty tradesman, the almond-eyed stranger appears everywhere, and wherever he comes he easily secures a footing, and because of his superior industry and intelligence forges to the front. Any plan of evangelization of these islands which overlooks the Chinaman will be at fault. Law-abiding, order-loving, intelligent, the Chinese settlements throughout the archipelago should be seized as outposts in any wide scheme of Christian conquest.

The Dutch Government politically controls by far the largest part of the archipelago; and Dutch missions are, as we would expect, the most numerous and widely spread among the islands. The Church in Holland, however, has never risen to the height of the magnificent opportunity that God has laid at her doors. Indeed, God-given opportunities always far outrun the readiness of the Christian Church to use them; and the Dutch have been quite as responsive to the needs of the Indies as the British have been to those of the greater India they govern. The principal societies at work are:

1. The Netherlands Missionary Society, which began early in the century through its representatives Messrs. Kam, Buckner, and Supper. Kam, who first settled in Amboyna, was a notable man, and after valuable and heroic service he died in 1833. This society's usefulness has been much crippled by its defection from the evangelical faith. Rationalism, however it may commend itself to some of the scholars of the Church in Christian lands, never fails to throttle earnest mission enterprise. Happily a better state of things begins to appear; and men who are not so offenders at the "blood-theology" of evangelical Christians are putting

new vigor into the society's missions. They number eighteen missionaries, with ten times as many native helpers, and twenty thousand converts. Next in numbers and importance among Dutch missions is :

2. The Dutch Reformed Missionary Society, which now numbers some six thousand converts. The notable thing about this mission is that it has gained its great conquests in the province of Djokjakarta, which was closed against missionaries. An elect lady, Mrs. Phillips, the wife of an official, converted, I was told, by reading an extract from one of Mr. Moody's addresses, threw herself into personal work for Christ among the natives around her ; God blessed her testimony, and the result has been a great awakening and ingathering. Some of the dear brethren scarcely enjoy this attestation of the Holy Spirit to woman's effectiveness as a preacher ; nevertheless, the Church in this unofficially evangelized province is the green spot in all Java.

3. The Dutch Missionary Society, with seven missionaries and some native helpers, is faithfully working among the Soudanese. Add to these several smaller societies, such as the Ermolo Missionary Society, the Java Comité, etc., and you have the entire force of Dutch missions at work in Malaysia. The showing is not reassuring. Vast populations are practically unreached. The activity of the Christian Church is far behind the Moslem propaganda, and Mohammedanism is fastening itself more deeply every year upon the people. The Dutch churches are doing what they can, but infected in part by rationalism, the wave of missionary enthusiasm does not rise very high ; and though the Government in these later years is more sympathetic and helpful, there is loud and urgent call for other Christian bodies to go to the help of our Dutch brethren against Islam and nature worship in these populous islands.

Answering in part to this call, there are at work in the Netherlands Indies :

1. The Rhenish Missionary Society, of Germany, with missionaries in Borneo (South), Sumatra, and Nias. The missions in the latter two islands are very successful. Especially among the Battaks, old-time cannibals, does the Word of God prevail.

2. The British Foreign and Bible Society. No words of mine can too highly praise the vigor and thoroughness with which this society, under the efficient direction of Mr. John Haffenden, is sowing these islands with God's Word. Great revivals will surely come in the future, judging from the eagerness of the people to buy "gospels" and "portions" which, published in cheap and very portable form, tell in their own tongues to the various peoples of the archipelago the "wonderful things of God." The entire archipelago is traversed by these indefatigable colporteurs. Even into the Philippine Islands one of them penetrated, only to be driven away by the intolerant and unspeakably corrupt and evil living Spaniard Romish priests.

In North Borneo is Sarawak, the romantic kingdom of Rajah Brooke.



Here is a splendid mission of the English Episcopal Church, led by the scholarly Bishop Hose. This mission, however, is confined to the Dyaks and Chinese, the king fearing trouble from the Malays should Christ be preached to them—an unworthy fear, from which may time and the providence of God deliver all concerned! This English mission is found operating also in Labuan and in the Straits Settlements, which is an English colony.

Of all the missions in Malaysia the most successful seems to have been that conducted in the North Celebes region, where tens of thousands of islanders, before they were captured by the Mohammedan faith, came *en masse* into the Christian camp. They seem to have been received and baptized; but these tender though honest babes in the faith were not sufficiently carefully trained in the new faith, and seem to have taken on only such a veneer of Christianity as many of the Javanese have of Mohammedanism. Left to walk by themselves before they were able, many of them have lapsed. Some have gone to Islam; many live a low type of semi-Christian life. The Roman Catholics, ever on the alert to enter into other people's labors, have begun an active mission. The Netherlands Missionary Society is now endeavoring to repair the waste places. The Government, too, is growing helpful and sympathetic; but a great deal of work must be done over again before Minnehassa, the "pearl of missions," recovers the lustre of its early Christian days.

The American churches have done but little for Malaysia. India on the one side, and Japan and China on the other, have presented such populous continental areas that hitherto the efforts of American Christians have been but sparsely directed to this southeastern Asiatic archipelago.

While waiting for China to open, the American Board seems to have supported a few mission stations, but on the opening of the treaty ports in China these were abandoned, and the missionaries proceeded to China. Two young men, Henry Lyman and Munson, were sent to the Battaks of Sumatra. These pioneers were killed and eaten by the cannibal savages, and the project was abandoned. It is cheering to know that these same Battaks, since approached from the south by German missionaries, have largely yielded to the Gospel of Jesus Christ.

The comparative spiritual destitution of this section of Asia was so impressed upon one of the churches of America—the Methodist Episcopal (North)—that in 1885 Bishop Hurst, then visiting India, appointed the writer of this article missionary to Singapore. A mission on a self-supporting basis was begun among the English-speaking people of Singapore, an island of great strategic and commercial importance. This island commands the Malacca Straits, and is the commercial *entrepôt* of South-eastern Asia. It is one of the commercial navels of the world and floats the British flag. Its polyglot population of Malays, Tamils, Chinese, and Europeans is in close touch with all the surrounding islands, with China, with India, and with Europe. In the beautiful harbor of Singapore ride

the ships of all the sea-going nations of the world. Chinese junks and Malay dhows jostle the ocean racers of England and France and Germany. A free port, knowing nothing of customs duties except on a very few articles, here come large cargoes of tobacco, hides, rice, tea, tin, rattan, coffee, india-rubber, and sugar. Commercial activity in foreign ports is usually accompanied by two things, moral laxity and mental alertness. The morals of Singapore are not high. The readiness of its people to receive new ideas is far beyond that usual in the East.

The American Methodist Mission, beginning work among the English-speaking, founded a self-supporting English-speaking church. This church has never received a penny of support from without. Beginning with seventeen members, it now numbers over one hundred, and has given over a dozen mission workers to the varied enterprises that now cluster around it.

Parallel with the work in English has grown up a mission to the "Baba," or straits-born Chinese. These enlightened and progressive Chinamen, British subjects, seeing that the American missionary really desired to serve them, rallied around him, and were at the expense of providing for him school-houses and furniture at an expense of over \$12,000. The English Governor, Sir Cecil Smith, of that class of enlightened rulers who have made the English name famous through Asia, quickly perceived the usefulness of the American educational missionary project; and a large "Anglo-Chinese" school, numbering from four to five hundred scholars, entirely self-supporting, is now located at Singapore. Another similar institution is fast growing up in Penang; and through the prestige and kindly feeling generated by the schools our evangelistic missionaries are finding free access to the peoples around them. A medical mission, a Malay press, an orphanage, a Tamil church and school, and constant itinerant preaching among the Malays are all forms of activity in which the American missionaries are now engaged.

It would greatly help in the extension of God's kingdom among these most interesting races if some other branch of American Christians—say the Methodist Episcopal Church (South) or any other—would select some part of Sumatra, or, with the consent of the Dutch missionaries, some part of Java, or the Celebes, or East Borneo as a mission centre, and from there, in consultation with the Dutch and American brethren already on the field, project a wider and more insistent evangelism among these islanders. They will otherwise year by year be more firmly entrenched in Mohammedanism, with its inordinate conceit and intolerant and fierce bigotry. If anywhere in the mission world the King's business calls for haste it is in the fair and beautiful islands of Malaysia.

## A MISSIONARY'S EXPERIENCE IN JAMAICA AND OLD CALABAR.\*

BY REV. J. J. FULLER.

This is a jubilee meeting. Fifty years of Christian efforts ; fifty years of Christian prayer ; fifty years of Christian missions ; and fifty years of contact with young hearts and young minds—these have matured your institution and kept it up until the present day. When I was told that this was your Jubilee, my mind went back to the fact that you and those that have gone before have had a hand in bringing about some of the great changes that have taken place in the countries of the world. Among the many nations and peoples with whom you have had to do or whom you have helped, my nation and people, and my own native country, and Africa itself, have borne some of your good wishes, have seen some of your kindness, and have had some of your earnest prayer for the spread of the kingdom of Jesus Christ among them.

Fifty years shows a great difference in my own country, which is one of the British possessions in the West Indies—the island of Jamaica. Fifty years ago that land had, comparatively speaking, an unlettered people, just emerged, as it were, from the bondage of slavery. It was only then that schools were thrown open and that the children of the colored people of my home were permitted to take the Bible in their hands. It was not until slavery had been abolished that we were permitted to worship God freely. Before then our fathers had to worship God in the dark night. They had to hide themselves in caves. They had to meet their missionaries on the banks of the rivers. They had to hide themselves in all sorts of corners in order to worship God. But by the efforts of missions, and by your sending missionaries to heathen countries to preach the Gospel, you have not only benefited the peoples to whom you sent the Gospel, but the blessing has rebounded with tenfold force, and benefited Great Britain herself ; because it was not until you sent missionaries that the awful deeds and cruelties of slavery were brought before the English public. And no sooner did England know what slavery meant and what sorrows it caused, the families it scattered, the homes it broke up, and the way in which men were degraded and brutalized by it, than she at once put her shoulders to the wheel, and so the curse was removed from off the British standard.

I believe that it was in the year 1834 that Great Britain paid twenty millions of money for the abolition of slavery. The day when that Act was passed in England, the day on which it had the signature of the sovereign,

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\* This remarkable address was delivered at the fiftieth anniversary of St. Paul's Missionary Society, in connection with the mercantile house of Hitchcock, Williams & Co., London, England, January, 1893. Mr. Fuller is a native of Jamaica, W. I., and was born in slavery, and has spent the latter part of his life in Old Calabar. But he will tell his own story. —Ed.

that very day I—then a boy—was one of those that were set at liberty. I was eight years old when England passed the Emancipation Act. I was there. I remember being carried by my mother to the office, so that my name might be registered. But it was in the year 1838 that the great day came ; and I shall never forget it. Our parents had to serve a longer time than we did. It was only children of a certain age that were set at liberty when the Emancipation Act was passed in 1834. In the year 1838, on the 31st day of July, our missionaries—among them William Knibb and James Philippo—gathered the fathers and mothers together ; and they thought that, if England had done such a great thing for us, we ought to give slavery a very respectable burial ; and so we did. We had a first-rate mahogany coffin made ; and, as some of our fathers were carpenters and cabinet-makers, they put all the polish they possibly could upon that coffin. It looked very respectable. And they had not only that, but a splendid grave, fit for a gentleman to lie in. We had all the implements of slavery—the whip, the torture iron, the branding iron, the handcuffs, a piece of the treadmill, the coarse frock, the coarse shirt, and the great hat (all things which were used in slavery)—put into that coffin and screwed down as close as possible. At about half-past eleven o'clock, on the night of July 31st, there were fourteen thousand people and five thousand children gathered, and I was one of them. I remember that, as soon as the half hour came, the appointed signal was given all through the island, so that at that hour, I believe, every colored man that was to be found on the island of Jamaica was on his knees ! And, as the clock began to strike the hour of twelve, William Knibb stood over the grave, and, at every stroke of the clock that sounded out the hour, he cried, “ *The monster is dying ! The monster is dying ! The monster is dying !* ” and when the clock struck the last stroke of the twelve, he cried, “ **THE MONSTER IS DEAD ! BURY HIM !** ” We lowered that coffin into the grave, and that mass of human beings rose on their feet and sang the doxology :

“ Praise God, from whom all blessings flow.”

And I can remember looking into my mother's face and seeing tears rolling down her eyes, while I, as a child, looked up and thought what a happy time it must be. As soon as they had sat down, all of us children rose on our feet, and we sang a piece that had been taught us ; and that piece was :

“ Send the glad tidings over the sea,  
The chain is broke, the slave is free ;  
Britannia's justice, wealth and might  
Have gained the negro's long-lost right.”

We sang that song ; and I remember our marching, five hundred of us, to the Governor's house, where Sir Lionel Smith read the proclamation of freedom to all.

Now, it is more than fifty years ago since that happened ; but, within that time, during the fifty years that have just passed, let me say that God

in His own way has given testimony to the truth of His promise, that where the Gospel goes that Gospel will prove the power of God to salvation. We turn to our own country of Jamaica to-day, and we find that, within this half century, God has not only removed the curse of slavery, but we have become a Christian people with Christian institutions. Folly, superstition, idolatry, and witchcraft, in which our fathers believed, have all passed away ; and to-day there is not to be found upon the whole island of Jamaica, taking all the different denominations that are therein, a single *missionary church*—all have become self-supporting and independent of missionary societies.

One could scarcely expect such a great change ; but not only have we become a Christian nation, independent of missionaries societies, but we have been taught by the missionaries who came to our country that freely we have received and freely we ought to give. So, on the island of Jamaica to-day, we have an independent Baptist Missionary Society of our own not at all connected with the society in England, and which sends the Gospel to the heathen afar off. This is the result of one half century.

It was supposed, you know, that the black man had not got any brains. They say that our heads are too thick. Phrenologists have looked at our heads and said that there are too many bones there ; but missionaries that have gone to our country have felt that it is a very good thing that we have had a thick head, because, if we had not—if we had your soft head—*all the brains would go!* You know, when you get to our country, the first thing that you want is a “helmet.” God has put our helmet on without giving us the trouble of making one. But our missionaries have found out that the black man lacks only opportunity and privileges. If you give him them, God can develop that man as well as any other.

Our missionaries, I say, have tried it. In the island of Jamaica to-day we have about two hundred and seventy Baptist churches. The Presbyterians have got their churches ; the Church of England have got theirs ; the Wesleyans have got theirs. Some of the two hundred and seventy Baptist churches seat two thousand people ; and seventy of those churches are ministered to by young men, well qualified in our colleges, and who are now preaching the Gospel side by side with their European brethren. So much, friends, for the success of the Gospel in our land. Then we have Sunday-schools, high schools, grammar schools, and colleges of all the different universities. God has honored the men who went to our land and preached the Gospel, and given them encouragement by showing them that Africa, with all her supposed degradation and all her real degradation, is capable of receiving the Gospel ; and if we give it to the Africans, He who said, “Go into all the world,” has promised that He will be with His disciples.

I just say so much with regard to my own country ; but I have myself been engaged in mission work for forty-five years. Some people say, “You do not look that yourself .” but I have had forty-five years' experi-

ence in a savage country. When the Baptist Missionary Society started their mission on the West Coast of Africa, my father was one of the first who went out to carry the Gospel to the land of our forefathers. Soon after he left I felt a determination also to join the mission and go out to Africa; and, in the year 1845, I landed on the West Coast of Africa, in the Gulf of Guinea and in the Bight of Biafra. When we landed there was no Bible, no written language. None of the people had ever heard the name of Jesus Christ. The natives there were all savages, naked, degraded, and depraved. Everything that repelled the eye and sickened the heart presented itself before us as we landed. We saw human sacrifices. *Peop*<sup>l</sup>: say that the Africans are cruel. I have not read of any heathen countries where cruelty does not exist; but it is what they are taught. In Africa, when we got there, we found that the people believed in some future. What that future is they knew nothing of. Because of this belief not a king died but so many men and so many women were put into the grave with him. There was not any one that died in that country without somebody being accused of being responsible for it, and they administered to the person poison for witchcraft. There was not an infant child whose mother died but the child was put alive into the coffin with its dead mother and buried. In one part of the country there was not a twin child born but the poor mother of the twins was flogged to death, and the children were put to death immediately, because the witch doctors said that they were cursed. The people believed this; and they had carried on such horrid customs for centuries. When we got there we found that this was the condition of the people. They were running about perfectly naked. They were without hope and without God in the world. Within a short period of the missions having been established among them the people had their language put into a written form, and they had the whole Bible, from Genesis to Revelation, translated by Alfred Saker and by the Presbyterian missionaries. To-day we have men that have been trained there preaching the Gospel among their own people. We have churches formed, and we have schools that have been established. The people are being taught to read and write.

I remember the scene when we landed in Africa. I had scarcely been there a month before one of the kings of Calabar died. A horrid sight was brought before us in the many people that were put into his grave with him. The grandson of that king that died soon after we landed in Africa, is to-day one of the elders of a Presbyterian church; and if you go into his house you will find that every morning the open Bible is on his table and he is conducting family worship. The old custom of burying the living with the dead is wiped out and gone. I remember going into the Cameroons, and after I had opened my window in the morning, looking across the river, I saw many canoes with people dressed up in all their war dresses, and their spears and swords were brandished in the sun. They had their war caps upon their heads. I took my glass and looked,

and I found that the decoration on the bows of all those canoes was nothing else but human heads. I went up to the chief and said to him, "What do you do this for?" He looked at me very much astonished that I should ask him such a question. He said, "What?" Pointing across the river, I said, "Look yonder." "Why?" he said. "What about that?" I said, "why do you do such cruel things? It is not right." He said, "You people come into this country, and you live here, and you say that you are good people—and that is true enough—but do you tell me that, when I die, my sons are to put me into an empty grave alone, and nobody with me?" When I told him "Yes," he looked at me and said, "You are a fool." Then all his sons came up directly and said, "What is the matter, father?" And he told them. He said, "This man, who has come to live in this country, says that when I die you boys will put me into an empty grave, alone, with no one with me." And they looked at me and grinned their savage grin; and they turned away and said, "Father, do not believe him. He is a fool and he is a foreigner. What does he know? Let him alone." I stand here to tell you that that same chief lived on until the old custom of burying people with the dead was completely abolished. In his town, about fifty yards from his own house, stood a little chapel, and the preacher in that chapel was none other than *one of his sons*, who was preaching the Gospel of the Lord Jesus Christ.

If God, in such a short time, can produce such a change, surely prayers for missions and for the extension of Christ's kingdom in the world have a proof that they are being answered by God, when we think of the present condition of the people, and think of what was their former condition, when we saw them in their degradation as naked savages. The other day I had a letter from the church in the Cameroons to say that they had built a chapel for themselves that will seat one thousand people, and that the membership of that one church had grown to seven hundred; that the people had collected for themselves among themselves no less than £999, and had established fifteen different stations in different parts of the country since I left, in order to spread the Gospel among their own neighbors. I say that Africa, with all her degradation, and with all her ignorance, desires to have the Gospel; and if it is given to the people, they, of themselves, in their own country, will spread that Gospel if they only know and hear the truth preached to them. I believe that the time will come, and that the time is not far off, when Africa, with all her degradation and darkness, will rise. We remember that fifty years ago, up the Congo River, no one had ever heard the Gospel, and we looked upon it as a hard soil to work; but to-day the Scripture is being translated into their own tongue, their young men are being taught to read the Bible, Christian churches are being formed, and some of the cruelties that the missionaries met when they landed first in the Congo are gradually being removed; so that the time will yet come when we shall see a great change in the work of God

among the people in Africa. I remember standing at my door and seeing one of the chiefs coming across. As he was coming I looked at him. He was a great man, a man of position in his country; but the only covering that he had was the fibres of the plantain tree combed out and a great cap on his head with parrots' feathers. He had a great bullock horn across his breast, and he walked as stately as ever. Several of the princes were following him behind, all of them being dressed in the same way. I called to this man as he passed my door. I said, "Mikani," and he looked round, but he would not answer. I called again, but he would not answer. I called a third time, and one of his followers turned upon me and said, "What do you want?" "Why," I said, "I only want to speak to him. I want to ask him a question." The man said, "He will not answer you." "Why? What have I done?" He replied, "Why, the man has just been into his superstitions, and he has sworn that for nine days he will not speak to anybody except by signs. At the end of nine days he will go back to the place where he came from, and after that he will converse as of old." I thought it was of no use to trouble him any more, and I let him go. After the nine days were over I went to his house. I saw him sitting at the door; and just as I got to his house I saw this bullock's horn that he had across his breast hanging across the threshold of his door. I looked at it, and then I looked at him and said, "Do you mean to tell me that a big man like you, in such a position as you are, believes in such a foolish thing as that?" The man was rather insulted. "What do you mean?" he said. "Why," I said, "look at that thing. Do you mean to say that that thing has any power in it?" I said, "Let me take my penknife and open it, and I will show you what is in it." There was nothing in it but some red clay, parrots' feathers, dogs' teeth, pieces of the skins of animals, some of his own hair, and a little bit of his own toenail. I said, "I know what is in it. Do you mean to tell me that you believe in that stuff?" He answered, "Believe it? Yes." He said, "If I have that thing hanging at my door no witch will dare to come into my house. If she comes, before she crosses the threshold of my door she will be dead." I said, "You do not believe that rubbish, do you?" "Well," he said, "I do. And that is why you missionaries all die. You come into this country, and the witches know that you have not anything to keep off the witchcraft, so they kill you; but they will not come near me, because they know that I have got something to stop them." Well, I made it my business to visit that man day after day and try to convince him, but it was no good. I could not do anything. Six months after that I was sitting in my little study room, and I heard the drum that tells of death. And I knew what it was. When a chief dies the sound of that drum tells the tale, and the missionary has to be immediately on the move. I took my hat directly and started up and got to the chief's place. I said, "Mikani, who is dead?" He hung his head down for a minute, and then he said, "One of those princes that were with me on that day." "Why,"



I said, "you told me that the man that had got that thing would not die. Did not that prince wear one of these horns?" "Yes." "Did he not have a cap?" "Yes." "Did he not have that same horn?" "Yes." "Then, how is it," I said, "that he is dead?" And the poor fellow hung his head down for a moment. Then, lifting up his head, he looked full into my face for a few moments, and he was silent. Last of all I saw him stretch his hand, and he took hold of the horn as it hung across the door, and removed it from its place, and flung it across the road, and he said, "I will try yours." Where is he to-day, friends? Go to the Cameroons, and you will see a native minister there preaching the Gospel; but on the right hand of that native preacher, who is preaching the Gospel, sits a gray-headed man, and the very look of that man's face tells us of his inward happiness. That is the same man. He has tried and found that there is no other name given among men wherby we must be saved but the name of Jesus Christ. He is the head deacon of the church, and the membership is now about seven hundred. There is a congregation of perhaps a thousand gathering together there now. I remember that upon my landing in 1845 these people were rank savages and brutal in every act, and not only so, but they were naked savages; and to-day we see them clothed and in their right mind, and the congregation with their dark faces and their bright eyes are worshipping the same Saviour that we love; and when I see this I know that the Gospel of our Lord Jesus Christ will win its way wherever it goes.

Thus, friends, I think I have told you enough to show you that your prayers have been answered and your efforts been accepted of God. I will only ask you to pray more and do as much as you can for Africa, for she has still got her millions that need the Gospel to-day.

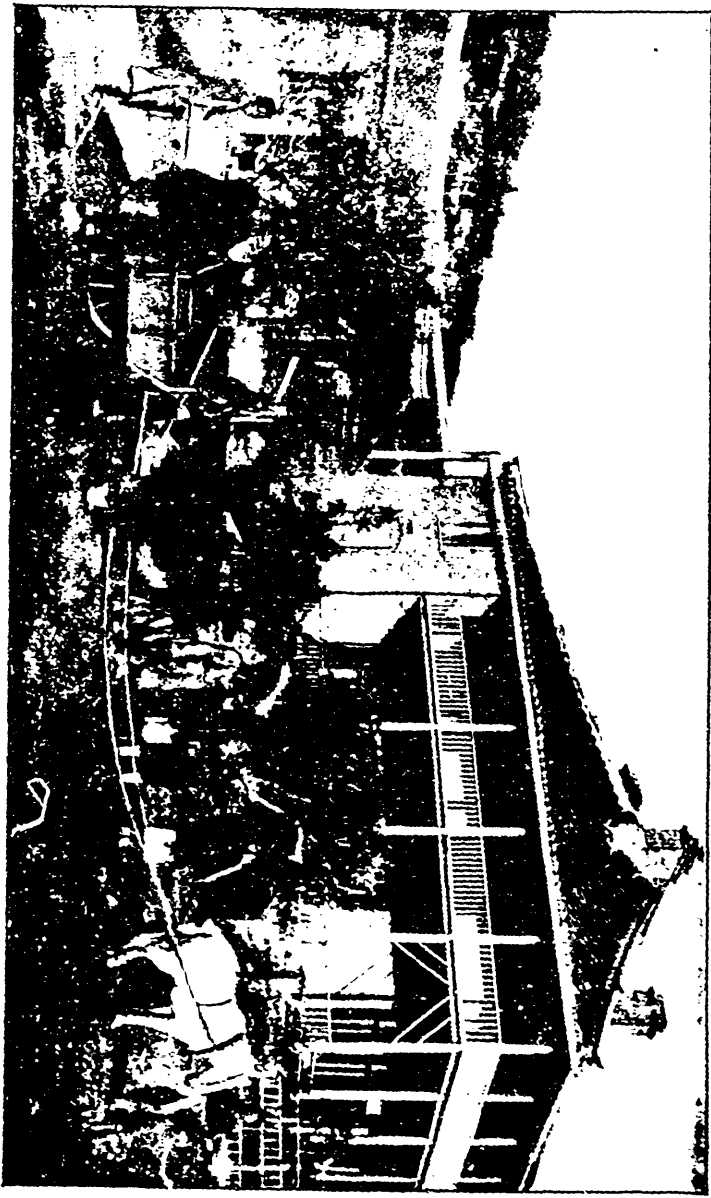
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### THE REV. JOHN L. NEVIUS, D.D.

BY REV. GILBERT REID, WARSAW, N. Y.

On the death of the well-known and revered missionary, Dr. John L. Nevius, it may be profitable for his fellow-workers to pause for a moment and recount briefly the work which he has done. The worth of his work demands more than a passing reference. Though only in his sixty-seventh year, he was numbered among the veterans for the unusual amount of his missionary experience. He was drawing nigh to the round number of forty years in the missionary service, when he bowed his head as he sat talking in his study at his home in Chéfoo, and yielded up his spirit to God who gave it. A gentle passing away, like a calm breath of a summer's breeze—a falling asleep.

Dr. Nevius is first to be remembered for his work in a literary line.



"DR. NEVINS IN A CHINESE VILLAGE NEAR HIS RESIDENCE AT CHILONG, CHINA."

One of the most popular and concisely comprehensive books on China was one which he wrote early in his career, called "China and the Chinese," first published by the Harpers, and now issued by the Presbyterian Board of Publication. In Chinese the leading treatise on theology was prepared when he was a young missionary at Ningpo, and lacked only the latter topics of systematic theology—a deficiency which he hoped to meet before he closed his labors. Another book in Chinese on "Entrance to Truth" has been used for many years not only by our own Presbyterian Mission, but also by the missionaries of other societies, in the initiative rudimentary stages of Christian instruction. A very valuable pamphlet in English on "Methods of Mission Work" has been carefully studied for its fair-minded and broad-minded investigations, based on thorough experience. Already we understand that parts of this are to be reissued by the Board of Foreign Missions as a guide, or at least a suggestion, to other fields of our Church. One of the last results of his study was a book on "Demoniacal Possession," which, we understand, will soon be published; and which, we know, will present the most complete and careful examination of this very difficult problem. Other literary efforts attest his ability; and we only regret that he could not live to complete the work, so dear to his heart, of aiding in the revision of the Mandarin version of the Scriptures. No sentence of his, either in Chinese or English, was penned without thought, and every thought was actuated by a strong desire to be fair and true.

Secondly, let us notice his work as a Christian instructor. This he was rather than an educationalist. The Bible was his text-book, and none of his teaching was secular. If he taught theology—and as such he was without a peer—it was always a biblical theology. Both in the Ningpo and Shantung missions he was frequently appointed to train men for the ministry; and many of our best native pastors rejoice to call him "teacher." When in late years he found himself surrounded by a growing evangelistic work, he set apart the summer and winter months to special instruction, either of leading inquirers or of his chosen class-leaders. I remember, during my first summer in China, as a guest at his home, the large number of callers from among the foreign residents, some of whom were "men of the world," who came to see his class, and went away to praise it and so commend the whole missionary undertaking. This *teaching* idea he carried into all of his evangelistic efforts, and every station of Christian communicants and inquirers was a Sunday-school, with every one a teacher and every one a scholar. He emphasized the words in the Master's final commission, "teaching them Christ." This idea, clear and simple though it be, has been made such by Dr. Nevius more than by any other man.

In connection with this we note now his evangelistic work. By the providence of God he was led into a section of the country fruitful of conversions, nearly a week's journey from his home at Chefoo. Hence his

evangelism took the form of "country itinerations." During this period he was generally absent from home half of the year, more often in the spring and autumn months, but twice, at least, during the cold winter days, stopping at chilly Chinese inns, or riding from station to station of poor country Christians with the thermometer near to zero. It is impossible to outline this work, so carefully unfolded in his "Methods of Mission Work." Its chief feature was the effort to utilize every native, and then establish a church without the support of foreign funds. It was self-development and self-support, but always under the guidance of the Spirit, and by a study of the Bible. That work was practically transferred to others prior to his last return to the United States, and is now managed by native pastors or other of our missionaries, centred at the station of Wei-hien. Dr. Nevius built on no other man's foundation; and the foundation which he laid was strong and "in Jesus Christ."

One of the openings to this evangelistic work came through the relief rendered in the famine of 1879 and 1880. Not that those relieved became the inquirers, but that such a display of benevolence commended the Christianity which taught it, and broke down centuries of prejudice. In this famine-relief work Dr. Nevius was especially successful in the system adopted, and one which has guided others in similar work during later years. It was a system of common sense, kind to the needy, but guarding against tricks, deception, and confusion. Dr. Nevius was an exegete and a theologian. He was also level-headed, a man of affairs.

In this same practical line was his work of introducing foreign fruits into China. Agriculture was his recreation, but as such it was far other than mere playing. The result indicated the care, the wisdom, the patience, and the toil. Many a person has gone to view his garden in Chefoo who never cared for any other kind of missionary undertaking. In fact, this often annoyed and chagrined him, to have persons ignore all his efforts in evangelistic instruction, and compliment him as a fruit-raiser and horticulturist. Nevertheless, it shows that every faculty and knowledge can be made useful in the missionary work, not only as an amusement to one's self, but a benefit to others.

We will only notice one other feature of his work—viz., his success as an adviser and missionary speaker. We refer especially to his efforts in this country. Very few have excelled him in influencing young men to become missionaries; but never with the assertion that it was another man's duty to be a foreign missionary. Any one who desires to appreciate his candor, his breadth, his fairness, his judiciousness, should read his article in the *MISSIONARY REVIEW* of May, 1893, on "The Student Volunteer Movement." We quote only one sentence: "I have been in the United States on furlough three times, and paid many visits to theological seminaries, with a view to gaining recruits for foreign missions, but have never dared to use the least pressure in urging a student to be a missionary." As one who was led through him, first to think of the claims of

foreign missions, and then to decide to go as a missionary to China, I can testify to the truthfulness of this attitude of his. How helpful were his conferences with the students! How sympathetic his suggestions to the perplexed mind! And this same quality remained with him in China, where all missionaries were glad to consult him. If he had only been stronger physically, no better man could have been found to take the place of Dr. Arthur Mitchell as Secretary of the Board. But, alas! both of them are gone; and all through life we shall miss them, rejoicing only because we are not of those "who have no hope," trying to reverence their names by following more their fine Christian spirit.

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AFTER TWENTY YEARS.\*

THE CHURCH MISSIONARY SOCIETY IN 1873, 1883, 1893.

A few notes on the advances made in the last twenty years by the Church Missionary Society may be helpful to friends of missions in every land.

First, as to the number of missionaries. The subjoined table is indeed most significant:

<i>European Missionaries on the Roll:</i>	1873.	1883.	1893.
Clergymen.....	203	222	329
Laymen.....	15	34	71
Women.....	11	15	134
	—	—	—
Total.....	229	271	534

Even excluding the women, the number has nearly doubled; † and it will be observed that while the increase in the first decade was only 19 clergymen and 19 laymen, the increase in the second decade was 107 clergymen and 37 laymen. The proportion of university men has also greatly increased. In 1873 they numbered 44; in 1883, 65; and in 1893, 158. The number of missionaries reported in May, 1873, as added to the roll in the preceding twelve months, was *seven*; in 1883, *twenty-one*; in 1893, *eighty-nine*. The 1873 Report mentions "1 graduate from Cambridge accepted during the year;" the 1883 Report mentions 3 graduates accepted; the 1893 Report, 16 graduates.

The native clergy and teachers appear in the statistical tables as follows:

	1873.	1883.	1893.
Native clergy.....	143	240	284
“ lay teachers.....	1,830	2,582	4,042
“ female teachers.....	375	493	892
	—	—	—
Total.....	2,348	3,315	5,218

\* Reprinted from a Church Missionary Society tract.

† The figures are for May last. The autumn reinforcements have made further large additions.

It will be seen that the increase in the native clergy has been slow of late. This is mainly due to the large number of deaths in the last decade; but it is true that the numerous ordinations in West Africa and South India in the former decade find no parallel in the latter. But the lay and female teachers have multiplied rapidly; and this little table will show some of our missionary brethren who have fancied that native agency was being neglected in favor of European agency, how little foundation there is for their fears.

The distribution of missionaries at the three periods is very interesting. In the following table we omit women, because we could not estimate the growth in the Indian staff without including the C. E. Z. M. S. and I. F. N. S. :

*Distribution of Missionaries—Men only—Ordained and Unordained.*

	1873.	1883.	1893.
West Africa.....	17	10	18
East Africa.....	1	22	37
Palestine, Persia, Egypt, etc.....	9	14	23
North India (including Punjab and Sindh).....	66	73	116
Western India.....	12	10	13
South India.....	44	28	45
Ceylon.....	12	19	20
Mauritius, etc.....	6	4	5
China.....	18	24	44
Japan.....	2	9	24
New Zealand.....	17	18	15
Northwest America.....	12	18	29
North Pacific.....	2	7	11
<b>Total.....</b>	<b>218</b>	<b>256</b>	<b>400</b>

Of course the increase is most marked in those missions which were in their infancy in 1873, such as East Africa, Persia, Japan, and North Pacific. Putting them aside, we find that of the older missions, West Africa and South India, though they have more men than ten years ago, have only returned to where they stood twenty years ago; that Western India, Mauritius, and New Zealand are about the same; and that the real increase has been in North India, Ceylon, China, and Northwest America.

At first sight one would expect that the doubling of the missionary staff would mean a doubling of the expenditure. But this is not the case. We should be very glad if it were. The amount expended per missionary means a great deal more than the amount each missionary costs. The more efficient a missionary is the more will his work develop on all sides, and the more will money be needed. It is so at home. An active clergyman spends more in his parish than an inert one, because he does more. So in the mission field: the higher the expenditure per head rises, the better. But the reason why it has not yet so risen in the C. M. S. missions is that the increase in the staff has been so recent and so rapid. Many of

the missionaries are still in the language-learning stage, and cost little more than their small personal allowances. As they grow in efficiency the work will cost more, for it will mean native evangelists and Bible-women, schools, rest-houses for itinerating, medical appliances, and a host of other things.

There are, however, two other reasons why the total expenditure has not grown so fast as the staff. First, a good many of the recent additions are at their own charges. We have now 15 men and 53 women who are honorary, and 5 men and 9 women who are partly so, without counting those who are specially supported by individual friends of the society. Secondly, an increase in women costs less than an increase in men. A single woman's allowances are less than those of a single man, and less than half those of a married man.

Still the increase in the expenditure is large. The average of the four years preceding 1873 was £155,644.\* The average of the four years preceding 1883 was £202,200. The average of the four years preceding 1893 was £244,844. These figures include expenditure on special funds. The corresponding amount for last year, ending March 31st, 1893, reckoned in the same way, was £255,917. For the current year it is estimated to be £265,759, including only those special funds which directly aid the General Fund, such as the Extension Fund, the Mid-China Fund, etc. And the estimates lately passed for the year commencing next April amount, after allowing for considerable probable savings in various directions, to £274,955.

Thus we are spending now over £100,000 a year more than we spent twenty years ago. This is the kind of fact that makes one wonder. No one at that time, nor for years after, could have anticipated it. The Lord hath done great things for us, whereof we are glad.

Let us next look at the reports, and try and realize a little of the progress in the field in the twenty years.

Take India first. We do not expect to find in old and well-organized missions the startling progress displayed in newer fields. Yet the development of the India work in the twenty years is in many ways striking. In 1873 French had lately started the Lahore divinity school, the first of its kind in the country. Now we have divinity schools also at Calcutta, Allahabad, Poona, and Madras, besides the simpler institutions for training native agents in the southern missions which existed before. In 1873 the society's attention had not been specially drawn to the non-Aryan Hill tribes, although the Santal Mission was already bearing promising fruit. That mission has since been largely developed, and the Gond and Bheel missions have been established and converts been gathered in.

But the Punjab shows the most remarkable growth. In 1873 the society had only one medical missionary—in the Punjab or anywhere else—

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\* Multiply these amounts by *five* to ascertain the number of dollars.

indeed, not one when the Report was issued, for Dr. Elmslie was dead and his successor had not yet gone out. Now the Punjab has 10 medical missionaries. In 1873 the staff for Amritsar consisted of 2 men, the Revs. R. Clark and H. Heernele, and Mr. Bateman alone was beginning to itinerate in the district. Now, for the same area of work, there are 15 men; and still more remarkable is the extension of woman's work under the C. E. Z. M. S. That society has now 33 ladies within that area, the oldest of whom had only just gone out in 1873, besides 9 single ladies connected with C. M. S. and all the wives. Batala, Tari, Taran, Ajnala, Jandiala, Fathgar, Narowal, Bahrwal, Clarkabad are all new names within the same district—*i.e.*, the great plains surrounding Amritsar. The two great girls' boarding-schools at Amritsar, the boys' boarding-school at Batala, the splendid book-shop at Lahore—the two latter the result of Mr. Baring's liberality—are among the more conspicuous developments. Another generous benefactor, George Maxwell Gordon, had in 1873 but recently joined the Punjab Mission; and now, we have not only the bright memory of his example, but the Lahore divinity college chapel and the missions at Pind Dadan Khan and Dera Ghazi Khan as the fruit of his munificence; while, partly owing to his inspiration, Sukkur and even far-off Quetta have been occupied.

South India does not show such developments as these, because it was more fully worked then; but 1873 was the year which saw the native Church in the C. M. S. districts of Tinnevely fairly started in self-administration under Dr. (afterward Bishop) Sargent; and the Telugu Mission has spread in all directions since that year.

Five new dioceses have been established in India in the twenty years; and of the 7 bishops who have been consecrated for them, 4 have been C. M. S. missionaries—*viz.*, French, Speechly, Hodges, Clifford, without counting Sargent, who was an assistant-bishop without a diocese.

We never rest our case upon statistical returns of converts and adherents, for they so inadequately represent the real progress achieved; but the fact that the native Christians connected with C. M. S. have risen 70 per cent in the twenty years—*viz.*, from 69,000 to 117,000—is a fact whose significance is indisputable; while the native agents of all kinds have almost doubled in number, from 1600 to 3060.

Next look at China. In South China, in 1873, C. M. S. had 3 missionaries—*viz.*, 1 at Hon Kong and 2 at Fuh-chow; and there was 1 F. E. S. lady at each of those two cities. Now, several brethren, and sisters too, live in the interior of Fuh-Kien; widespread itineration has been organized in Kwan-tung; and Pakhoi has been occupied in a corner of China untouched by any other mission. C. M. S. has 20 men and 8 women on the South China staff, including 4 medical men; and the splendid band of 28 C. E. Z. M. S. women has developed the Fuh-Kien Mission in a wonderful way, not only since 1873, but since 1883. In 1873 C. M. S. had 26 native agents in South China, and less than 500 Christians.



Now the agents are 268 and the Christian adherents over 10,000. Mid China does not show a growth equal to this ; still, Mr. Hoare's college at Ningpo, Dr. Main's great mission hospital at Hang-chow, and the village work in the Chu-ki and Tai-chow districts are extensions worth notice ; in addition to which there is Mr. Horsburgh's Interior Evangelistic Mission in the distant province of Sz-cluen. The development of woman's work also must not be omitted. In 1873, and again in 1883, C. M. S. had one single lady in Mid China ; now it has 20. Again, up to just before 1873, China had had but one English Bishop. The consecration of a C. M. S. missionary, Bishop Russell, to the newly formed quasi-diocese of what was then called North China, is an item in the 1873 Report ; and since then another C. M. S. man, Bishop Moule, has succeeded him in that portion of his sphere now called Mid China, while a third C. M. S. man, Bishop Burdon, presides over the southern diocese of Victoria, Hong Kong.

Pass over to Northwest America. In 1873 the consecration of Bishop Horden had just marked the first step in that development of the Church which has now carved eight dioceses out of the vast mother diocese of Rupert's Land ; and a large part of this work has been distinctly the work of C. M. S., which almost entirely supports 4 of them and helps 3 others. The society's expenditure in those great territories has risen from £6000 to £16,000 ; and it is emphatically true of the many tribes and languages comprised in them—from the Crees and the Sioux right away to the Tukudh and the Eskimo—that

“ People and realms of every tongue  
Dwell on His love with sweetest song.”

And this is without passing the Rocky Mountains. Cross them, and we come to a mission which then consisted of only Metlakatla and Kincolith, but which since then has sent the Gospel to tribe after tribe of the interior, has established itself in the islands, has brought into the Christian Church the fiercest of all the races of that coast—the Hydchs of Queen Charlotte's Island—and now, despite many trials, presents, under Bishop Ridley's wise and devoted leadership, a bright spectacle to all who love true and pure missionary work.

We are now among the younger missions ; and what shall we say of Japan ? In 1873 the first English missionary in that wonderful land had just come home sick, and the second was alone at Nagasaki. It was in the Report of that year that the sudden burst of new civilization in Japan was recorded. The public edicts against Christianity which had adorned the Government notice-boards for two hundred and fifty years had just been withdrawn ; and the expansion of the C. M. S. Mission from *one* man to *five* was resolved on. In 1883 the 5 men had increased to 9 men and a woman (as usual, not counting wives) ; and there were 350 converts. Ten years more and the staff had become 24 men and 19 single women ;

7 Japanese had been ordained (in the C. M. S. Mission alone, besides others); and the Christian adherents are 2450. Moreover, they have combined with the Christians attached to other Anglican missions, and have formed a real native Church with its own canons, etc.; and its total membership exceeds 4000. It was in 1883 that the archbishop selected a C. M. S. missionary (Poole, of South India) to be the first English bishop in Japan; and in 1893 his successor, Bishop E. Bickersteth, has arranged for the appointment of two additional bishops, specially for portions of the C. M. S. field, and nominated by C. M. S.

Pass from the most radical and forward of non-Christian countries to the most conservative and stationary, and view the Mohammedan lands of the East. Persia, in 1873, was not recognized as a C. M. S. mission field at all; and although Dr. Bruce had been there three or four years, his name still remained on the Indian list. Not till 1876 was the Persia Mission formally adopted. The year 1883 saw an extension of its work in the occupation of Baghdad; and 1893 sees fresh and important plans formed for further development. Egypt is very far from being a stationary country since the British occupation; but that occupation began in the year reviewed in the 1883 Report, and it was in that very year that the new "Egypt Mission" first appeared on the society's list. Palestine, too, though stationary enough so far as its Moslem rulers are concerned, is now yielding to the forward movements of the day; and nowhere does a C. M. S. mission show more marked development than in that sacred land. In 1873 only Jerusalem and Nazareth were occupied by 2 ordained and 2 lay missionaries. Two years later, Bishop Gobat handed over to the society his stations and work; other extensions have followed; Jaffa, Gaza, Ramallah, Salt, Nablus, Acca, and Haifa were successively occupied; and now the 4 men have become 13 men and 22 single women. All our missions in Mohammedan lands received an impetus from the Mohammedan Conference arranged by General Lake at the C. M. House in 1875. They are striking examples of the society's new development in woman's work. No less than 30 ladies are now employed in them, whereas even in 1883 there was not one. So also with medical work. In 1873 there was no C. M. S. medical missionary in those countries; in 1883 only 1; in 1893, 4, and 2 more going out.

And what shall we say of Africa? Of West Africa we need not speak. Our recent extensions are not much more than revivals of developments begun at different times in past years, but checked by various difficulties. But East Africa is the most signal instance of unlooked-for progress in the whole period. In 1873 John Rebmann was alone, old and blind, at Rabai. There he was found by Sir Bartle Frere, who, on his return to England, came to C. M. S. in June of that year and urged the establishment of a freed slave settlement, to found which Mr. Salter Price went out in the following year. But 1873 is still more memorable as the date of Livingstone's death, which instantly roused both England

and Scotland, and led to many African expeditions, both missionary and otherwise. Then, in 1875, came Mr. Stanley's challenge to Christendom to send a mission to Uganda. What need we say more?—except that the one C. M. S. missionary of 1873 has multiplied to *fifty* in 1893.

After such a retrospect, the question is, *Are we to stand still?* Surely the Divine Word to us is, *Go forward*; and the promise, *Certainly I will be with thee.*

## THE STUDENT VOLUNTEER CONVENTION AT DETROIT.

BY D. L. PIERSON.

It is significant that the largest and most representative Student Convention ever held should be also the missionary gathering having the largest number of accredited delegates that ever met in America, or perhaps in the world. Ten years ago such a convention would not have been possible, but now by the Spirit working through men thoroughly on fire with missionary zeal, and by the organization of Volunteers, the flame has spread with marvellous rapidity all over our land, and one of the results is seen in this recent convention.

The history of the movement is too well known to need repetition here. The organization has outlived much unfavorable criticism, survived many perils, overcome many difficulties and much opposition, and continues to increase in numbers and effectiveness. And now, in its eighth year, this is probably the most effective agency for spreading, fostering, and utilizing the missionary spirit that anywhere exists.

The first Volunteer Convention met in Cleveland in 1891, and was one of extraordinary practical and spiritual power. It marked a crisis in the history of the "New Crusade." Before that time the mistakes natural to youth characterized the movement, and even friends regarded it with suspicion. Since then, however, its policy has been developed and the organization perfected, so that the Detroit Convention stands unique among missionary gatherings, and indicates a firmly established and undeniably successful enterprise. It was attended by more than double the number of students, from twice as many educational institutions, as at Cleveland. Conceive of twelve hundred young men and women, from nearly three hundred institutions of learning in the United States and Canada, representing the flower of our land, coming together for the purpose of considering the great question of the speedy evangelization of the world, and prayerfully to seek light as to their place in this great work, and preparation for it; and with them, to impart inspiration and guidance, gathered also the leaders of missionary enterprise from all over the world, including

fifty representatives of various missionary agencies, fifty returned foreign missionaries from almost every heathen, papal, and Moslem land, and many other missionary speakers and Christian workers—conceive of all these conditions, and a slight estimate may be formed of the forces present to make this convention a power in the heart and life of each delegate. Among the principal speakers were Rev. J. Hudson Taylor, Drs. Arthur T. Pierson and A. J. Gordon, Miss Geraldine Guinness, R. E. Speer, L. D. Wishard, and Dr. Judson Smith, besides many others, representing all varieties of experience and degrees of enthusiasm, from various lands and different departments of the work at home and abroad.

The method pursued in the convention was probably the only one feasible for the presentation of the many phases and spheres of work under consideration. The mornings were given to the consideration of the organization and its methods and the preparation of the volunteer, the afternoons to simultaneous sectional meetings for the discussion of different forms of mission work in various fields; and the evenings to the claims of missions and the spiritual conditions of success. It being impracticable to give in these pages more than a brief and general glance, the reader must be referred for details to the printed verbatim report which is soon to be published.

One prominent characteristic of the convention was the *spirit of fervent prayer* which pervaded the proceedings. Prayer opened, closed, and permeated all the discussions and transactions, consequently it was an intensely spiritual convention, and the work of the Holy Spirit in separating and preparing His workmen was, of all things, made most emphatic. Another feature, closely allied to this, was the fact that Jesus Christ was exalted as Lord and Saviour. In His name were the delegates welcomed, and in His name urged to go forward conquering and to conquer, preaching His death and resurrection, living His life, and *abiding* in Him. Because Christ was the unifying principle which made all hearts one, perfect harmony prevailed throughout, although representatives from nearly forty denominations and missionary agencies, and missionaries young and old, and each having strong personality, were brought together on one common platform. Not a note of discord was heard from beginning to end. It was a magnificent demonstration of the true basis of Christian union, the living unity found in love and allegiance to one Lord, and in the contemplation of the great work He has commanded.

THE PURPOSE AND WORK OF THE VOLUNTEER MOVEMENT was clearly defined and forcibly presented in a number of brief addresses, which served to remove the prejudice of ignorance, restore confidence, and commend the principles of the movement to the minds of all interested. The watch-cry of the Volunteers, "The evangelization of the world in this generation," the command of Christ, "Go make disciples of all the nations," and the motto of Neesima, "Let us advance upon our knees," were hung up in large letters before the assembly, serving to impress the eyes of those present as

they have already moved the hearts of all Volunteers, expressing their desire, aim, and spirit.

The *purpose* of the movement, as stated by Mr. Mott in his masterly report of the Executive Committee, is to lead students to a thorough consideration of the claims of foreign missions upon them, to foster this purpose, to unite Volunteers in an aggressive movement, to maintain an intelligent interest at home, but especially to secure a sufficient number of qualified men and women for the work of evangelization of the world in this generation. The declaration card, reading, "It is my purpose, if God permit, to become a foreign missionary," forms a simple basis for membership and organization. One of the perils of the movement has come from the misuse and misinterpretation of this card. It is not a pledge, but the statement of a purpose toward the accomplishment of which men study and work, looking for God's continued guidance, and only changing their purpose as they more clearly see His will. Without this "declaration" there could be no firm basis for the movement. It leads to a definite decision, helps men to remain firm, and enables them to do more for missions during their preparation. Results show that a definite and early decision is best.

The *work* of the movement has been carried on in the educational schools of the United States and Canada by means of travelling and corresponding secretaries, etc.

Mr. D. W. Lyon gave as reasons why bands should be formed in every institution : (1) To give mutual stimulus to members ; (2) to gather information ; (3) to discuss reasons for going ; (4) to secure power in united prayer. The bands also form a basis for enlisting new men, and hold important relations to the college, the movement, and the churches.

The *results* are seen (1) in the fact that the movement has now 32,000 members in 477 different institutions of the United States and Canada. It has also extended to Great Britain, where there are 700 Volunteers, and to Scandinavia and elsewhere. (2) In all of these places it has exerted a marked influence in increasing the knowledge of missions, reacting beneficially upon other departments of religious study and work, and increasing the spirit of consecration. (3) It has been the means of increasing the number of those expecting to go abroad. (4) It has doubled contributions to missions in colleges and seminaries in the last three years. As a practical result 686 Volunteers are already in the field, and of the British Volunteers at least 90 per cent have sailed immediately on completing their course of study. More missionaries have sailed from America in the past two and one half years than in the preceding five and one half.

Among the *points of policy* emphasized by the Executive Committee were (1) efforts to establish the movement in new sections and among new classes of institutions, especially in young women's colleges ; (2) more thorough supervision of work already begun ; (3) more earnest, prayerful pressing of the claims of the unevangelized upon fellow-students ;\* (4) a

more comprehensive course of study outlined ; (5) increase in contributions ; (6) keeping in closer touch with Volunteers already on the field, and (7) most of all, absolute dependence on the Holy Spirit for light and life.

The PREPARATION OF VOLUNTEERS was ably discussed and much valuable advice given. Dr. Judson Smith, of the American Board, emphasized thorough *intellectual furnishing* as essential to any great work. Education gives breadth and ability to use one's powers, training every faculty to its true end. The call for cultured as well as consecrated intellects is urgent. The missionaries must be able to master the language, to study the people among whom they labor, to organize churches and train native ministers and teachers, to give instruction in schools, colleges, and seminaries, and to translate the Bible and create a literature. All this demands mental training. Volunteers should not delay, nor unduly hasten to enter the field. Time to prepare is implied in the call. God wants our best. Dr. Geo. W. Knox added that a man who shirks work may be called to cobble shoes in the United States, but he is not called to cobble them in China, and that while God uses among the heathen the "foolishness of preaching," we are nowhere told to give them the preaching of foolishness.

The *practical preparation* was outlined by Rev. H. P. Beach, of Springfield, Mass. The Volunteer is to be "all things to all men." He advised him among other things (1) to become acquainted with the officers, polity and policy of his board ; (2) to study his chosen field as to its strategic points, the climate, people, religions, the work accomplished, and the successes and failures as pictured in missionary biographies ; (3) to know something about keeping accounts, practical work of gardening, carpentry, etc. ; (4) to study the laws of health, dentistry, preparation of the dead for burial etc. ; (5) to be able to use the camera, printing-press, and magic lantern, and know how to start industrial, normal, and kindergarten schools ; (6) to study to be an organizer and pastor, but, above all, to be skilled in personal work. This last point was frequently urged by the missionaries—that the most effective way of winning souls is hand-to-hand, heart-to-heart work, and they added that men should begin at home and not wait to reach the foreign field.

The *spiritual preparation* for the work was powerfully presented by J. Hudson Taylor, of the China Inland Mission. He urged the students not to be dependent for a blessing upon any human agency, but to seek the filling which will surely be followed by an overflowing. To know God we must know His Word. Mr. Taylor testified that he had never put his trust in God's word and met with a disappointment. We must seek to be

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\* Keith-Falconer said when about to start for Arabia : "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism and of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field."

such men as God can use. Take time for communion with God. Do not wait till your concert is over before you tune the instruments. There was never but one life of perfect development—that of Christ, from the cradle to the cross; but all true Christian life now develops backward: it begins at the cross and moves toward the cradle, growing toward childlike trust, docility, and humility. Be insulated from the world if you would receive and retain God's electrifying power. One cannot go to a heathen land without growing either in grace or sinfulness. "Satan may hedge us about, but he can't roof us over"—cannot prevent our looking up. If any cloud comes between us and God, it is our own fault. No one need go to foreign lands to preach theism, ethics, or philosophy—these are already well developed—but we must go to preach Christ and Him crucified, and this we can do only after a personal knowledge of the glorified Son of God in our hearts; we must be able to give a reason for the faith that is in us deeper than any from apologetics; it must be from experience. Such were some of the golden thoughts expressed.

The PHASES OF WORK were discussed in sectional meetings by those who have had varied experience in many different lands. The *evangelistic work* was presented by H. N. Frost, of the China Inland Mission, Rev. Spencer Walton, of South Africa, Rev. Gilbert Reid, of China, Rev. F. G. Coan, of Persia, and others. To do this effectively the missionary should be "boiling over with the Spirit, and steeped in the Word." The best evangelists are those most filled with the love of Christ. This is far more necessary than a theological training. The most important work of the missionary is the training of native agents, and they make the best evangelists. For this work there should be a close spiritual contact between the native and the missionary, that the former may receive help in his difficulties and learn to know God's Word and be brought nearer to Him. In most countries itinerating can be done only part of the year. It is a method especially adapted to reach the lower classes and those occupying country districts. The missionary spirit of the past was marked by large expectancy, mobility of station, and absence of anxiety, and these should always mark the work of an evangelist. The true policy is to strike the great centres, and from there reach the outlying districts. Christ exemplified what a true Christian should be—a light-bearer, a life-giver, and an expression of Divine love. His law was diffusion, not concentration.

*Educational work* was treated of by Rev. Robert A. Hume and Dr. Boggs, of India, Dr. Wainwright, of Japan, Dr. Dennis, of Syria, and others. The one end with all missionaries is to establish the Gospel in heathen hearts. Educational work is but one means to this end. Its object is to impart spiritual life and *power*. Educational influence extends throughout the life of the pupil, it gives an opportunity for appeal to a bigoted and conservative community, forms a basis for occupation, makes a centre for Christian teaching, awakens interest in parents, and quickens a desire for better things in the heart of the pupil. It is a method for the rescue of

the children from their degraded homes, and gives them intellectual and religious training. It also reveals the capacity of the pupil for other work, and develops the powers for distinctive service as missionary agents. It gives an opportunity for hand-to-hand contact with pupils regularly, as is impossible even in home work. A diseased and stunted mind is as much an object of sympathy as a diseased and stunted body. Objections to educational work come from the conviction of some that but few workers come from the schools. This is doubtless often due to the fact that the evangelizing idea is not kept foremost, and because, as is to be deplored, non-Christian and even heathen professors are in some instances employed in Christian schools. It was, however, stated that in some schools in China education draws men into the ministry, and in the American Board schools at least conversions are more numerous in proportion to the number who come in contact with the message in this way than through any other methods. Besides this, educational work improves the capacity of heathen languages to express God's truth, and it uproots heathen ideas and implants new ones. The problems of the work assume very different aspects in different countries, and the work meets with various successes according to the field, the methods, and the agents.

*Medical work* was discussed by J. Hudson Taylor, Dr. Dowkontt, and Rev. W. R. Lambuth. The great need for more physicians, both men and women, was shown from the vast populations, destitution of medical aid, prevalence of disease, and barbarous methods of treatment of the ill and the injured. Medical missions are also the great entering wedge of the Gospel in many places. They break down prejudice, and present Christianity in a concrete form. Dr. Dowkontt said: "Christ commands it, sympathy demands it, wisdom dictates it, and experience endorses it." There is a special need of women physicians with hearts of love to minister to their wretched, degraded, and secluded sisters of China and India.

The WORK ON VARIOUS FIELDS was considered in simultaneous meetings.

*China* was found to be pre-eminent in the mind of most of those present. About twenty missionaries were present from this field, and over half of those present, expecting to go out this year, expressed a wish or design to go there. The claims of this great land were presented by J. Hudson Taylor, Miss Geraldine Guinness, and others. While the population of the Chinese Empire is nearly seven times that of the United States, the number of Christian workers is only one ninetieth of those in this country. Fifty years ago the prayer was that God would open the doors; now it is that He will send more laborers. There are seventy aboriginal tribes who do not speak Chinese; the languages of only three of them have been reduced to writing. There is not one missionary for every five hundred towns in North and Western China. The number of opium smokers is variously estimated as from 2,000,000 to 20,000,000. The women especially call for the Gospel. According to Chinese superstitions eighteen hells are open to receive them, but it is only by living



five hundred virtuous lives that one of them may be born as a little boy, and after many more trials be enabled to reach the lowest of the nine heavens. As reasons for going to China Miss Guinness stated (1) that 1,000,000 die each month without God; (2) that 400,000,000 are living without Him, with no peace for the present or hope for the future, and (3) that Christ wants His disciples to take His place there as witnesses. When Christianized, China will be a great evangelizing agency; the native convert makes a natural evangelist. There is great need for literary men and women to reach the 2,000,000 of the literary class and to educate the common people. The Chinese have a great desire to be educated by Western men, and much encouragement is given by those in authority. Work is carried on by social intercourse among the higher classes and by street preaching, tract distribution, and personal work among other classes. The greatest obstacle is the prevailing superstition, but seed has been scattered in chapel, school, hospital, street, and home, and much has fallen on good ground. There are now 50,000 converts and 150,000 adherents, with 550 churches, of which over 100 are self-supporting. The language has been greatly enriched in power to express Christian truth, and the number of missionaries has tripled in the last fifteen years. Past achievements are the guarantee for future success.

*Missions in the Levant* were discussed by Rev. G. A. Ford, of Syria, Rev. F. G. Coan, of Persia, Mr. Sampson, of Greece, and others. Dr. Dennis emphasized the past and present strategic importance of these lands. (1) They represent 100,000,000 souls who need to be won back to the true faith. (2) Moslems have always recognized and despised an apostate church—Jesus must be made beautiful in their eyes. (3) Capture Turkey and you capture the head of Islam. (4) Languages offer a great vehicle for the truth. Arabic alone reaches 40,000,000. (5) The Levant is the training ground for missionaries for the whole of the Orient. The political situation in Turkey is the great obstacle to mission work. The population is heterogeneous and the government alien. Persecution of Christians is prevalent, partly because a change of religion means alienation from the State. The great need is for men of intellectual and spiritual power together with tact and breadth. There is a spirit of unrest under the ecclesiastical yoke. In Persia, at least, work among the Mohammedans has met with some success. Five hundred villages were reached there last year, and many hundreds of Mohammedans are seeking Christ. Educational work, especially that among the women, is very important and effectual in Syria.

*Japan* was represented by George W. Knox, D.D., and others. There is a need for men trained in special lines for Japan; not conspicuous leaders or men with preconceived ideas of methods or sceptically inclined—men with ability to do both educational and evangelistic work. An exact knowledge of the language and people, their religious philosophy and characteristics is important. Trained natives are efficient, and must

be allowed to lead when qualified. Woman's work is especially important for teaching and visiting in the homes. Women of Japan are very conservative, but the girls are impressible. The present crisis in Japan is due to two political factions—one seeking to make the Emperor responsible to the Diet, and the other desiring to keep the present constitution. The former faction has advocated treaty enforcement, compelling foreigners to reside only in treaty ports, as a means of bringing about treaty revision in favor of new tariff laws. At present the Liberal party (not advocating the enforcement of the treaty) is in the ascendancy.

*Korea*, as was stated by Rev. F. Ohlinger, is a land practically without a religion. In India religion rages like a fever, in China it is multiplied and is a problem of domestic economy, in Japan it is a fad, while in Korea it is an accident and has a holiday. There are only seven temples worthy the name in the country. Itinerating may be carried on nine months of the year.

The need of missions in *Papal lands* is unquestioned. Papers were read on this subject by Rev. H. M. Lane, Rev. J. M. Lander, of Brazil, and others. Brazil is to-day about what it was in 1610, when the Jesuits sought to convert the people simply in order to control them. The priests are leaders in everything except morality, in which they and the people are shockingly deficient. Republicanism is the result of thirty years' teaching by missionaries, and its overthrow would mean the demolition of much of their work. The chief difficulties are found in ignorance, unconsciousness of sin, indifference, and dislike to change on the part of the people. Eighty-seven per cent of them can neither read nor write. The Bible has been a closed book to them. They are, as a rule, tender-hearted and bright, but weak, lazy, and untruthful, while the intelligent class are cynical and sceptical or agnostic. The hope of Brazil lies in the interior. Woman's work in the homes is to be emphasized, and there is great need of literary men to create and translate a literature. The best preparation for success among them is a study of the Roman Catholic Church.

*Africa* calls for evangelists, industrial laborers, and physicians. All the continent is under European control except Morocco. The chief difficulties arise from Moslem and papal influence, and the liquor and slave traffic. Forty-eight out of the two hundred Volunteers present at this conference expressed an intention to labor in the Dark Continent.

*India* was the subject of discussions led by Rev. Robert A. Hume, Dr. W. B. Boggs, Rev. R. Thackwell, Dr. A. T. Rose, of Burma, and others. The statement made at the Parliament of Religions, that the motto in which the Buddhist glories is, "The Fatherhood of God and the brotherhood of man," was pronounced a prodigious mockery. Caste is the greatest enemy of brotherhood, and there is a marked tendency toward scepticism and a turning to the study of the early religions of the country. The best native workers are from the depressed classes. India's greatest need is for zenana workers and medical missionaries, men and women.

Twenty-five *denominational conferences* were held, also one of college professors for the purpose of discussing the question how to increase the missionary interests and assist the Volunteers in their several institutions. Sixty professors came together from forty colleges.

The EDUCATIONAL EXHIBIT was prepared by J. E. Adams, of the Executive Committee, and was a very complete collection of maps, charts, books, periodicals, and tracts from this and other lands, and arranged topically as to fields, religions, phases of the work, and missionary societies.

Space forbids us to touch, in this paper, upon any of the admirable addresses delivered in the evening sessions of the convention.

The final meeting was a fitting conclusion to a great convention. The question was, What would these twelve hundred Volunteers carry back to the two hundred thousand students whom they represented? The points emphasized as the substance of the teachings of the convention were to *study, work, pray, give, and begin now*. Fifty-two Volunteers declared their intention to enter the foreign field this year, going to China, Africa, India, Japan, Mexico, South America, Turkey, Siam, Korea, Alaska, and Jamaica. Some of the reasons for going were: "Because I can't stay away;" "Because God wants me there;" "Because more are ready to take my place here than there;" "Because I have given my life to Christ to be used where there is the greatest need;" "That I may not build on another man's foundation;" "Because the need is greater than in my own State (Texas)." A cablegram was read from Messrs. Wilder and White, former secretaries of the Student Volunteers and now in India: "India needs to-day one thousand spirit-filled Volunteers."

Thus the Convention came to a close—a *great convention* in numbers, speakers, interest, spirituality, impressiveness, and, we believe, in results. There may have been some mistakes; if so they were few and scarcely noticeable. Dr. Knox, of Japan, justly mentions one or two possible criticisms. "Only China of the great mission fields was fully brought to the attention of the hearers in addresses at the general meetings. The presence of J. Hudson Taylor and Miss Guinness no doubt largely accounts for this. Also there was not a clear and full presentation of the difficulties of the work. One fears great disappointment for many a Volunteer when he comes to learn that, after all, the chief obstacles to evangelization of the world in our generation are not numerical, but intellectual, moral, and spiritual." But the results of the convention must be far-reaching, lasting, and beneficial to the progress of missions, the student world, the Volunteer Movement, and the individuals who attended. At the farewell meeting thirty-one stated that they had come to a decision to enter the mission field, during the Convention. Doubtless there are many other results not so tangible, but quite as lasting and important. The Convention has had the effect of increasing general confidence in the Movement, and of creating a larger sympathy with it in the hearts of those in charge of missionary interests at home and abroad. There was a definiteness of purpose and a union of

hearts in loving allegiance to our Lord and Saviour which increased the spirit of prayer and consecration. There was nothing of fanaticism, no overheated excitement or undue, crude zeal, but deep sanctified earnestness considering questions of the greatest importance. The combination of intellect and spirituality, of experience and energy was calculated to insure the best results. Ali points to the fact that the missionary spirit is not dying out, but is widening and deepening, and is bringing more men and women face to face with their responsibility for serving their "own generation by the will of God."

### THE BABIS OF PERSIA.

BY PROFESSOR M. Y. DE GOEZE.

May 16th, 1892, was a day of much sorrow to many thousands of men in Persia. On that day "God, who had become man in the person of Behâo'allâh, left his human body and returned to heaven, but not before he had exhorted the true believers to prepare themselves for a better life, by doing everything in their power to ennoble their fellow-men and make them happy." Behâ is the Christ of the Bâbis, the new sect who believe that their religion is to supplant all others, and who, while they do not deny that Moses, Jesus, and Mohammed were great prophets, yet maintain that God has inaugurated a new era with the advent of Ali Mohammed and Behâo'allâh. The Bâbis have their origin in the Persian belief that a new Imam would arise to bring peace to men. In the first half of the present century, a young Persian named Ali Mohammed became impressed with the idea that he was a second John the Baptist. He taught that another, stronger than he, would follow him; and his disciple, Behâ, claimed that honor after Ali's death. The new sect has experienced all the horrors of martyrdom in a degree scarcely less violent than the early persecutions against the Christians; and they deserved it just as little. The Bayân, the Bâbis' Bible, does not interfere with any government; but it attacks beliefs held by all other religions. The Bayân says that there is no hell after death, but that unbelief is hell, and belief, Paradise. The Bayân also says that the Old Testament, the New Testament, and the Koran all had a mission to perform; but, now, human intellect is able to receive a better religion. The ritualism of the Mohammedans has been largely changed. The *kibla*, or direction in which to turn during prayer, is abolished. A fast is, however, ordered in the last month of the year, exempting only travellers, children, and pregnant women.

One of the most notable reforms of the Bâbis is the higher status they confer on women. Their women may take part in festivities, and appear in public without their veils. Brotherly love, courtesy to inferiors, and charity, are insisted upon. Begging is strongly prohibited. The Bâbis hope for the inauguration of the millennium. But while the Western Utopians hope to attain this object through the State, the Bâb looks to religious means. The Bayân is also very inimical to an ignorant, superstitious, and overbearing priesthood. Auricular confession is an abomination to the Bâb, slavery is against God's will. Outward distinction in dress is not admissible. The most radical dogma of the Bayân is: "We know nothing whatever of our state after death, God alone knows it."—*De Gids, Amsterdam.*

## II.—INTERNATIONAL DEPARTMENT.

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

### How Pagan Rome Became Christian.

Dr. George Smith, in his lectures at Rutgers College, just published,\* says: "The greatest event in the history of the world is the conversion to Christ of the Roman Empire. The revolution occupied three centuries till it was completed — externally by the *coup d'état* of Constantine; internally by the Nicene theology."

Baumgarten says the history of the world has had its foundations for the last eighteen hundred years on the Acts of the Apostles. The brief essay which bears the record of their "Acts" has been studied as affording models and precedents for missionary work. But it is necessary to get all the incidental information possible throwing light on the development of the Christian history and civilization, of which that book furnishes the germ. Nor is it always good to stick too closely to precedents, even when they are apostolic. It is sometimes better to strike out for ourselves in a way indicated by our own environment. Macaulay said, "The time has come to pay a decent, honorable, and manly respect to our forefathers; not by doing as they did under other circumstances, but by doing as they would have done under our circumstances." It is possible, as we think, to over-imitate apostolic pattern in some things; and all the more caution should be exercised because of the difficulty of finding out just what apostolic example was.

This line of reflection is intensified by the flood of new commentary that comes with every day from all departments of human investigation. A prominent illustration of it is before us in Rudolfo Lanciani's newest work, "Pa-

gan and Christian Rome,"\* which casts a great deal of light on the missionary processes by which ancient Rome became Christian Rome.

First of all, this volume casts new light on the order in which the influences of missionary effort affected society. It has long been the custom to content ourselves in foreign missionary work with beginning with the lower classes, and some people have come to think that Christianity furnishes forces which must always make the "pot boil from the bottom." We do not underrate this uplifting and humanizing power of the religion of Jesus on the lowly. Nor does Lanciani. He says, "That is certainly a noble picture which represents the new faith as searching among the haunts of poverty and slavery, seeking to inspire faith, hope and charity in their occupants; to transform them from things into human beings; to make them believe in the happiness of a future life; to alleviate their present sufferings; to redeem their children from shame and servitude; to proclaim them equal to their masters."

But it is doubtful if we have not eliminated factors in the original example, which would suggest that from the start Christianity, in any land, might expect to affect all orders of the people simultaneously. Without neglecting the illiterate and humble, may not missionaries expect to strike at the brain of heathendom first as well as last?

We have all along known, from the persons named in Paul's epistles, what Lanciani states, that the "Gospel found its way to the mansions of the masters; nay, even to the palace of the Cæsars." But we come to find that the "discoveries lately made on this subject are

\* "The Conversion of India from *Pantenus* to the Present Time, A.D. 193-1893." By George Smith, C.I.E., LL.D. New York, Chicago, and Toronto: Fleming H. Revell Company. A notice of this book will appear hereafter.

\* "Pagan and Christian Rome." By Rudolfo Lanciani. Boston and New York: Houghton, Mifflin & Company, 1893. Profusely illustrated.

startling, and constitute a new chapter in the history of imperial Rome." We find evidence of prominent persons connected with important families of Rome concerning which ecclesiastical records have been silent. Relatives of the Flavian emperors, not mentioned by any ecclesiastical writers, are among the converts to Christianity named in the records of the Roman historians and biographers, notably Flavius Clemens, Petronilla, and two Domitilla. The case of Acilii Glabrones is mentioned by Suetonius and Tacitus, who say he was a convert to Christ. That he was not an indifferent person would appear from the facts of his career. His family attained celebrity as early as B.C. 191, when Acilius Glabrio conquered the Macedonians at the battle of Thermopylae. When Pertinax was elected emperor, he declared in the Senate that the Acilii Glabrones were "the noblest race in the world." Manius Acilius, who was consul with Trajan A.D. 91, was put to death by Domitian in 95 for being a Christian. The names of many others, the flower of the Roman nobility, were found to have been Christians. We have known that heathenism, when pressed, seeks compromise with Christianity. Tiberius sent a message to the Senate, asking that Christ be included among the gods; and Lampridius says in his day it is now come to be believed that the temples dedicated by Hadrian in every city to the "unknown God" were devoted to Christ; and that he was prevented from declaring them to be to Christ lest "the other temples might be deserted and the entire population turn Christian." All this goes to prove the influence which Christianity at an early date exercised over ruling and influential classes of the Roman world; and it began to exercise this influence at the beginning of its career, and maintained it steadily till its culmination under Constantine.

Another important question in missionary circles is how far to conserve local and national customs which have

been associated with perverted notions concerning religion, and others which have been associated at least with religious customs not involving error. It is widely known that at least one very learned and devoted missionary in China is of opinion that ancestor worship may be elevated to teach the immortality of the soul and preserved as deepening the honor which the Bible says should be paid to parents, and, thus stripped of its idolatrous features, become an ally of Christian morals. In the transformation of pagan into Christian Rome it seems that the Church accepted existing rites and customs when not offensive to her principles and morality. It was the custom, for instance, to keep the standard weights and measures in the Roman temples. This institution of the *ponderaria* migrated from the temple to the Church when the temples were closed, A.D. 393. Thus, too, the custom of having baths in connection with the temples was carried over to the churches. Senators and municipal magistrates administered justice in the classic Roman Curia, and in 1130-85 they did the same in the churches.

There were other customs and symbolic features which we would certainly class among doubtful expedients for imitation in foreign fields. Would we convert Orpheus watching his flock into the Good Shepherd; or represent on the church pavement, as Pius IX. did, Galenus and Hippocrates compounding medicines at Sienna; or place Hercules in ivory, as in St. Peter's; or set up images of the sibyls, as the early Church did, because of the popular notion that they had prophesied the coming of Christ? To us these have been transformed into mere mythical art or poetry, owing to the distance of the removal; and we ourselves in a poetic and artistic way preserve customs and practices which are a survival of classic idolatry. There are customs which have outlived the suppression of pagan institutions. Italians still call Pentecost *Pasqua rosea*, and the Pope blesses the "golden rose"

on Quadragesima Sunday; and in the sixth century the Slavs celebrated Pentecost with the half-pagan and half-barbarous *rousalia*. All these are traceable to the feast called *Roma*, which the ancients celebrated at the sepulchres. There were, therefore, customs and practices of the classical age so deep rooted that even after sixteen centuries they are noticeable in our modern Christian civilization.

There is the other lesson of warning and failure. It has been said that ancient Rome had two populations of equal size, one alive and one of marble. The Roman Church did not abandon this custom of erecting statues; and hence we have them in so many Roman Catholic churches to-day, with all the *ex votos* to which the ancient heathen had grown accustomed.

Much else that was objectionable and that remains till now of saint worship is distinctly a survival of heathendom. We may well take warning lest the heathen shall make a large impression on the new Church which we are developing from their midst.

But the marvel of the transformation remains as an encouragement amid all difficulties of our time. The Gospel that could conquer Rome can conquer any heathendom the world has seen or will see. "Rome," according to an old saying, "contained as many churches as there are days in the year," which Lanciai says was entirely too modest, as there were certainly not less than a thousand. And these were transformed temples. "The experience gained through twenty-five years of active exploration in ancient Rome, both above and below ground," says our author, "enables me to state that every pagan building which was capable of giving shelter to a congregation was transformed, at one time or another, into a church or chapel."

It is a practical question how far we shall conserve customs of the heathen society out of which we bring the new native Christian Church. With which of them can we make friends? There

is little doubt that we can turn into new channels much that is national or racial; and we will have enough reform work to do when we confine ourselves to essentials. The missionaries in India are making much of already-established usage in popular assemblies and holidays, wresting them out of the hands of the opposition and turning them to Christian ends. At any rate, whatever view we adopt there is much food for thought in the facts set forth by Lanciai as to the mild, imperceptible changes wrought in three centuries which made Rome Christian instead of pagan, or—shall we say it?—has left *it half pagan till now.* J. T. G.

#### Symposium.—Japan.

REV. H. LOOMIS, YOKOHAMA.—The condition of things in Japan is not as bright as hitherto. The anti foreign agitation resulted in the dissolution of the Diet by the emperor; and it remains to be seen whether the country will sustain the Government or not.

But we are not discouraged; and some departments of the work are quite hopeful. We are sure that this state of affairs will not be permanent, and that God will bless the labors of His servants here in the future as He has in the past.

REV. JAMES I. SEDER, TOKYO.—Christian work is being vigorously pushed forward. The work of the churches in and about Tokyo, while encountering considerable opposition and difficulties, is nevertheless prospering moderately. From many points the Christian papers bring good tidings of renewed zeal and activity in the churches. Prayer-meetings are being more generally attended than for some time back. In most churches united and protracted efforts are being put forth by way of revival meetings. Nor are these labors in vain in the Lord. One pastor writes of 23 probationers just received. Another reports 7 just baptized. Similar reports come from a number of other places.

Only yesterday a missionary returned from a tour in Chiba *ken*, and tells the writer that he had just *preached in a Buddhist temple* which is now without a priest. The idols were still in their accustomed place, but the people said the temple had been built for the worship of God; and as the Christian preachers said they would preach about the true and living God, they should be heard. Afterward the people could choose whom they would thereafter worship, God or Buddha. A goodly number attended and very respectfully listened to the glorious Gospel. May the Spirit lead them to a right choice! Now and again were read of a new church or chapel erected and dedicated to the service of God. Sunday-school work also is looking more and more hopeful, with increased attendance and interest.

A spirit of greater earnestness seems to be spreading among the churches. But on the other side there is also a spirit of greater opposition arising among the Buddhists. Most likely they would make no outcry nor bestir themselves were not Christianity making decided inroads upon the religious territory once all their own. In Chiba *ken* a Swedish missionary, we hear, recently suffered personal violence and injury at their hands. At another place the Japanese pastor had given public notice of a Christian meeting for the evening, and that a foreign missionary would speak. About 700 people gathered. Stirred up by priests, they began to throw stones and other dangerous missiles, and would not allow the meeting to be held. The police appeared powerless. They advised the preacher to dismiss the meeting; and as there seemed no other way out, it was reluctantly done.

Less than a week ago a missionary went out to Tanashi, a small town some 25 miles from Tokyo, to fill a series of appointments. An evening service had been announced by the Japanese helper, and he also spoke first. For about half an hour the large assembly listened quietly, until some Buddhist priest vociferously

cried out that, "It is against the Japanese Constitution and law to preach Christianity." This caused a furious uproar, and presently a number of men, whose appearance was by no means assuring, were making their way through the crowd toward the preachers. Being repeatedly urged by the native pastor to follow him to the upper rooms of the house for safety, they both made good their escape without injury. Threats of killing continued for some little time; but finally the disturbers left, the meeting having been completely broken up. Another missionary had an experience very similar only a short time ago, the persecutors saying they would not leave the place as long as the "foreign enemy remained in the house."

Nor is opposition confined to missionaries alone. Japanese are almost equally subject to them. In another paper my eye just falls on the following: "The Doshisha College had a public meeting at the Gionza in Kyoto, at which over 2000 persons attended. After the meeting was closed at 9 A.M., Otsuka Eitaro, a first-year student, was attacked by four men as he was going out. They inflicted slight wounds on his head, and fled when his companions came to his assistance. The police have caught one of them, who is a Buddhist priest."

In Tottori *ken* a native Christian preacher recently stirred up the people considerably by declaring that "the will of God is above the law of any earthly monarch." The incensed citizens have appealed to the police. They regard the Emperor of Japan as the "son of heaven;" hence to have uttered the foregoing sentence was greatly disrespectful if not disloyal to the ruler of this land. For this very reason the photograph of the emperor is nowhere on sale in the capital, as it is regarded as too sacred for public gaze. Nor is this view held only by the so-called lower classes; but to this day it obtains among wealthy and educated people, being held either in sin-



care faith in the old superstitions or in insincerity. Missionaries cannot be too careful how they speak even to Japanese Christians on the subject of their emperor. Still the truth may and must be told, but always in love and to save.

Japan has made immense progress in matters of education during the past three decades. And yet the present ignorance and indifference of the people, so far as religious knowledge is concerned, is a factor which enters very largely into the causes retarding Christian progress in this land. The following from a recent paper gives some idea of the religious ideas of the children here :

"Mr. Togi, once an officer of the Department of Education, now Superintendent of the Higher School in Akita, attempted to ascertain the religious ideas of the children of his school by a practical experiment. He chose 118 pupils, 19 of whom were girls, and the average age of all about 14 years. To these he propounded the following four questions: 1. What is Kami (God)? 2. What is Hotoke (a name given to Buddha)? 3. What becomes of man after death? 4. Is there a soul? If so, what kind of a thing is it? These questions awakened much serious thought; and he tabulates their answers as follows: To the first question, 82 boys and 15 girls replied, 'By Kami is meant our imperial ancestors and benefactors revered by us.' Six boys and 3 girls replied, 'Kami is a spiritual Being outside of mankind;' 1 girl, a Roman Catholic, added that 'He is the Creator of the universe.' One boy said that Kami meant 'gohei' a kind of paper cut in narrow strips and hung in temples to represent Kami. Three boys replied that there is no Kami, while 3 gave unsatisfactory answers. To the second question, 55 boys and 16 girls replied, 'All deceased persons are Hotoke.' Eleven boys and 1 girl said that by Hotoke they understood Shaka, Amida, and other virtuous sages who have influenced the spirits of men. Seventeen boys and 1 girl

understood Hotoke to mean Buddhism; 7 boys attached the word to no reality; 4 thought it meant the soul of man, while 7 could make no reply.

"As to the third question, 25 believed that man's soul lives after death, 81 believed that death ends all, and 12 could not answer. In answer to the fourth question, 24 boys and 3 girls declared their belief in the existence of a soul, 5 of them basing their belief upon personal experiences; but 48 boys and 14 girls denied the existence of any soul. Twenty-five others believed in the existence of a soul, but not in its immortality."

Most interesting and important practical conclusions can be drawn from the above answers. It will be seen that nearly all these boys and girls still regard their "imperial ancestors" as the object of their worship and highest reverence. The large majority do not believe in immortality, which has only been brought to light through the Gospel. Over half even deny the very existence of the soul. The teachings of Buddhism are extremely vague. Most children (and adults may logically be included) have little conception of a future life or of future rewards and punishments for moral conduct in the present life. With such conceptions of life and its moral obligations in the minds of the people, we can only wonder that the moral condition is no worse than it really is. It will, moreover, be seen that the work is still immeasurably great and the field "white unto the harvest." Christianity is here to stay and to conquer, and is gloriously marching forward; but there are still "regions beyond." May past success and the Spirit and command of Christ arouse the Church to still greater achievements, greater faith, greater self-sacrifice and persevering prayer!

REV. DAVID S. SPENCER, NAGOYA.  
It is exceedingly interesting to note the comments of the Buddhist press of Japan since the conclusion of the World's Congress of Religions at Chi-

icago, and in view of the rise of the mixed residence question.

Buddhism is much divided. Some sects are at war within themselves, and others are at war with each other. They are more completely divided and more hostile to each other than is the Christian Church, in spite of their occasional slurs at Christianity because of its numerous sects. They are clearly conscious that the Buddhist forces are not prepared to contend successfully with Christianity, and various efforts at reform appear. As these expressions of Buddhist opinions to Buddhists must be of interest to all who are watching religious movements in Japan, I quote from some of these magazines as translated into the columns of the *Japan Mail*, making occasional comment:

1. The *Bukkyo*, an independent magazine, has a leading article on "The Necessary Work of Buddhists." "The country is now afflicted with crime and calamities. Buddhists therefore should be up and doing to help and to cure. But more than this. Speculative Buddhism, which has for a long time been in the ascendant, must give way to practical forces. Christianity is beset on all sides; Buddhism has the popular heart. Let it avail itself of this advantage. Growing before all eyes is the question of mixed residence. [Allowing foreigners to reside in the interior of the country, whereas up to this time they have been compelled to reside only in the foreign concessions connected with the open ports, unless employed by Japanese.—D. S. S.] That is full of momentous consequences. Mixed residence must come, sooner or later. Now, in our strength, is the time to prepare for this event. When foreigners are admitted into all parts of the country, the ministers of Christianity will enter with them and work freely. We should be prepared to meet them. A Christian reaction is sure to come. The former extreme Europeanization of the people has been checked. Conservatism has been revived. But the endeavor to preserve national peculiarities has

reached its culmination. The movement toward Europeanization is sure to start again. With that, Christianity is again to go forward. We must be on the alert. The nineteenth century is going; what awaits us as the twentieth opens?"

The same magazine, in another article, confesses that mixed residence is sure to come. Scholars advise it, business men need it. The only hope for Buddhism in such an event lies in keeping aloof from politics and giving special attention to religious growth.

2. The *Dento* speaks more hopefully for Buddhism: "Many fear that with mixed residence Buddhism will go under. But truth is conqueror at last. If Christianity is truth it will conquer. The truth, however, is not in Christianity. Science shows that. Experience makes that clear. Yet Christian methods, some say, make Christianity formidable, and the foreign religion is protected by foreign governments. But if our hundreds of thousands of priests are faithful, what can the foreign preachers do? And the forty millions of the Japanese people are practically our defenders. The treaties must be revised. Let mixed residence come." Yes, we reply, let it come. And with it must come greatly increased advantages for Christian work. While Buddhism is well entrenched in some sections and by no means dead, it will be found that it has already lost its power over the great masses of the forty millions of the Japanese, especially over the whole younger class. Let the reader note also the coloring of nationalism in the above quotation.

3. The *Nonin Shimpo* is not so confident of results as other representatives of the popular faith. It speculates upon the fate of Buddhism after the incoming of foreigners after this mood: "The first effect will be Christian aggressiveness. The Japanese are poverty-stricken as regards religious ideas. Nine tenths of the people do not know what Buddhism is. [And this after Japan has had about thirteen centuries'

experience of Buddhism.—D. S. S.] At the beginning, with mixed residence foreigners will prevail over us. Buddhism will decay and disappear. Of course conflict is not desirable, but it seems to be inevitable. Christian evangelization means poison to the nation. Remember the ruin of Poland and of Hawaii through Christian peoples."

4. The *Kokkyo* finds much fault with recent Buddhistic methods. "Ancient customs have too much weight with Buddhist associations. The habitual reading of the ritual and Buddhistic Scriptures at religious gatherings wearies the people. Popular addresses should be substituted. Biographies of Buddha and of the founders of the sects should be presented at the meetings. If the people will not come to the temples, gather them if possible into private houses and teach them there."

It will be seen that this is simply imitating Christian methods. And they go farther than this in some sections, establishing Sunday-schools, gathering and teaching the young, and the poor in night schools, organizing Young Men's Christian Associations with Christianity left out, have popular preaching services, and take up a collection, as if they were really Methodists. This imitating process has been going on for some time.

5. The *Daido Shimyo* enters a strong complaint that "the Buddhists always lag behind in social progress, when they should be the leaders. A national reaction is coming. Back of the present anti-foreign nationalistic mood a great pro-foreign feeling is developing. Buddhists should get their power well in hand, because national secularization is near."

The prophecy of a return of the pro-foreign feeling is not without foundation.

It only remains to note the organization, in one of the prefectures, of a large association for the purification of the priesthood. One of the recent acts of this association was to decide that 220 priests were unworthy of their position

because of personal immorality, etc. The world moves!

#### EVANGELISTIC WORK.

REV. T. P. POATE, JAPAN.—I landed in Japan in the fall of 1870. At that time the work was carried on under great disadvantages. The drag-net of the Gospel could not be used; it was fishing with the rod and line. But the period of sowing was now well-nigh done, and God drew near to His Church in blessing. It was, as is already known, during the week of prayer in 1870 that this blessing came. The quickened ear of faith heard the tinklings of the golden bells of the great High Priest who dwells unseen, yet not unknown, within the veil. Over the meetings in His sevenfold might brooded the wondrous Paraclete, and from rent hearts came "that unimaginable groan, the birth-pang of souls born into the kingdom of light, that yearning known to all the people of God which finds its utterance in the cry, 'Lord, save souls, or I die!'" Then the Spirit of God moved upon the hearts of the heathen who were present, and one after another confessed Christ. Yet more, for the first time in the history of the empire Japanese knelt in prayer to God that He would pour out on them and their race the Holy Ghost. These meetings were carried on for several weeks, and out of them grew the First Church of Yokohama, now numbering about 800 members.

From this time the work grew apace. It was founded on and nourished by the Word of God. In accordance with the universal rule of Protestant missionaries, the Scriptures were translated into Japanese. Two translations (in some respects a regrettable thing) were made—the one a Baptist, the other by a committee. Each had its work. The Baptist translation reached a class of people unable to read the mixed character of the committee's version, while this was well suited to the wants of the great middle and upper classes. Out of the press poured in ever-increasing

volume a stream of Christian literature which was carried everywhere by colporteurs. The branches of the true Vine shot forth and filled the land, and the tender grapes gave a good smell. And the Lord of the vineyard sent forth more laborers. I had been engaged in educational work for a number of years, in the employ of the imperial Government, when in 1875 I was led into direct work for the Lord. The claims of that work grew more and more pressing, and at length, in 1879, I severed my connection with the Government and gave myself wholly to the preaching of the Word in connection with the American Baptist Missionary Union.

Shortly after there came a call from Morioka, a city 325 miles northeast of Tokyo. At that time the provinces of the northeast were in almost utter darkness; no Protestant missionary was to be found in all that district, yet a certain work had been done by members of the Greek Church. Among those brought to Christ by their means was a young man named Kudo. He was not, however, satisfied with this form of Christianity. Though the Greek Church gives the Bible to its members and recommends them to study it, still prayer for the dead, the invocation of the saints, and a mass of superstitions too numerous to mention disfigure the faith. He came to Yokohama to study, and there met with some of our believers, who taught him the way of God more perfectly. He learned with joy that he needed not the intercession of the saints nor of the Virgin Mary, but could come to God through the one Mediator, the Man Christ Jesus. Failing health compelled him to return home. He was attacked by consumption and did not live many months, but he told his friends of what he had learned, and the result was, repeated letters to Dr. Brown asking for a teacher. Till my appointment there had been no one to send, for the mission practically consisted of two ladies and Dr. Brown. I hailed the call as from

God, and went north on January 10th, 1880. A little church was soon gathered, and as we looked on the blank, desolate heathenism of the place our hearts were led out in prayer to God for a hundred souls. That prayer has been answered well-nigh threefold. Our Methodist brethren came in, and then my dear brother Rev. E. Rothesay Miller; and though this be literally Rock Province (Iwate *ken*), the power of the Spirit is making it into a fruitful field.

In the spring of that same year I baptized a man named Seino Tomonoshin at a place called Farukawa. He had been a hard drinker, a great sinner, but on him came the Spirit of God, convincing him of sin. He dared not sleep at night, fearing that he might wake up in torment. The message of God's love, of sin laid upon Jesus, of the blood that cleanseth from sin, came to him, and he received it as a little child. His wife saw the change in her husband, and she too believed. He wrote to me in Yokohama, and asked me to stop in Sendai, on my next trip, and baptize her. So anxious was he that I should not fail that he even telegraphed to me. Now, Sendai is the largest city of the north. I had not thought it possible to open work there, but God opened a wide and effectual door. When I reached Sendai Brother Seino at once sought me out; and I shall never forget how the tears came from his eyes and the joy that shone in his face. His wife was baptized, and in the fall another church was organized in Sendai. The work grew rapidly, and I am afraid that I got proud. I said to myself, I shall have the first self-supporting Baptist church; and then there came trouble, division and strife; and how sad that is! It seemed as if all was going to pieces; but then I learned what the Puritans called "the soul-fattening blessing of fasting." We fasted and prayed, and the Lord lifted upon us the light of His countenance.

I went one day down to the river rather sad at heart, and as I passed by a Shinto temple I noticed that some

"matruri" or festival was going on. The priest was praying, and I caught what sounded like my name. In Japanese my name is Pōto. I thought that I must be mistaken, but on drawing nearer heard it again. Out rang in sonorous tones, "Ama terasu no mi kami yo, negawaku wa mi tsurugi wo motte kam Eikokujui Pōto to ni mono wo harai tamaije;" which, being interpreted, is, "O Goddess that dost illuminate the heavens, with thine august sword drive out that Englishman Poate." You smile, and so did I; for my heart was glad. For whenever Satan rages God is working, and I knew of a surety that Emanuel, the Golden Prince, would come, riding in His chariots of salvation, to the aid of His Church. I returned to Yokohama, and one day a telegram came from the church: "Go Sei Rei, go kouri ni natta" ("On us hath the Holy Spirit descended"). And when I visited that church next I found that it was even so. They had waited on God in prayer, and He had heard them. The spirit of envy and hate had been cast out, and in its stead reigned the spirit of peace and love and of a sound mind.

#### Christian Work Among the Higher Classes of China.

Twenty-nine missionaries in China, representing as many societies, sent out, in the form of a circular, some time since an Appeal for the Society for the Diffusion of Christian Knowledge among the Chinese as an especial agency for reaching the higher classes in that country. This society sustains two monthly magazines in Chinese, one religious and one general. Missionaries from different parts of the empire contribute to the columns of these, and they are, together with other literature, distributed from the civil service examination centres and from other centres, to the number of ten in each province. This committee make the following, among other important statements:

"It is now exactly fifty years since

five ports were opened to foreign trade in China, and nearly that time since active Protestant missionary work was begun in the land. But the widespread riots throughout the empire during the last year makes it necessary to consider whether mission methods do not require fresh adaptation.

"The genius of the Chinese people is pre-eminently to listen to their rulers, who are expected to take paternal interest in everything that pertains to their welfare. If the rulers oppose Christianity, suspicions abound on every side; if they approve, then all classes are stimulated to friendship and inquiry.

"One immense hindrance to missionary work in China is the hostile attitude of the mandarins, the gentry and the educated classes. For millenniums the Chinese have been taught to consider themselves vastly superior to every nation under the sun; and as their educational curriculum to this day is still unchanged, there is springing up annually a fresh crop of scholars in absolute ignorance of the outside world, and with the same intense pride and prejudice as of old. For centuries, too, the Chinese Government has systematically opposed all intercourse with foreigners to the utmost of their power, as they regard it full of peril.

"Again, for many years, owing to the Taiping rebels having taken up a Christian name, the authorities of China looked on Christian literature as only fit for wicked rebels, and therefore became still more hostile. In the course of years this feeling showed itself in all the Government dispatches of mandarins, high and low, where the vilest rumors against Christians, however false and malicious, were duly recorded, seldom inquiring into their origin, their truth or their falsehood. Lately these anti-foreign and anti-Christian references were collected from Government dispatches and standard works—into which they had also crept—and republished in a cheap form; and new publications, based on these supposed facts, were issued to stir up the whole land against

Christianity, thinking thereby to benefit their country. Such was the main and immediate cause of the riots, which lasted, with some intervals, for more than a year.

"During all this time it was useless for missionaries to approach the higher classes, so they have labored patiently on among those that *would* hear them—mostly the poor—and we are glad to record 40,000 communicants among these. Had the higher classes been as accessible, enlightened, and friendly as they are in Japan and in other mission fields, we might reasonably expect proportionately a far greater number of Christians in China than there is, and we should not have had the riots, which have so greatly imperilled the mission cause and excited fresh opposition where it had almost died away.

"One great lesson of the riots is, that the reformation of one class in a nation cannot go on peaceably without simultaneous enlightenment of the other classes, otherwise it must inevitably end in persecution, riots, or revolution. Therefore something must be done to prevent further collision and disaster besides appealing to force.

"True, the most prejudiced are more opposed to us than ever because of our increasing numbers, but many of the highest authorities are compelled to inquire carefully into the matter, and there is an increasing number growing friendly and anxious to know the whole truth about our work. The emperor and the highest authorities are beginning to learn that these anti-Christian rumors are false, and that Christians are good people whose object is to benefit China and not to stir up rebellion and strife. The edict and proclamations which have recently made their appearance are very satisfactory; though issued under foreign pressure, they are all valuable documents and point in the right direction.

"The empire being at peace, foreigners are engaged to write books for them on all subjects. Its leading men are studying many questions of reform, and among these religion. It seems hardly possible to overestimate the stupendous importance of the present opportunity, when a fourth of the human race is compelled to meditate a change in its religious policy, with all that that involves! The hand of God is in the matter, showing clearly that past labor has not been in vain.

"Meanwhile the natural increase of the population of China is at the rate of about three millions annually. As scarcely any improved methods are yet introduced for the support of these immense numbers, and as the Chinese have not discovered how to produce means of support faster than the natural increase of population, as Christian nations have done, they must either perish or become every day more wretchedly poor even than they now are, and this dire poverty leads to corruption and crime. In fact, the unemployed abound throughout the land, to be swept away in periodic famines, while the vast natural resources of China remain undeveloped. We must strive for the establishment of righteousness and salvation in the land. Few of the Chinese know how this can be accomplished; but God has given us that knowledge. We *must* help them."

From the report just at hand we gather information to the effect that they have established depots in Peking, Moukden, Tientsin, Shensi, Nanking, and Chefoo. They arranged last year to present to all the great mandarins of the empire a copy of Dr. Faber's great work on "Civilization," in five Chinese volumes. They sent 60,000 copies of their publications to the ten maritime provinces. Not all of these were sold. The Chinese are poor, though many are rich. The poor have to pay 36 per cent to pawn-shops, and sometimes 100 per cent, to tide them over temporary difficulties. Thousands upon thousands collect in mat sheds at every great city in the winter, in order to attend the free soup-kitchens, and this only means practically slow starvation. China thus presents an amount of suffering which far surpasses that of any other country. Most of this might be easily removed. It is the object of this Christian Knowledge Society to try to help the Chinese to such knowledge as will result in the improved condition of the country. For want of political insight, China has lost within thirty-five years, in north-east Manchuria, a country as large as France; and in the south she has lost Burmah, and in Annam tributary States larger than France. For lack of commercial knowledge she has £80,000,000 less foreign trade than India, and even little Japan has trebled her foreign trade, while China has only doubled hers.

The Secretary, Rev. Timothy Richards, Shanghai, will gladly furnish information on the prospects and plans of this admirable organization. If it shall accomplish a tithe as much as the similar society has in India, it will be a great blessing.

### III.—FIELD OF MONTHLY SURVEY.

Siam and Laos, Malaysia,\* Unoccupied Fields,† Buddhism.‡

#### MISSION WORK AMONG THE LAOS.

BY REV. DANIEL MCGILVARY, D.D.

Chieng Mai, Lamphoon, Lakawn, Praa, Nan, Chieng Hai, and Chieng Saan are the capitals of provinces of the same name in the north of the Kingdom of Siam, to which they are tributary. They occupy the valleys and plateaus of the upper tributaries of the Maa Nam, separated from the lower plain by mountains and rapids. They are governed by a line of native rulers who receive their appointment and their insignia of office from Bangkok.

Having first obtained consent of the viceroy, permission to establish a mission station in Chieng Mai was granted by the Siamese Government, and the mission was formally opened by the writer and his family April 3d, 1867, Mr. Wilson and family following in 1868. The warm reception that the missionaries received from all classes, the baptism of the first convert, the bright prospects of the mission so soon clouded by the changed attitude of the viceroy and the martyrdom of Noi Sunyah and Nau Chai, the tragic death of the viceroy soon after, the kindness of his successor, the present viceroy, counteracted by the hostile acts of his brother, the second in command, leading to the appeal to Bangkok and the Royal Proclamation of Religious Toleration from the young king in 1878, are matters of history and need not be repeated. The death of the brother soon after was another of the many Providential interpositions in behalf of the mission. The only case of persecution since then was the imprisonment for eight months of a valued assistant under false charges, but really on account of his religion. From his prison cell he wrote consoling letters to his family

not to be intimidated by his bonds. Most of the obstacles since then have been some petty annoyances to be expected, and such as have acted as a wholesome tonic.

For long years only two ordained missionaries were in the field. In 1863 Rev. Dr. Peoples and others arrived, followed next year by Rev. Chalmers Martin. Since then the growth of the church has been remarkable for its steady uniformity. For three years the yearly accessions to the communion of the church was about ninety. For the last seven successive years the accessions have been 110, 129, 180, 190, 241, 299, and 303 for 1893. Our present adult membership is 1586, total baptized 2707. The mother church at Chieng Mai has sent out eight colonies, and still has an adult membership of 719, and Dr. Dennis in his latest work makes the Presbytery of North Laos the banner presbytery in the General Assembly. Probably a greater prominence has been given to the evangelistic work than in most missions, and in this we have largely used the native talent available. From the beginning of the mission the preaching and pastoral work have been magnified. For a long time this was from necessity. Our small force precluded some departments of mission work. What was begun from necessity has been continued from conviction and experience of its success. We have endeavored to reach the present generation first; and no subject has such constraining power over men who are conscious of their guilt and sin as the Cross of Christ. The Laos readily admit that there is no provision for pardon in Buddhism. "I would embrace any religion that offers pardon for sin," said an officer from Chieng Toong, met on a late tour.

From the first, too, it was evident that a large field for medical work was opened. The ordained ministers stood

\* See pp. 352 and 354 (present issue).

† See p. 377 (present issue).

‡ See pp. 326 and 357 (present issue).

aghast at the demand for foreign medicine which they had created, but could not supply. A missionary station is not complete without a physician. The healing of the body and the remedy for the soul, as in the Saviour's ministry, have acted and reacted on each other. They are the counterpart and complement of each other. When there is no physician the minister has to become a quack and treat cases for which he is not qualified. When this work is turned over to an accomplished physician he can devote his energies to his own special work. The consecrated physician can easily combine the preaching of the Gospel with the medical work. The reverse is not always possible. Among the Laos the medical missionary has an ideal field for influence. The evangelistic and the medical work combined have laid the broad foundation for all our other work, and given the solid basis on which it stands. In the pioneer work in the broad field already opened and opening in the east and the north, we must look to the consecrated physician to be preacher and healer. With his medicine and surgical case and his Bible, he is welcome alike to the residences of chiefs and governors and to the homes of the poor. The extent of its influence may be seen by a single statement. Dr. McKean, medical missionary in Chieng Mai, reports five thousand cases treated last year at the station, and three thousand vaccinations, thus bringing eight thousand souls under the direct influence of the Gospel. In a tour of five months last year the writer distributed eighty-eight ounces of quinine gratuitously, or otherwise, giving us a welcome in some places where the people would have been indifferent. We would emphasize the fact that just now **THREE MEDICAL MISSIONARIES ARE NEEDED** for our IMMEDIATE WORK. Shall this appeal be made in vain?

Special mention should be made of the influence of our native Christians in advancing the work. First among these is our native ordained minister,

Rev. Nan Tah. He is one of the most learned men in Buddhistic literature, which gives him great influence among his people. In manner and tact he is all that could be desired, instant in season and out of season, and is himself a bright example of the power of the Gospel which he preaches.

Besides him the annual report for the closing year mentions about *thirty* native ruling elders who have devoted much time to evangelistic work during the year. The report adds, "They go before, we follow and reap the harvest." Besides the influence of these, the church is growing by the vitality in its native members. Most of the male members lead in public prayer, and many of the women in their own prayer-meetings. Family prayer is generally observed, and they do not hesitate to urge the subject of religion on their people. In all of the sub-stations natives lead the Sabbath worship. An officer from Lakawn, sixty-five miles to the southeast, became a Christian—a church was soon organized, and a call made for a mission station, to which Dr. and Mrs. Peoples and others since responded. When the station in Lam-poon was opened, one hundred and twenty members were already waiting to be dismissed to the church then organized. The churches in Chieng Saan and Chieng Hai and Papow and Chieng Dow, all in distant provinces, have grown up under native labor, with only an annual visit from the missionary. They have called in vain for the settlement of a missionary.

With the evangelistic and medical work as a basis, as soon as we had force to open schools, Christian parents were waiting to put their children in them. The Girls' Boarding School was the first. It has had a succession of faithful teachers. Under its present principal, Miss Griffin, assisted by Miss Allie McGilvary, it has completed a prosperous year. The Boys' Boarding School was commenced later by Mr. Collins, who is now assisted by Miss C. H. McGilvary. One hundred and fifteen pu-



pils were enrolled during the year. One of the most encouraging features of these schools is that all the girls and nearly all the boys come from Christian families—not to learn English, which is not taught, but to receive a Christian education. Most of the pupils are either communicants or non-communicating members on entering, and the communion roll is constantly enlarged from these schools, *twenty-three* having been added during the fall term. The influence of the pupils reacts on the families and villages from which they come. A prosperous school at Lakawn, under Miss Fleeson and Mr. Taylor, was commenced soon after the station was established, and now a boys' school is in operation under Mr. Taylor, who also superintends the Industrial School, leaving Dr. Peoples free for evangelistic work and the medical work in the absence of Dr. Briggs. Even the last station at Lampoon has a good beginning in school work.

Last and not least, before we were ready for it, the evangelistic work had furnished pupils for the Theological Training School. Rev. Nan Tah was prepared for the ministry by the members of the Chieng Mai station in the intervals of other duties. A strong need had long been felt for an organized effort, and in Mr. Dodd, since joined by Mr. Irwin, the right men were found. Our ruling elders and others, who have proved themselves efficient workers, have been encouraged to enter the Training School. It has one feature of a model theological school. The teaching is practical and biblical as well as theoretical, the Bible being the principal text-book. A portion of each day is devoted to evangelistic work, and on Sabbath the pupils are sent out two by two, and the first school hour in the week is devoted to hearing a report of their work, with criticisms and practical suggestions from teachers and fellow-pupils. *Twenty-five* were enrolled last year, and at the last meeting of presbytery in December *five* of the pupils were licensed to preach the Gospel, one

of whom, a son-in-law of Nan Intah, the first convert, was ordained.

To all of these schools we look for a generation of better educated Christians, and, above all, for a strong force of Christian ministers and workers to evangelize their own and neighboring tribes. The first duty of the foreign missionary is to lay the foundations, translate the Scriptures, and give a Christian literature, then to train workers and act as bishops in superintending and directing the work.

Our *Sabbath-schools* have one feature worthy of universal adoption. They embrace the old and the young, men and women; in other words, the church and congregation studying the Scriptures.

A font of Laos type prepared by Dr. Peoples is a success, and the press in Chieng Mai under Mr. Collins is sending forth the printed Word of God. The Gospel of Matthew revised, and Acts translated, by Rev. E. B. McGilvary, have been published, and the Gospel of John is now ready for the press, while Mr. Wilson has translated the Psalms. The whole of the Scriptures are accessible to those who read Siamese, as most of our Christians do.

Hitherto we have referred to the work in the Siamo-Laos States in the north of Siam, which gave it the title of *North Laos Mission*. Recent explorations in the regions north of the Kingdom of Siam have shown that the title *NORTH Laos Mission* is a misnomer. The eastern and northeastern portion of British Burma and a large number of districts and towns subject to Yunnan, China, are inhabited by the Keres and Lus, two large and numerous branches of the Laos family, who might be called the Burmo and Chino-Laos. This is doubtless the original home of the whole Siamese and Laos family. These tribes have retained more of their original characteristics, while the Siamese have developed a type of civilization of their own. A tour was taken the first five months of 1893 by the Rev. Robert Irwin and the writer, passing through

the provinces of British Burma to the Sip Song Panna, a confederation of Lu States under the jurisdiction of China.

We visited about seventeen districts and towns, in all of which the Kern and Lu dialects of the Laos are spoken, and the written character is the same as that used in our mission. The extent of the race to the north, the large area in which the Laos language is spoken, and the openness of the field were a revelation to us. A missionary had never been in the region before, and the name of Christ was unknown. It is stating the fact mildly when we say that we were well received throughout the whole region. We had a most cordial welcome from both rulers and people.

The length of the tour precluded a long stay in each place, but we had everywhere eager listeners to the Gospel message. Chieng Hoong, in north latitude 22°, the chief city of the Sip Song Panna, was the limit of the tour to the north. This confederation formerly paid tribute to Burma and China, but the present Chow Fa of Chieng Hoong was placed in authority by Yunnan. The Laos race extended much further north and also east and west of Chieng Hoong. There we crossed the Cambodia River and visited a number of towns to the east and south, and recrossed it at Chieng Lap. In two of the towns which we visited we were invited to hold worship in the residence of the Chow Fa, where we found large and attentive audiences. It was sad to leave so many places where they were disappointed at our short stay, and urged us to come again.

The length of this article, already too long, allows the mention of only one other important fact. The whole region abounds in numerous Hill tribes inhabiting the mountains on both sides of the Cambodia and its tributaries. We have an interesting work already begun among the Yahoos or Moosurs. Two of the most interesting months of my thirty-six years of mission life were spent in visiting on foot the Moosurs on the hills west of Chieng Hai; and the

baptism of twenty-two, the first of the Moosur race who had embraced the Gospel, was a red-letter day in my life. Ch Boo Kaw, the first Moosur convert, has since gone to his rest, exhorting his people with his last breath to embrace the Gospel. Besides the Moosurs, there are the Kooies, the Kaws, the Maaos, the Yows, the Ka Hoks, the Ka Lohs, the Lanteens, the Tai Luangs, the Ka Moos, and Lemates and other tribes. Like the Karens of Burma, but few of these Hill tribes are Buddhists, and we have reason to believe that many of them are waiting for the Gospel. None of them have written languages, and as yet we have had to preach to them through an interpreter in the Laos language, which most of the men understand but imperfectly. Their contiguity to China has introduced the opium vice among them, but they are hospitable and industrious, and those not addicted to the use of opium are, for heathen tribes, moral.

The Presbyterian Mission of Siam and Laos together embrace the whole country from the Gulf of Siam to China, and the Laos race alone must comprise three or four millions of people. How shall that whole region be evangelized? We need only the men and the means to occupy the whole field.

At the meeting of the Presbytery of North Laos in 1892 a call was made for eighteen workers, not including those needed for Nan and the Laos provinces and Hill tribes north of the Siamese boundary. The Wood River Church, Nebraska, has sent us *five* workers, now on their way. Of these Mr. and Mrs. Shields will join Dr. and Mrs. Briggs at Praa, the new station opened by the famine. The other three, Rev. J. L. Thomas, M.D., and wife, and Miss Hatch, and also Miss Wilson, go to Lakawn, and Mr. and Mrs. Phraner are waiting to establish a station in Chieng Hai when a physician can be obtained.

*More than eighteen are still needed, of whom at least three should be physicians, to occupy Rahang, a large town*

on the Southern Laos border and Nan on the east, and the Burmo-Laos and Chino-Laos and the Hill tribes in the north. For speedy and large returns for labor and means expended, it is doubtful whether a more promising field is anywhere open to the Church. We most earnestly request the prayers of the Church for laborers and success in giving them the Gospel. We would sound the Macedonian cry, "Come over and help us." Who will hear in it a call, "The Lord hath need of *thine*"? "The Lord hath need of *THEE*"?

*Siam and Laos.* Area 250,000 square miles; population about 6,000,000, consisting of one third Siamese, one third Laosians, and the remainder Chinese and Malays. The prevailing religion is Buddhism. The Presbyterians (North) have in the Laos country 10 ordained, 5 medical, 6 lady missionaries, and 1 ordained native; 8 churches and 1600 communicants; and in the Siam Mission, 7 ordained, 2 medical, 4 lady missionaries, and 1 native evangelist; 7 churches and 330 communicants. The American Baptist Missionary Union also has a work in Bangkok chiefly for the Chinese.

*Unoccupied Fields* will be the subject of a paper in our June and July issues.

*Buddhism* has been said to be the religion of one third of the human race. Probably not over 100,000,000, however, are in reality Buddhists.

The following are some extracts from a Buddhist catechism:

What is a Buddhist?

He is one who professes to be a follower of Our Lord Buddha.

Was Buddha a God?

No.

Was He a man?

In form He was a man; but internally He was not like other men—that is, in mental and moral order He surpassed

all the men of His time and all other times.

Was Buddha His name?

No. It is the name of a state of mind.

Its signification?

Illuminated; or He who has perfect wisdom.

Did Buddha discover the cause of human misery?

At last He discovered it. As the light of the rising sun scatters the shades of night and reveals everything to view, so the light of knowledge rose in His mind, and He saw clearly the causes of human suffering and the means of escaping them.

Did He have to make great efforts to attain this knowledge?

Yes; He had to conquer all the defects, the desires, and the appetites which deprive us of the sight of the truth.

What is the light which can disperse our ignorance and drive away all troubles?

The knowledge of the Four Noble Truths, as Buddha calls them.

What are those truths?

(1) That misery always accompanies existence; (2) that all modes of existence result from passion or desire; (3) that there is no escape from existence except by destruction of desire; (4) the means of obtaining the destruction of desire.

When we are in possession of the Four Noble Truths, at what do we arrive?

At Nirvana.

What is Nirvana?

The state of perfect repose, the absence of desire, of illusion, of pain, the complete annulment of everything which constitutes physical man. Before attaining Nirvana, man can be incessantly born again; when he has attained it he cannot be born again.

Buddhism aims at the destruction of sin as a disease and the practical *extinction* of the soul; Christianity compasses the destruction of the disease and the *salvation* of the soul.

## IV.—EDITORIAL DEPARTMENT.

What shall atone for *sins of omission* on the part of editors and compositors ! In the February issue of this REVIEW, page 136, second column, third paragraph, the somewhat astounding statement is made, that " of the nineteen provinces of China proper, only Hunan and Kwang-se have permanent mission stations." One little word—"no"—being omitted before the words "mission stations" turns the sentence completely round. It should have read, "Only Hunan and Kwang-se have no permanent mission stations." The next sentence, which gives the needy population of these two provinces, shows that the previous sentence must be wrong ; but we confess the blunder without being able to account for its escaping three proof-readers ! Canton, Swatow, Amoy, Tamsui and Taiwanfoo in Formosa, Foo Chow, Shanghai, Hankow, Ningpo, Cheefoo, Tientsin, Peking, etc., are well-known permanent mission stations.

Dr. Happer, the veteran missionary from China, kindly calls attention to a few points in which there is a difference of opinion ; also a few typographical errors in the February REVIEW. As we care for accuracy far more than our own "consistency," we give Dr. Happer's letter :

"On page 136 and second column, second line, the number of missionaries is stated to be 500 instead of 1500. [Dr. Gilbert Reid, in "Peeps into China," page 188, gives 490 male missionaries. Manifestly an error, as the China Inland Mission alone has 600.—Ed.] These I regard as mistakes of the printer. Let me call your attention to two items of errors on points that are of special interest *now*—viz., as to the number of Mohammedans and Buddhists in China. You state, on page 136, first column, the number of the former to be 30,000,000. This, I think, is too large an estimate. There is no reliable census of

the population ; and therefore any statement of the number is only an estimate. Rev. H. V. Noyes in 1889 published a paper in the *Chinese Recorder*, January and February numbers, on "Mohammedans in China." He gives the number as 20,000,000. Two thirds of these were stated to be in the Northwest and Southwest Provinces. The number stated to be in these two provinces is greater than the *whole* population of the provinces. After the protracted war that was there to suppress a Mohammedan rebellion, more than half of the population were found to have perished during the twenty years of war. I think 15,000,000 a large estimate for the present Mohammedan population in China. The Chinese are *Confucianists* as a nation. When these false religions are vaunted by anti-Christians, I do not like to see any undue credit given to them."

The *Missionary Herald* hints that a movement is on foot among Christian Endeavor Societies to hold missionary extension courses, following the lines that have been followed to extend the advantages of the universities to the public. Study and investigation of the claims of foreign missions, under God's blessing, cannot fail to be of vast benefit, commensurate to the importance of the topic. We have often thought that a plan not unlike that of the "university extension" courses might be pursued with immense profit. Courses of lectures by the prominent authorities on missions might be arranged in various accessible centres. There is no reason why such men as Drs. Ellinwood, Clark, Baldwin, McCabe, Gordon, Mudge, Gracey ; Bishops Baldwin and Nicholson ; returned missionaries, such as Drs. Dennis, Happer, Mackay, Knox, Butler, Boggs, and others temporarily or permanently at home again—in a word, every man and woman who is competent to speak in behalf of mis-

sions—should not be heard, and in circumstances the most favorable. A single address at a distance involves poor economy of time; but a series of addresses at contiguous points, and arranged for at successive times, might bring untold good at a very slight cost of money or energy. Why not have a bureau of missionary lectures? Not a money-making scheme, but a provision for extending the blessing of information suffused with spiritual power!

*Propos* of this matter, we have before us a program of the Missionary Institute in connection with the Illinois Christian Endeavor Union. It may help others to give the following items of information:

#### RULES OF THE EXTENSION COURSE.

1. An application to the Christian Endeavor State Superintendent of Missions, signed by the presidents of all Christian Endeavor societies in the town, with the approval of their pastors, and a pledge of the active supervision of the course by the Endeavor societies.

2. Arrangements for a mass meeting of the evangelical churches each night selected for the addresses. Sunday evenings are preferred, if possible.

3. Missionary sermons to be preached by the evangelical pastors each Sunday morning prior to the mass meetings.

4. Arrangements for a Union conference and prayer service for missionary workers on the afternoons prior to the mass meetings.

5. Assurance of the active co-operation of the missionary societies in the local churches.

6. Payment of the travelling expenses, and free entertainment of the speakers.

7. Ample notice through the local press both before and after the meetings.

8. An invitation to all Christian Endeavor Missionary societies and churches in the district to send delegates to the meetings.

9. No collection to be made at the mass meetings, except for actual inci-

dental expenses, the pastors using their own discretion in regard to an offering Sabbath morning in their own churches for their own denominational boards.

#### The Hermit Nation—Thibet.

On Tuesday afternoon, January 7th, 1890, during the Week of Prayer, I made an address at Mildmay, in London, on "Prayer as a Power in the Opening of Nations to the Gospel." I gave several illustrations, from Turkey, Siam, Sandwich Islands, etc. I felt moved to say to that very devout band of disciples there gathered, that it was my conviction that there should be definite, united, believing supplication for the immediate *opening of Thibet* to the messengers of Christ; whereupon there was a season of prayer for this particular object, and prayer of unusual power and earnestness.

I have naturally watched with very special interest the subsequent developments in Thibet. And now not only do we find that that heroic woman, Miss Annie Taylor, has been penetrating the Thibetan frontiers from Sikkim, daring poison and assassination, but actually reaching to within three days' journey of Lassa, the capital, and claiming for God every foot of ground her feet trod on! And now a Thibetan pioneer mission is organized. Miss Taylor appears in Britain to secure a dozen men to go out to Darjeeling, India, and master the strange speech of the Lama worshippers, so as to be ready to enter when the two-leaved gates open.

Just now another link in the chain is supplied. God seems to be using the same means to open Thibet that He used at Philippi's jail to open the door into Europe—the earthquake! We quote a recent account:

"The calamity which has befallen Thibet would seem to afford the opportunity which Christians have long waited for. For years that country has been most jealously guarded against the intrusion of even transient visitors. Only at long intervals, and after great efforts, have travellers succeeded

in even passing through the country ; and it has been utterly out of the question to establish any missionary enterprise in it, though there have been preparations made to avail of the least opening.

"Now comes the news that a great earthquake has destroyed several Buddhist monasteries, causing large loss of life, and the Grand Lama himself appears to have perished in the catastrophe. This last occurrence can hardly fail to shake rudely the system of pure Buddhism existing in Thibet, and to prepare the way for the preaching of the Gospel.

"The missionaries who have long hovered upon the southwestern boundary of the country will hardly fail to avail themselves of such a providential opening. For this familiarity with the geography and local peculiarities of the situation in Thibet are essential prerequisites to a successful prosecution of the work, and we expect to hear that it has been entered upon at the earliest moment."

A late number of the *London Quarterly Review* pays a remarkably generous but just tribute to the work of foreign missions. The anonymous writer claims that philology, geography and ethnography, comparative religion and cognate sciences have all been greatly indebted to those who have gone to bear the Gospel into the depths of continents hitherto untrodden by Europeans, or into territories where death threatens the intruder. After cordially conceding the material advantages of missionary work, the writer adds : "It is too late to speak of efforts as futile or fanatic which have literally girdled the globe with a chain of missionary stations, and those who now speak scornfully of missions are simply men behind their age." Then the grand opportunities for world-wide missionary work are emphasized, and these remarkable words are added : "The heathen oracles are dumb, their temples are decaying, their philosophies are undermined, their creeds are honey-combed with distrust under the advance of Western civilization, and the one supreme question is whether their place is to be filled by the adoption of an agnostic morality or by the acceptance of

Christian truth. For despite the poetic fancy which invests non-Christian religious systems with an aureole of sanctity and beauty, they have been weighed and found wanting in power to meet the deepest wants of mankind. Whatever their rightful place may have been under Providence in the education of humanity ; whatever the virtues they are calculated to promote among peoples in a certain stage of mental or material development ; however beautiful the theory, or elevated the ethics, which some of them embody or enjoin—we cannot accept them as a substitute for Christianity or withhold its higher light from those who sit beneath their shadow."

There is much curiosity felt to know who the author of this article is.

The monetary crisis imperils all mission work. The Presbyterian Board was threatened in March with a debt of \$150,000. The Church Missionary Society was \$175,000 behind. Mildmay and the Y. M. C. A. of London each \$25,000 in debt.

That was a most notable conversion to the ranks of the Salvation Army in the case of Prince Galitzin, of Russia. On a recent tour round the world in the interests of the Imperial Geographical Society of St. Petersburg, he was in Washington in October, 1893, and there he attended a Salvation Army meeting ; he was much impressed, and, returning another evening, became a convert, and has since consecrated himself and his life to the work of the Army. He proposes to carry on Salvation Army work in Siberia, and has gone to London to consult with General Booth with respect to his plans. He is tall and stately, forty-five years old, with refined features and expressive eyes. He says, "I have given up my life to God and the Salvation Army. I am so thankful that I have at last found a use for myself and my income."

Robert Louis Stevenson, writing from the South Seas, says that he was prejudiced against missions, but that his prejudices have been annihilated. "Those who deblatterate against missions have only one thing to do, to come and see them on the spot." No fair-minded man can see for himself the work of the missionaries in foreign lands and not come to the same conclusion.

Rev. Dr. F. F. Ellinwood, in a letter to the *New York World*, mailed to the doorpost the lies of a certain Dr. Ruel B. Karib, concerning the cost and character of Presbyterian missions in Persia. He triumphantly exposes these as flagrant falsehoods, and reveals the whole animus of their author, reminding us of the famous retort: "*The allegations are false, and the alligator knows it.*" He also says that other independent testimony shows him a fraud. A native Persian, licentiate of Pittsburg Presbytery, present at the ministerial gathering where Dr. Karib was "investigated," testified that for gross immorality he was driven out of Persia. And so another assault on missions is traced to an infernal source.

Mr. W. C. Sherman, of Washington, Ind., sends to the *volunteer fund* the generous sum of \$26.10, and accompanies it with a letter, in which he says, "My heart has been greatly gladdened by the perusal of the January number of the *Review*. Your bold and courageous words against the popular iniquities of these perilous times and in behalf of the coming kingdom are especially exhilarating. I am exceedingly eager to have this thoroughly evangelical journal in the hands of many of the Lord's poor saints. Accordingly I send you a draft on New York for the volunteer fund." Our brother has our thanks for the donation, but even more for his helpful words of encouragement. This *Review* aims to be absolutely faithful to the truth and the kingdom of our Lord.

On the other hand, the editor has a letter from a correspondent who inquires whether the *Review* is only a *Presbyterian organ*! And he says that a Wesleyan friend of his complains that "there is nothing in the *Review* about the Methodists and their work."

To show how groundless this complaint is and how ignorantly it is made, we call attention to a letter of our valuable *Methodist* associate editor, Rev. J. T. Gracey, D.D., to whom the complaint was submitted. His reply may at least serve to show what a Methodist thinks of the undenominational character of the *Review*. He says:

"I have heard no intimation till now of any lack in the pan-denominational character of the *Review*. Methodists certainly have no right to complain, nor have I ever had a hint that they did. I do recall no article ever sent by a Methodist that has not appeared in full, while many other contributions have not been used on account of length or for other reasons. Rev. Dr. S. L. Baldwin and Rev. Dr. Sutherland, both secretaries of Methodist boards, furnished articles last year. Bishop Thoburn, of India, was a contributor; so was Dr. C. W. Drees, Superintendent of Methodist Missions in South America. Dr. C. W. Cushing reviewed Dr. Butler's book on Mexico, both author and reviewer being Methodists. Rev. C. P. Hurd and Rev. H. C. Stuntz, both of India, are Methodists. My own brother, a Methodist preacher, Consul at Foochow, China, and Mrs. Gracey furnished articles. The index of authors in the last two volumes shows about one eighth Methodists. The April number, 1892, *International Department*, was wholly by Methodists and about Methodist missions. Mr. Heli Chatelain, one of our most learned contributors, was for a time connected with Bishop Taylor's West African work, and Miss L. M. Latimer, with Methodist work in Mexico. Rev. James Mudge, D.D., served the same denomination in India for ten years. Rev. David S. Spencer, of Japan, Rev. J. E. Robinson, of India, both presiding elders, have contributed to the last two volumes, as has Dr. Masters, of San Francisco, and Mr. Meakin, of the famed Budgett Methodist family of Wesleyans in England. Rev. John R. Hykes, Methodist missionary in Central China, now Bible Society's agent at Shanghai, furnished a ten-page article. I have not in this enumeration gone

outside of the past two volumes, nor exhausted even these, nor referred to my own contributions and editorials. Methodist missions have been kept as well to the front as Methodist authors elected in their contributions. If these have not been made strongly denominational, it is doubtless because of the undenominational character of the magazine. But this holds of other authors as well. Baptists (North, South, Canadian), Reformed (Dutch), American Board, and other denominations are freely represented in our pages, not exceptionally, but continually. And the smaller societies have not been neglected, nor have "independent" missionaries or societies, such as the China Inland. In whatever else the REVIEW has succeeded or failed, it certainly has maintained its claim to be ecumenical in its character; and it has reason to be grateful that not only so many denominations have furnished its contributors, but also that these represent so many missionary societies in all parts of America, and several in Europe, while every section of the missionary world has taken part in the authorship of its pages. I am not writing a prospectus, but reviewing *un fait accompli*.

"Meeting, as I do, annually a hundred missionaries a year for a week at the International Missionary Union, from all parts of the world and of all societies, and in constant correspondence with missionaries of all shades of opinion to the ends of the earth, I think I have never heard from any one of them a hint or suggestion that the REVIEW was not broadly charitable and fair. Whatever criticisms come do not touch the question of denominationalism."

For those who care for a mathematical estimate, the following may be interesting:

The late Rev. R. Steel, D.D., of Sydney, New South Wales, estimates that, in one hundred years, at a cost of \$10,000,000, some three hundred and fifty islands have been evangelized, with five hundred thousand now in the churches. This would be at the rate of five thousand converts a year, and at an expenditure of only \$20 for each soul redeemed.

A report is abroad that Baron Edmond de Rothschild, whose presence at Constantinople has been of material advantage to his colonies in Palestine, has

bought a large tract of land of the Sultan, near the Jordan, and intends to found there a large Jewish colony. Life and property in that region have been more secure for the last fifteen years owing to the military station established there by the government, which has also built a bridge over the Jordan to facilitate communication between Jerusalem and the valleys beyond the river, whence the Holy City obtains most of its cereals.

A curious relic of British mission work exists in Russia, near Patigorsk, and within sight of the range of the Caucasus—viz., the little colony of Karras, an old mission station of the Free Church of Scotland. At present it is chiefly inhabited by Germans, and the church services are held in that language. There are, however, still left a few children of the mission converts who can speak English. Among the community are persons of Circassian and Tartar blood, whose fathers were the fruit of the old mission. This colony is independent of all ecclesiastical superiors, and is ruled in accordance with the ordinances of the Free Church of Scotland. The mission was originally commenced in the reign of Alexander I., and suppressed in that of his successor Nicholas.

The girls' seminary at Wellington, Cape Colony, has a faculty of twenty instructors, and numbers on its alumnae more than a thousand descendants of English, Dutch, and French settlers. This school was founded some twenty years ago, is entirely self-supporting, and its pupils have competed successfully at Cape Town in the university and government examinations. Miss Abby Ferguson is the principal, and it may be questioned whether any one agency is doing more for Africa's evangelization and enlightenment. The graduates of the school are scattered all over Africa south of the Soudan, as wives of missionaries, ministers, or merchants, or themselves teachers of schools.



We have always felt the warmest interest in the great work of the Euphrates College at Harpoot, in Turkey in Asia, which has exercised so beneficent an influence.

Its field is all of Northeastern Turkey in Asia to the Persian border and the southeastern part of Russia; the territory in which it is the only higher institution of learning, covering 200,000 square miles, with a population of 5,000,000, about one fourth of whom are Armenians.

The college seeks to give a comprehensive, practical, Christian education to its pupils, and to introduce the Gospel into the old Armenian Church, which is arousing to the importance of an educated and morally upright clergy.

Rev. J. L. Barton, for eight years a missionary in Turkey, now succeeds Rev. C. H. Wheeler, D.D., as president.

The McAll mission work in America has suffered a very great loss in the death of Mrs. Frances Lea Chamberlain, who for so many years has been intimately connected with this work. She died on February 16th, in California, where she had gone with her husband in pursuit of health. She was a woman of remarkable character. Her executive ability, wedded to a feminine sympathy and a fervent spirituality, made a rare combination of gifts and graces. Her holy enthusiasm and consecration had been the motive power of the machinery of the auxiliary of which she was president; and when she was withdrawn, it seemed as though no one could take her place. Her husband has furnished a beautiful tribute to her, in the shape of an account of her last hours, and which appears in the *McAll Record*. She died beautifully, as she had lived.

Part I. of *The Story of the China Inland Mission*, by Miss M. Geraldine Guinness, and an introduction by J. Hudson Taylor, has been issued by Morgan & Scott, London; and Part II. will be eager-

ly waited for. This story of faith, prayer, heroic devotion, suffering almost to martyrdom with abounding joy in God, is just what is needed for this degenerate day. It sounds like the Acts of the Apostles. We propose to make extracts and further references to its contents from time to time. Meanwhile, let every man and woman who would know more of a life hid in God and revealing His power read these pages. They will be read with tears of joy.

Of books which deserve mention, we call especial attention to *Murdered Millions*, a very condensed and comprehensive plea for medical missions by George D. Dowkontt, M.D., of New York City. Within seventy-six pages here are compressed facts which might be spread over volumes. Dr. Cuyler's keen pen furnishes a striking introduction. Dr. Dowkontt wastes no time in apologies, but enters *in medias res*. He shows that the atrocious and absurd and cruel system of native medical treatment in Africa, China, India, Siam, etc., is virtual murder, and demands on every humane and Christian principle our prompt interposition. He shows also the connection of medical work with missions, and how it is the key to many a difficult position. *Everybody* ought to have this little book, published at the office of the *Medical Missionary Record*, 118 East Forty-fifth Street, New York.

The managing editor acknowledges \$5 "from a friend" in Chelsea, Mass., which will be devoted as desired, to the help of one who is seeking to enter the mission field.

The Sabbath-school army in the United States claim 12,000,000 children, and half that number in Great Britain, studying the same Bible lessons. In India, China, and even in Egypt, are found 2,000,000 more who read the same Bible verses weekly.

## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

### Extracts and Translations from Foreign Periodicals.

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

#### NETHERLANDS INDIA.

—We in Christendom have become so very wise in the laws of nature that we do not seem to have very much more use for the God of nature. Our God is very apt to be either a helpless essence residing in things, with no power of acting with personal energy upon them, or else a deistic mechanic who has framed the world and stares at it from outside, letting it go as it may after being once wound up. But outside of our overdone wisdom, the Father is still wont to reward the simplicity of faith with the fruits of faith. Herr CHRISTIANSEN, of Sumatra, writes: "The Lord does not leave Himself without witness among our Christians, of which I could adduce various examples. One Sunday I had preached upon James 5:14-16. Without any solicitation of mine the elders, the same evening, proceeded to the home of a Christian child that was sick unto death, in order to bring the message heard into practical application. They moved the parents to confess their sins, and prayed with them for the recovery of their child; and behold, in half an hour it was well. Nor is this the only case among us, though it is the most striking, in which the prayer of faith has saved the sick after hope had expired."—*Berichte der Rheinischen Missions-Gesellschaft.*

—"Missions form churches formed out of heathens and Mohammedans. Whoever abandons the heathen worship received from his fathers, or turns away from the false prophet, is received on confession into the Christian fellowship. Where missions are well understood and intelligently guided this is no confession of articles of belief or of distinctive ideas

and teachings, but a confession of Christ the Saviour. The man confesses concerning himself that he is a sinner, who feels his need of a Redeemer; concerning Jesus Christ, that He is the only, all-sufficient Saviour, to whom one commits himself and trusts Him, whom one will serve, Him alone, Him entirely, through a life according to His Gospel. Missions do not aim, may not aim, at the propagation of any particular church doctrines, but at the implantation in the convert's hearts of an active Christianity brought by Jesus and kept alive by Him."—*Maededeelingen van wege het Nederlandsche Zendinggenootschap* (Reports from the Netherlands Missionary Association).

"*The Bible at the Batavia Exhibition.*

—After a postponement of twelve days, to prove the truth of the peculiar Indo-Dutch proverb, 'Hast u langzaam' [Make haste slowly], the Exhibition was opened on August 12th at 11 A.M. by His Excellency, the Governor-General of Netherlands India, amid the pomp and vanities that generally attend such occasions.

"The day was observed as a Bank Holiday in the majority of the business houses, and every one took the opportunity to make the day as jovial as possible; but neither on this day nor since have I noticed one man the worse for drink, nor in any way behaving himself unseemly. The native industry sheds, well filled with interesting models of their many ingenious inventions—houses, tools, weapons, cooking utensils, clothing, etc.—form an attractive and interesting resort for foreigners; and the contents of the foreign industry sheds are inspected with wonder by the natives and Chinese.

"An interesting collection of the Holy Scriptures, in more than forty languages and dialects, testifies to the extensive and most important work of the Brit-

ish and Foreign Bible Society in emancipating the souls of the enthralled millions in these regions. It is the most important exhibit in the foreign industry shed for the welfare of India's millions, and yet the most despised and sarcastically criticised.

"Situated in the midst of a sea of intoxicating drinks, and facing the central open space used as a drinking saloon, the Bible stand is 'a light in a dark place.' On one side, facing the drink exhibits, are two cases filled with open Bibles in different languages, and in the centre a missionary map of Netherlands India, with the stations or depots of the British and Foreign Bible Society marked with arrows; above this map, in letters six inches long, is the text, 'The Word of the Lord endureth forever,' and underneath the map the text, 'Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise,' both texts being in the Dutch language. Fronting the drinking saloon are two large book-cases, also filled up with open Bibles; and between these is a board twelve feet by five covered with the Dutch national colors—orange, red, white and blue—and with the name of the society printed consecutively upon these colors in Dutch, English, German, and French. In front of these are three tables covered with open Bibles in many languages, from among which ten to thirty Bibles, New Testaments, and portions are sold to different individuals every day except Sundays.

"It is very interesting to notice the different characters that pass by, and to hear their peculiar remarks. The calm, grave, business-like Armenian comes and asks for the New Ararat Armenian Bible, and handles every portion of the Holy Scriptures with great reverence; the superstitious, fanatical Mohammedan, with his troubled features, spits upon the ground, and will not touch the Book of the 'Kafirs'; the indifferent, joke-loving, superficial native makes the unanswerable defence, when asked to buy, 'Tidak ada duwit' (I have no money); the sarcastic Arab

endeavors to argue away the truth of the divinity of Christ; the Bengalee approaches with bows and flattering unctiousness offered in broken English, inspects the Bengalee Gospels, and quietly laying them aside, passes on with the promise to return another day; the Baba-Chinaman inspects, questions, beats down the price, reads a chapter or two, and out of 'kasihan' (compassion) for the seller purchases one or two copies; the Chinese immigrant (sinkeh) smiles and chatters, and if you happen to mention the name of 'Yaso' (Jesus), tells you that you speak Chinese very well, waves his hands in the air, and again smiling, moves on clumsily; the Frenchman, with his pseudo politeness, defends himself behind the pale of Rome; the psalm-loving Dutchman seeks a psalm-book; the member of the new school (Moderns) seeks the Old Testament only; the unbeliever disparages the utility of Bible dissemination, and obnoxiously cursing and jeering, orders a 'bittertje' (gin and biters) from one of the waiters in the drinking saloon opposite.

"Many other nationalities visit the Bible stand, and it would tire the reader to relate all that happens from day to day. About 30,000 tracts and booklets have been given away at the Bible stand; and it is sad that no efforts are made by the Dutch Christians to reach the thousands who attend this show. I cannot find a single person who is willing to help me distribute tracts; the general opinion that dominates the Christians here is that it injures the European *prestige*. This semi-Christianity has a chilling influence upon the lives of the unconverted thousands of Batavia, and consequently empty chairs are conspicuous in the churches, and the Sunday is the great feast day of the week and is desecrated by 'corso-carnivals,' horse-races, horse and other cattle shows at the Exhibition, etc. I do not wish to pharisaically judge our Dutch friends, but I wish the readers of these lines to pray for 'Java's millions.'"—A. W. HURST BORAM, in the *Malaysia Message* (M. E.).

—What cowards European officials in the East Indies, British or Dutch, are apt to be when it comes to honoring their Christian profession in the face of pagans or Moslems! They are thus earning the contempt of their subjects, who cannot understand how a man can profess a religion and yet be ashamed of it. The *Maandbericht* of the Netherlands Missionary Society, giving account of Brother Wijngaarden's baptism of his first converts at Deli, remarks: "To Brother Wijngaarden's regret, the Controller, who was his guest, left Deli the day before the baptism, in order not to set an official stamp on the proceedings by his presence. And yet by his withdrawal he led the Battaks to suppose that something was going on which he would liever not see." (I use the Dutch word here identical with our familiar English word.) "Repeatedly public officers, higher and lower, have very cheerfully consented to be present at Mohammedan ceremonies! How much more rapid would be the advance of Christianity in our East Indies if—while doing all honor to the religious neutrality which the State must of course observe—the European officials were at liberty to exhibit their personal sympathy and were not ashamed of their Christian profession."

#### THE CONTINENT.

—At the Bremen Missionary Conference, among other points, it was also discussed what attitude is to be assumed toward Roman Catholic missionaries. The excellent *Calwer Monatsblätter* remarks: "There, also, there are two opposing views. The one begins with this position: The Catholics, too, are Christians; their baptism is recognized by us also; we cannot but rejoice over every heathen who becomes a Catholic; there are among the Catholic missionaries many sincere and self-sacrificing men. The conclusion is that we should assume toward them as friendly and respectful an attitude as possible. The other view emphasizes the position that the Roman Church presents an

*adulterated* Christianity; nay, that in the papacy we cannot fail to recognize a sort of anti-Christianity; that the modern Catholic missionary work especially presents itself as an antagonist of the pure Gospel, and that it is a duty to assume toward it not merely a defensive but an aggressive attitude. The discussion of this question was of such a temper as might well have afforded the Catholics an example. There was nothing apparent like blind hostility or bitter hate, but a zealous endeavor to distinguish even in *adulterated* Christianity the Christianity, and in proselytizing energy the element of missionary zeal. At the same time it was clearly recognized that a friendship with Rome is impossible; that every compliance is interpreted as weakness, and every concession is sure to be abused. Accordingly this was the conclusion: (1) There must be no refusal to Catholic missionaries, even when making aggressions upon a Protestant field, of the love due to all men; (2) but all intimacy with them should be avoided; (3) not a foot of land should voluntarily be relinquished to them; (4) but all permitted means should be used to check their advance; (5) and where possible the ground should be preoccupied. On the whole, it is clear that here so much, not to say everything depends upon the circumstances and the persons, that the truly evangelical missionary will not bind himself to certain inflexible rules, but in each particular case will solicit wisdom and guidance from above. Would God we might do all this so completely as to give every single-minded, even if not every zealous Roman Catholic the impression that fundamentally there is a more genuinely Christian and apostolic course of conduct pursued in the evangelical missions than in his own!"

—The *Soenaka Missionsförbundet* (Swedish Missionary Union), the organ of the Waldenströmian free churches, has 43 missionary agents, almost double that of 1888. The income for 1892 was \$92,000. The three stations on the

Congo have increased to five, with several out-stations. "The stations are equipped with a number of stone buildings; transportation is arranged for; the training of the natives, younger and elder, to work has been taken in hand; schools are provided for both sexes, children and adults. There are 193 school-children, 78 church-members. About a dozen native helpers are laboring; an evangelist training school has been established in Diadia, which also gives them more general instruction of a simple character. God's word is zealously proclaimed at the principal and out-stations as well as in the neighboring villages. Translations are proceeding, and a native paper is issued."—Pastor BERLIN, in *Allgemeine Missions-Zeitschrift*.

—The Union has also missions in Algiers, the Ural Mountains, Caucasia, China, and is about establishing one in Cashgar. It has abandoned its Persian mission, and has transferred that in Alaska to American Swedes. The two Swedish missionaries murdered in China were of this society.

—The Swedish Mission in China, founded in 1887 by Eric Folke, has advanced rapidly, favored by the peculiar interest felt in Sweden for China. Its income in 1888 was \$1392; in 1892 it was \$5832. It works in close union with the China Inland Mission.

—Herr Berlin, after subjecting the various Free Church missionary movements of Sweden, with their slight measure of organization at home and abroad and their comparative neglect of preparation, to a temperate but searching criticism, nevertheless adds: "One thing must not be overlooked in these forms of missionary activity. Much as there is in them at variance with the plan of missions as hitherto developed among Germanic Christians [a term including Germans, Dutch, Scandinavians, and Anglo-Saxons], yet it must be acknowledged with what personal devotion and enthusiasm, with what zeal and heroism of self-sacrifice these labors

are carried on. Let the Congo sweep away one life after the other, the ranks are ever filled afresh—nay, more workers offer than can be used. Multiplied as are the exertions and privations involved in the calling, they do not deter; the number of the missionaries keeps growing. Although the missionaries of the China Mission, the Holiness League, and the Alliance Mission are sent out without any assurance of a fixed support, receiving only so much as suffices for the simplest necessities, yet one missionary—Carlson, of the Holiness League—whose heart has been pierced by the wretched lot of outcast Chinese, out of this saves enough to maintain an asylum, into which he transports them on his back. There is here a wealth of confidence and joy of faith which may well put many to shame. Obedience to the Lord's will even to death, heedfulness of the Lord's intimations and directions in great things and small, burning zeal for the salvation of souls, life in and from the Word of God, unwearied continuance in prayer and intercession—here is the strength of these men and women. They direct their eyes even to the ends of the earth; no work is too great for them; no difficulty holds them back; no danger intimidates them. Though a good deal of enthusiastic extravagance may be intermingled with all this, there is yet abundance of holy fire glowing here; and, therefore, we may well confide that these labors and sacrifices will also bring gain for the kingdom of God. In missions, too, it is seen that God can overrule the errors of men, and turn into blessing for the world what has been done for the honor of His name."

#### English Notes.

BY JAMES DOUGLAS, BRINTON, LONDON.

*Central London Mission.*—It is with special pleasure we record the advance of this enterprising mission which has as its object the occupation of the Central Soudan. Three of the missionaries are left at Gabes, where a new training

home has been opened, while six others occupy the training home in Tripoli. Mr. Hermann Harris, the Moses of the expedition, left Gades on January 17th for Kano, taking with him Mr. Dick. This journey is immense, and involves the passage across the Desert of Sahara to the populous negro kingdom of Sokoto. Another detachment of this mission contemplates reaching the centre of the Soudan by way of the Niger. Mr. Holt has made the proposition, and two young men have offered to accompany him. The cost of carrying this scheme into effect is estimated at £400. The intention is to start by way of Lagos, and to pass through Ibadan, Oyo, Ilorin, and Rabba, and thus to reach Sokoto, the largest of the negro kingdoms of the Central Soudan. This mission is closely connected with the Pentecostal League under the leadership of Mr. Reader Harris, the headquarters of which are Speke Hall, Battersea, London, S. W. I may add that the Pentecostal League is interdenominational in its spirit and aim.

*Persia.*—It is reported that the workers among the Moslems in Persia are being much cheered; that the young Christians are showing increased zeal for the spread of the Gospel, while the number of Mohammedan inquirers in regular attendance at the Persian services on Sundays is sufficient to afford the missionaries great thankfulness.

*The Thibetan Pioneer Mission.*—This missionary bark may be said to have been formally launched on Friday, February 16th, 1894. In the afternoon a gathering for prayer was held in the smaller room of Exeter Hall, which was largely attended. All the members of the Thibetan band were there, along with Miss Annie R. Taylor and her Thibetan attendant *Pontso*. James Mathieson, Esq., presided, and Dr. Maxwell, a missionary veteran, said a few words of stimulating address. The meeting, however, mainly consisted of a continuous stream of intercession, in which brethren and sisters equally

united because equally baptized in the "One Spirit." What led to more than one fervent expression of thanksgiving was the cheering fact that from May 1st, 1894, the residence of British subjects will be permitted at Yatung, in Thibet, in accordance with the commercial treaty newly passed between the British-Indian Government and that country, so long closed against the foreigner. The public meeting on the evening of the same day was of a most enthusiastic description. Exeter Hall, if not packed, was almost filled. Miss Taylor gave a lengthened account of the Lord's dealings with her, and explained how the land of Thibet had been laid as a heavy burden from the Lord on her heart. The meeting, while deeply touched by the narrative of her adventures in Thibet and the degree to which the element of personal danger entered into it, were even more affected by the honoring testimony which she bore to the Lord's presence with her through all. No danger, or suffering, or privation could even for the moment damp her joy or break her peace. In Thibet, amid the absence of every outward comfort, she carried heaven in her own heart.

Five of the band—two from Scotland, two from England, and one from Norway—gave brief, earnest testimonies, after which the whole band united in singing "Anywhere with Jesus." Before the meeting closed *Pontso* gave an address in the Thibetan tongue, which Miss Taylor interpreted.

*North Africa Mission.*—This mission has wonderfully developed and spread within a brief space, and much precious seed has been sown for which only a small return is apparent as yet. "Before the first missionaries landed in Algeria in 1881 there were no Protestant missionaries or Bible agents to the Mohammedans or heathen from Egypt to the Atlantic, and from the Mediterranean to the Senegal, Lower Niger, and Congo, a district more than one hundred times larger than England. Now there are nearly eighty missionaries

of the North Africa Mission, besides several who have been initiated by it, and who are working independently; and several more sent out by societies stirred up by hearing of North Africa's needs and God's blessing on this mission. Altogether, counting the agents and colporteurs of the Bible Society, there are over 100 laborers for God, where, in 1881, there was not one among the Moslems. The Gospel of John has been translated into Kabyle, and the Gospel of Matthew into Rillian by the Bible Society; other portions are translated into Kabyle and are being printed." Large tracts of country, however, in North Africa are still unevangelized. *The vast Sahara*, which has a few scattered millions of Berber and Arab inhabitants, has no missionary. Egypt itself has 540 towns, with a population of from 2000 to 40,000 each, without any regular Gospel agency. "All that has been done is as nothing to what remains to be done before the peoples of North Africa are evangelized."

Mr. Edward H. Glenn, the honorable secretary of the above mission, has recently returned from a tour in Morocco. He says, "The impression formed on my mind by visiting the cities and towns of El Koar, Fez, Mequinez, Larache, and Arzilla, and by traversing 300 or 400 miles of country in North Morocco, was to deepen my feeling of the utter hopelessness in which the followers of the false prophet are sunk; a hopelessness which enters into every department of life—religious, political, and social; and yet when we compare our experiences with a few years ago, how thankful we ought to be that the country is as open to the Gospel as it now is!"

*Bishop Tucker on Uganda.*—In the course of a recent address on Uganda, delivered in Durham, Bishop Tucker, in regretting the death of Sir Gerald Portal, spoke of some of the resultant advantages of Great Britain's possession of Uganda. First of all, it meant freedom for the slave. The presence of a British representative in Uganda would

suffice, though he had but a moderate force at his disposal, to check the horrible operations of those slave raiders who had desolated the heart of Central Africa during past ages. In the second place, the possession of Uganda meant the opening out of the Eastern Soudan. Bishop Tucker contested the idea that the Soudan could be penetrated from Suakim from the north—the true door was, in his view, through Uganda, and it was by this passage that the eighty millions of people living there would be reached, civilized, and brought under the influence of Christianity.

*Bulgaria.*—While Bulgaria cannot be described as an unoccupied field, its spiritual condition, according to Basil Keuseff, a native, now in missionary training in England, is deplorable. He describes the Greek Church in Bulgaria as "dead and indifferent;" the clergy as "ignorant and immoral;" the intelligent class as "sceptics and infidels." Mr. Keuseff recognizes the work done by American brethren in spreading Gospel truth among the people, and the service rendered by the British and Foreign Bible Society's translation of the Scriptures and by that society's colporteurs. But he feels that the great need demands an accession of help, and would be glad to hear from any one who would be willing to join him in evangelizing that land. "The language of Bulgaria is phonetic and easy to learn. The climate is one of the healthiest in Europe." Besides, there is "ample scope for all kinds of evangelistic work." Mr. Keuseff's address is Cliff College, Curbar, Sheffield, England.

*Priestly defection from Rome in France.*—We are somewhat startled to learn that at the present time there are, in all parts of France, priests who have lost all confidence in the papacy, and desire to step out into Gospel light and liberty. Professor L. J. Bertrand, who is now staying at 21 Upper Woburn Place, London, W. C., is the director of a work the object of which is to extend to all French priests wishing to leave

Rome a helping hand. Mr. Bertrand says, "There is at the present time a great movement among the priests of France; and I have letters from all parts, and even from Rome, jesuitically defying me to give names and addresses. All the same, well-known priests, first canons, abbots, professors, and seminarists write to me, 'Go on with your work. You have chosen the best way for a religious reform, which we all want in France. Put fire to the very nest. As soon as you succeed you will see that if we love and adore Christ we hate the Church. But what can we do? We know nothing of the world; we are fit for nothing in the world; and the Concordat says explicitly that a Roman priest cannot be a Protestant pastor without his B.A. degree and four years at the Protestant theological seminary! . . . Thousands of French Roman priests would leave their Church to-morrow if they were not to be obliged to beg for their daily bread.'" With respect to Mr. Bertrand's work, known as the *Ceuvre des Prêtres Convertis*, it should be noted that it does not exist for the benefit of unfrocked or disgraced priests, but for the guidance and help of such as, through compulsion of enlightened conviction, wish to leave the Church of Rome.

#### THE KINGDOM.

—"The universe is not quite complete without *my work* well done."

—The times are hard, but hereticism is harder.

—Baptist tobacco costs more than Baptist missions.—*The Kingdom.*

—Once upon a time, when at Constantinople, the Russian Minister Boutineff remarked with majesty, "I might as well tell you now, Mr. Schaufler, that the Emperor, my master, will never allow Protestantism to set its foot in Turkey," he received this fully adequate reply, "Your excellency, the kingdom of Christ, who is my Master,

will never ask the Emperor of all the Russias where it may set its foot."

—The latest and best estimates put down the population of the world as 1,479,700,000. Of this horde 826,000,000 live in Asia, 357,000,000 in Europe, 164,000,000 in Africa, and 122,000,000 in North and South America. In the face of these large figures, the population of the United States does not seem so immense after all.

—Of the 1,480,000,000 of the earth's inhabitants, the Emperor of China holds sway over 400,000,000; the Queen of England rules or protects 380,000,000; the Czar of Russia is dictator to 115,000,000; France, in the republic, dependencies and spheres of influence, has 70,000,000 subjects; the Emperor of Germany, 55,000,000; the Sultan of Turkey, 40,000,000; the Emperor of Japan, 40,000,000; and the King of Spain, 27,000,000—two thirds of the population of the globe under the government of 5 rulers.

—A Kentuckian who visited Korea presented to the king a bottle of whiskey as a sample of the chief product of his native State. Christian people in Kentucky have since sent to the king a beautiful copy of the Bible to show that the State has something better.

—A miserly man, who insisted that he was a proportionate giver, explained later that he gave *in proportion to the amount of religion he possessed.*

—General Sickels, speaking of the disposition to denounce rich men as if they were public enemies, says, "Nowhere in all the world have men of wealth done so much for religion, education, philanthropy, and patriotism as in the United States."

—Upon the fly-leaf of a Bible was written the following words: "Lay any burden upon me, only sustain me; send me anywhere, only go with me; sever any tie but that one which binds me to Thy service and to Thy heart."

—William Dulles, Jr., treasurer of the Presbyterian Board, printed this



apt sentiment from Dr. Livingstone on a financial statement recently sent out: "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given, or kept, as by giving or keeping it I shall most promote the glory of Him to whom I owe all my hopes, both for time and eternity. May grace be given me to adhere to this."

—In 1881 Dr. Southon, of Scotland, was sent to Ujiji, Africa. On his way there he passed through Urambo. The king sent for him, and showing a large tumor on his arm, which, by pressing upon an important nerve, had caused him much pain, asked, "Can you do anything for this?" The doctor replied, "Yes, I can take it all away." "But will it not hurt a great deal?" asked the king. "No," replied the doctor, "I shall put you to sleep, and when you awake all will be done." "Do it at once, then; I have not slept for a long while." Afterward the king said, "You must not leave us ever. Here is land, here is wood, here is everything, only do not leave us."

—Rev. A. J. Wookey, of the London Missionary Society, in making the journey to his field at Lake Ngami, Central Africa, tells how at one camping place "a poor little old fellow turned up at the wagon from the forest, from whence he had heard the whips. One of his ears had been cut off close to his head by the Batauana. I gave him a bit of meat of a koodoo which had been killed yesterday. He did not roast it as usual at the fire, and when asked why, he said that his wife was in the forest, and he would eat it with her in the evening. His little woman, he called her. It did one good to find such thoughtful love even in a poor waif of humanity such as he."

—"The intelligence and refinement of the Fijians surprised me," said a recent traveller. "I saw men who in spirit,

manner, and general appearance were true gentlemen."

—The native account of the last martyrdom in Madagascar concludes with these touching words: "Then they prayed, 'O Lord, receive our spirits, for Thy love to us hath caused this to come to us; and lay not this sin to their charge.' Thus prayed they as long as they had any life, and then they died—softly, gently; and there was at the time a rainbow in the heavens, which seemed to touch the place of the burning."

—Dr. Hamlin, the veteran missionary, said recently, "You take a poor, miserable beggar, as I have known some instances—a beggar who has become converted, and apply to him that iron system of titling which the Oriental world loves and always has loved, perhaps always will love, and make that beggar, as the one condition of enjoying the privileges of the Gospel, give one tenth of what he begs, and as much more as you can make him give, and in a short time he will not be a beggar; in a short time he will support himself, and be in circumstances comparatively comfortable."

—The Egyptian washes before he prays—he washes his feet, even; and every holy place has a provision of water for the purpose. He washes his hands and his teeth before and after he eats. So particular is he in this matter, that when he cannot get water for his ablutions the sand of the desert is held to be sanctified for the purpose. The ordinary Egyptian child is not allowed to pray or eat without first dabbling its hands in water. Yet it is allowed to live for months without having its head and face, or its body generally, once well washed with soap and water.

#### WOMAN'S WORK.

—*Helping Hand* gives this as an example of the inhumanity of heathenism: "Better raise her or not? What do you think?" The questioner was a

Chinese farmer; we had been preaching in his village, and he followed us away from the crowd to make this important query. Farmers at home are sometimes in doubt in regard to animals a trifle deformed whether or not to raise them; but did you ever know a farmer in America to go about asking advice on a point like this? "I have a female child and she has six toes on a foot; many of the neighbors tell me I better not raise her; her feet can never be made to look well. What do you say?" The "neighbors" were many of them Buddhists, who were earning merit by vegetarianism, thus not causing the death of any animal; but their merciful creed had not included girl babies in the list of animals to be spared. I noticed a similar contrast a few days ago. The body of an infant floated by the boat, and some of the men thought it a huge joke, poked it with a bamboo pole, and indulged in heart-sickening merriment.

—Mrs. Ballington Booth makes this declaration concerning the "slum brigade" of the Salvation Army: "These girls do not go down among the poor for a few weeks or simply to study them. They go for life. They ostracize themselves from society. They scrub floors, they mind the children, they wash the dead, they go where the police dare not go except in squads. The power of a great supernatural love, which God has planted in their hearts, sustains them."

—"With Him the twelve and certain women which had been healed of evil spirits and infirmities, . . . which ministered to Him of their substance." "Healed to minister! These women had known they were sick, and came with their record of suffering to Him. They knew they were sinners, and that no sanitary report on the state of their hearts could fully describe the deep and long-seated evil. They went to Him and were healed of evil spirits and infirmities. A wide area is covered by that word 'infirmities.' Through their

own suffering and healing they got instruction, intuition, insight, inspiration. It made them ministers."

—At least in some respects Africa would appear to be the paradise for women missionaries. For "nothing is feared from them, and they are allowed to go in and out at their pleasure. Their presence more than once has spared valuable lives to the Congo work. The missionaries in Africa count the work of one woman worth that of twelve men, since they can go anywhere, even among the fiercest tribes. Their motives are never questioned, and they are listened to with the greatest respect."

—Woman has a large sphere in China as well, for "It may be truthfully said, in general terms, that the salvation of the women in all Oriental countries depends on the women of Christian lands. This arises from the peculiar ideas of propriety and modesty prevalent, which forbid women holding any social intercourse with men who are not members of their own immediate families. Our people, accustomed to free American usages, do not realize how strict these ideas are. On one occasion Dr. Woods, of Tsing Kiangpu, was called in a case of extreme need to see a woman with disease of the feet. The first visit he paid, in order that he might make an intelligent diagnosis, he was allowed to see his patient, feel her pulse, and ask questions in the presence of the family; but on his second visit what was his surprise and amusement to see a foot thrust through a doorway, with a curtain hanging down in front."

—Mrs. Elizabeth W. Andrew and Dr. Kate Bushnell have again sailed for India, Burmah, China, and Japan, being sent out by the Women's Christian Temperance Union "to form local unions, to strengthen and develop those already existing, to set forth the plans and purposes of the work by schools of methods wherever opportunity offers, and to preach the unsearchable riches of Christ to the untaught and the unsaved."

This statement appears in a recent paper by Mrs. Kennedy, of the Presbyterian Woman's Board, upon woman's mission—"Go Tell": "More than one half of the active laborers in the field are women; the exact figures being 214 ministers; male lay missionaries, 42; total, 256; women, 367. These last are found on every field, dismayed by no danger, deterred by no hardship, braving the rigors of northern winters or the baleful heat of torrid summers. They have gone into homes and been welcomed where the feet of Christians had never before been allowed to enter. They are crowding to the front in rapidly increasing numbers. What, think you, is the significance of the fact that of the 56 new missionaries sent to the field last year, 16 were wives of missionaries, and 21 single women? Surely the 'Go tell' of the risen Saviour is bearing rich fruit in this our day and generation."

—The Ladies' Kaffrarian Society is an independent ally of the Scottish Free Church foreign mission enterprise in South Africa. It has made the girls and young women of Kaffraria its special care, and has now 170 receiving Christian training in its school at Emgwali. The society has also provided an assistant for Mrs. Forsyth at Upper Xolobe.

—Miss Ella O. Kyle, missionary in Egypt, recently received \$500 from a wealthy lady friend whom she met in this country last year, and will use the money in the mission school, where it will greatly assist the work.—*Xenia Gazette*.

—The English Church Society has in Palestine alone, and not including missionaries' wives, 21 women engaged in its work. All these "encounter special difficulties, owing to the watchfulness and suspicion of the Turkish officials; and the deeply interesting letters which reach us from time to time are manifestly safer in manuscript than in type. The condition of the women in the Eastern churches is also a terrible hin-

drance, for the Moslems fail to distinguish between our Christianity and theirs."

—Twenty-five years ago the women of the Methodist Church organized for world-wide work, raising only \$4547 during the first twelve months. Ten years later the income had climbed to \$66,844; ten years later still to \$225,000, and last year to \$277,804. The total for twenty-five years is \$3,139,757. So, why should not they celebrate, rejoice, thank God, take courage, and push on with tenfold greater zeal?

### OUR YOUNG PEOPLE.

—It would be difficult to find so much Christian common sense packed into so brief a space as is contained in an address upon "Necessary Practical Training," given at the Detroit Student Volunteers Convention by Rev. H. P. Beach, of the Springfield, Mass., School for Christian Workers. Would that every young man and woman proposing to enter the foreign field might read and heed!

—One department of the Epworth League has a beautiful name, that of "Mercy and help." What it stands for is set forth by one chapter which "during the last year made 258 calls upon the sick, aged, and needy. A sewing society was formed, and garments were made for a family of motherless children, and also clothing for a child wishing to attend Sunday-school. Watchers were furnished for the sick. An old lady who had no means of support was aided by having her house rent paid, eatables carried to her, and her chores done. A pound social, in connection with Christian Endeavor, was given, the proceeds for the benefit of the poor."

—Hon. Chauncey M. Depew thus tersely defines the functions of two Christian associations: "The Young Men's Christian Association is the recruiting station of the churches. The Society of Christian Endeavor—doing the work in the interior of the church

—is the citadel of the Christian camp inside the lines."

—Flower committees are good always; but during these hard times flour committees are even better.

—The gifts of Endeavor societies to the American Board and the Women's Board during 1893 amounted to \$13,535.

—The society of the church at Oconto, Wis., has agreed to give at least \$100 for missions during the present year. Miss Reinhardt went out from this society to Mosul, Turkey, a few months ago.

—The Presbyterian Young People's Society of Grand Island, Neb., has pledged \$27 for the support of Miss Julia Hatch, who went from this church to Siam. The Juniors have also pledged \$10.

—The Young Ladies' Mission Band of Portland, Me., celebrated its decennial February 14th. Its membership is over 300, making it the largest junior auxiliary in connection with the Woman's Board. The band raised last year \$601, a gain of nearly \$100 over any previous year. During its brief history 3 members have entered the service of the Woman's Board, 2 (Mary Morrill and Anna Gould) as missionaries to North China, and Alice Kyle as a member of the staff of workers at the rooms in Boston.

—At Birmingham, England, a number of factory girls (members of the Girls' Letter Guild) recently gave a tea to 250 poor children, many of whom were shoeless and stockingless.

—The Belfast, Ireland, Young Women's Christian Association Institute recently held its annual meeting, and a missionary statement was made; the present position of affairs being 4 members in the foreign field—in China, India and Africa—4 engaged in home mission work, 5 in training, and 1 in treaty. Over £215 was raised last year by the members (58 of whom hold self-denial boxes) which was sent direct for the support of missionaries and candidates,

and for that of 3 orphans in a Christian school in China.

#### UNITED STATES.

—Captain R. H. Pratt ranks with the late General Armstrong among the foremost friends and benefactors of the American Indian, and his Carlisle school, with its more than 600 Indian boys and girls, gathered from 56 tribes, is no mean rival of Hampton. The industrial feature holds a prominent place in the course of training; the discipline partakes of a military character, and the boys are dressed in cadet uniform. Besides, good homes are found for them in the region, chiefly upon the farms, where both sexes can learn English and be taught to work. Last year 376 boys and 245 girls were out, and requests came in for twice the number.

—Say not the negro is lacking in intelligence, when, at the recent conference at Tuskegee, this declaration was adopted: "We believe education, property, and practical religion will eventually give us every right and privilege enjoyed by other citizens, and therefore that our interests can best be served by bending all our energies to securing them rather than by dwelling on the past or by fault-finding and complaining. We desire to make the Tuskegee Negro Conference a gauge of our progress from year to year in these things in the Black Belt."

—The Germans in New York City number 583,000; in Chicago, 406,000; in Philadelphia, 188,000; in St. Louis, 167,000; in Milwaukee, 135,000; in Cincinnati, 120,000; and in Cleveland, 103,000. The total number of foreign-born Germans in the United States is 9,250,000.

—Does Rome really want the whole earth and all that is therein? It looks that way; and this is a specimen of her greed: Forty-five of the 61 aldermen in the Chicago City Council are Roman Catholics, as are also 90 per cent of the police force; 90 per cent of the

fire department; 67 per cent of the teachers in the public schools, while 80 per cent of the pupils are Protestants.

—In Mr. Moody's Bible Institute, Chicago, the students enrolled in 1893 were: Women, 195; men, 381; transients, 85. Denominations represented: Women, 10; men, 35. Thirty-one States of the United States, Canada, Turkey, India, Japan, Scotland, Ireland, England, Germany, Sweden, Switzerland, Denmark, Russia, Persia, Norway, Bohemia, West Indies, South Africa, Hawaii, and New Zealand are represented. The previous work of the attendants was: Pastorate, 24; evangelistic, 13; licensed local preachers, exhorters, etc., 13; singers, 4; Young Men's Christian Association secretaries, 20; home and city missions, 11; foreign missionary, 1; secular occupations, 111.

—The New York Society for the Prevention of Cruelty to Children celebrated recently its anniversary. In his annual report, President Gerry says: "Nineteen years have elapsed since the rescue of Mary Ellen from her cruel stepmother caused the interference of that great friend of humanity, Henry Bergh, in behalf of an ill-treated little girl. At his instance sprang up this institution. Not only was its influence felt in the Empire State, but east, south and west similar societies were formed, until to-day there is an unbroken chain extending across this continent in every direction, from ocean to ocean." During the years of its existence the society has investigated complaints involving the care and custody of 233,000 children, over 27,000 convictions have been secured, and 40,660 children have been rescued and relieved.

—The Southern Baptist Convention is embarrassed by an overabundance of applicants for missionary work, and says: "Our committee on new missionaries has recommended 10 as suitable and worthy to be sent. The number of those who apply is great. We have ceased to count them."

—The Congregational Church Build-

ing Society within the last forty-two years has aided in 49 States and Territories 2445 churches, and the amount expended is \$1,892,918. For 429 parsonages the amount is \$151,563.

—St. Bartholomew's Church, New York City, of which Dr. D. H. Greer is rector, started a mission that proved to be successful, and Mr. Cornelius Vanderbilt bought three lots for \$75,000 at 205-209 East Forty-second Street, on which a building was erected by his mother, Mrs. William H. Vanderbilt, at a cost of \$225,000. Then Mr. Vanderbilt presented a \$10,000 pipe organ, and the past year built on a lot directly east, that has been purchased and will be added. In the basement are a restaurant, eight bath-tubs, and a laundry. On the first floor a rescue mission hall holds over 1000 people under the direction of Colonel H. H. Hadley. There is a medical clinic in connection with the parish house, a savings bank, boys' club, girls' club, carpenter shop in the basement, cooking school, kindergarten, gymnasium, type-writing school, dress-making school, and 3 Bible schools, 1 Bible club, and a summer garden on the roof of the building for amusement. So here is a literal bee-hive containing about 5000 persons.

—The Methodist Episcopal Church reports 221 male missionaries in the foreign field, 205 assistant missionaries (of these 196 being wives of missionaries), and 153 women sent and sustained by the Woman's Board. The distinct missions number 24, and 7 of them in Protestant Europe. The church-members are 69,887, and the probationers 49,400. Of these thousands India supplies 17,135 full members and 33,343 probationers; China, 6021 and 4684; South America, 1464 and 1158; and Mexico, 1721 and 1364. Nearly 35,000 church-members are in Germany and Scandinavian countries.

## EUROPE.

Great Britain.—The London *Telegraph* gives the amounts which have

been left by will to religious and charitable purposes for six years. In 1888, 1889 and 1890 these amounts aggregated about \$5,000,000. In 1891, \$6,000,000; 1892 fell below the other years, reporting only \$4,000,000; but in 1893 the amount rose to \$7,000,000.

—The National Bible Society employs 110 colporteurs in Japan in the sale of the Scriptures.

—The Shipwrecked Mariners' Society maintains 1000 stations, relieves annually about 10,000 sailors, fishermen and their dependants, and since its organization fifty-five years ago has given aid to nearly 400,000 persons. During the terrible gales of a few months since 143 vessels, 911 men, and 993 widows and orphans were helped at a cost of about £4000.

—During the year 1893 the S. P. G. board of examiners accepted the offers of 5 clergymen and 23 laymen for mission service. Of these, 13 were from St. Augustine's College, Canterbury, 6 from Cambridge, 4 from Oxford, and 1 each from Trinity College, Dublin, and the theological colleges at Dorchester, Salisbury, Warminster, and Lincoln. In addition to clergy accepted at home, 70 clergy, including 16 natives, were placed on the list of the S. P. G. abroad; 31 were added in Africa, 10 of whom were natives.

—During the year 1893, 63 new missionaries reached Shanghai, in connection with the China Inland Mission. There are others on the way, bringing the number up to 86, and at least 100 young men evangelists are still needed.

—The London City Mission employs 482 missionaries, who visit systematically all the year round among the poor and outcast. Last year 3,667,680 visits were paid. The work is undenominational. More than 500,000 men are regularly visited by the agents of this mission.

—Some years ago the London Society, on account of the vicious meddling of the French Government, was obliged to make over its missions in

Hualine, Raiatea, and the neighboring islands, to the Paris Missions Évangéliques. The latter now announce that the L. M. S. has made them a free gift of all the mission property on those islands, charging only a small sum for some furniture, which was the private property of their missionaries.

—Dr. McAll, who died in May last, was the founder, and for many years pastor of London Road Chapel; and the members felt that a memorial of some description ought to be placed in the chapel. Accordingly a committee was appointed, subscriptions were invited, and the sum of about £40 was soon collected. It was decided that the memorial should take the form of a tablet. This is now in place, and on the centre panel is cut and gilded the inscription: "To the honored memory of Robert Whitaker McAll, D.D., F.L.S., first pastor of this church, founder, and for twenty-one years director of the Evangelical Mission in France, created by the French Government Chevalier of the Legion of Honor. Born 1821, died 1893. Co-worker with God."

**The Continent.**—According to recent statistics, the Roman Catholic Church in Belgium has 229 cloisters with 4775 monks, and 1546 nunneries with more than 25,000 sisters. In 1866 there were 178 cloisters with 2991 monks, and in 1880, 213 cloisters with 4120 monks. The number of nunneries in 1880 was 1346 with 21,600 inmates; in 1866 it was 1144 with 15,000 nuns. The rapid increase down to 1880 is largely owing to the fact that the members of the orders expelled from Germany went to Belgium, whence many returned to Germany since 1878. With these 30,000 monks and nuns, and a host of priests, etc., besides, this tiny corner of Europe ought to blossom with piety and all manner of good works.

—The Evangelical Society of Berne, Switzerland, has just held its annual meeting. From the reports it appears that a good work is being done by a band of 27 ministers and evangelists,

who go about through the hills and mountains carrying the Gospel to those who cannot go to church to hear. Eighty-five Young Men's Christian Associations and 80 Young Women's Christian Associations have been started by the society, and a large number of young men are being trained as evangelists.

—The feeble Presbyterian churches in Spain were largely supported by a Mrs. Peddie, a Scotchwoman who has recently died. Speaking of what Protestantism owes to the discovery of the New World, somebody pertinently suggests: "Spain has been neglected by tourists and missionary societies. It will not do to forget the debt we owe to Columbus and the land which sent him forth. The daughter-land and Church should not decline to share her purer faith and higher prosperity with the foster-mother.

—Hall Caine, in the *Pall Mall Magazine*, says Russia's reasons for expelling the Jews are, first, religious; second, national; and thirdly, and almost exclusively, economic; for: 1. He is a voluntary alien—a Jew, not a Russian—separating himself by dress and custom from the people among whom he lives. 2. His personal character is revolting. He is dirty, heartless and impure. 3. His religious character is hypocritical. He uses his religion to hoodwink his God and to deceive his sovereign. 4. He is grossly ignorant and fanatical, and has resisted and misused all efforts to educate him. 5. He is a bad soldier. He flees from military service. He joins himself to the Nihilists and other enemies of the government. 6. Above all, he is an immoral trader, a cheat, a base usurer, a friend of the drink traffic, and he has one *morale* for his dealings with his Jewish brethren and another for his dealings with Christians.

#### ASIA.

India.—Among both Hindus and Mohammedans agitation for "home rule" is steadily increasing, and in connection

with it is found nowadays the centre of disturbance and peril as touching British rule. For ten years a National Congress has met annually to discuss (for speech is free in the great peninsula) and to formulate demands. The cost of the standing army is much too great, the number of Indians in high civil offices is much too small, and provincial councils ought to be in which natives shall have greater prominence, etc. And all this desire and determination come as the fruit of the education in Western ideas bestowed by the British rulers.

—In Madras Presidency about 1000 separate works came forth from the press last year, in more than 20 languages. For the whole of India the number was 7125. Of these 1580 were upon religious themes, 989 related to language, 928 to poetry, 336 to science, 252 to medicine, 225 to law, 203 to philosophy, and 172 to history and biography. It should, however, be added that a vast majority of these publications consist of but a few pages, and are of trifling value, if not really worse than worthless.

—By the death of John Elphinston, of the Bombay Civil Service, for years Collector and magistrate of the Ahmadnagar district, and of Sir Henry Ramsay, during forty-four years Commissioner of Kumaon, in North India, we are reminded of how much Christianity owes to the lives and deeds of hundreds and thousands of the representatives of the paramount government. Both were devoted friends and most liberal supporters of missions, the latter in particular being the real founder of work in Almora, as well as for years by far the largest giver.

—Rev. C. S. Rivington tells how in a remote village of Bombay he found in a temple of Vishnu the tomb of a man who had died ten years previously, and on the tomb, *as an object of worship*, a large copy of the Bible in Canarese. A stranger theological medley could not well be conceived—a Christian tomb and a Bible enshrined in a Hindu temple,

guarded by an image of Vishnu, and along with the idol receiving the worship of Hindus! The Hindu has generally so much religious sentiment that he is able to dispense with logic and consistency of faith as well.—*Indian Witness.*

—An Indian magazine states that at Dewali, in the Punjab, gambling is regarded by the Hindus as a "religious duty," and has been enjoined upon them by the priests from time immemorial as a theological dogma, the idea being that the souls of those who do not indulge in "jooa" will enter the bodies of donkeys. In the Occident the idea is mostly reversed; but to avoid calamity in the East "the simple-minded Hindu, the few educated ones excluded, tries to play the destructive game as much as possible, so that by accumulating the whole benefit derived from such playing he may be able to get rid of the donkey life in the world to come."

—The *Independent* observes: "The banner Conference of the Methodist Episcopal Church in the number of Sunday-schools is not in the East, the West, or the South—not in this country at all. It is the North India Conference. Those who think the Gospel has made little progress in India need to rub their eyes and wake up to the facts." The number of Sunday-schools in this Conference is 518; of Christian scholars, 9408; of non-Christian scholars, 11,921; or a total of 21,329.

—The London Society has a woman "who almost rivals the late Mrs. Dorothea Baker in the length of her service. Mrs. Addis and her husband founded the Coimbatore Mission in 1830. They labored together till 1861, and then retired to the hills, where he died in 1871. Since then she has sold over £10,000 worth of goods sent from England to aid various missions, and has collected more than £1000 for the Bible Society. Last year, although she had reached the great age of eighty-five years, she travelled down to Coimbatore to attend the

reopening and anniversary of the Tamil church."

—The Church Missionary Society has 4 mission circles in South India—viz., Madras, Ootacamund, Tinnevely, and Telugu country; and these are looked after by 105 European and native clergymen. The number of Christians who have been brought into the fold is 58,000; and there are besides these over 8000 under instruction preparatory to baptism. The society has in its schools over 22,000 children. The financial return shows that the native congregations gave during the year Rs. 38,000 to meet their congregational expenses, and for different religious and charitable objects.

—Eighteen years ago there were but 2 Bible-women in the Neyoor District, South Travancore. Later on a few Christian women would go out on Sundays in couples to the nearer villages, fearing the scoffs and ridicule they knew they would meet with. Now there are 25 who go forth *singly* day by day, and are not only welcomed in the villages, but regret is expressed if for any reason they are kept away. Fourteen additional villages have been visited during the past year, making a total of 61, and still the cry is, "Come and teach us." In one house a mother and two daughters said they had quite given up the worship of idols. In another, an old woman, kissing the hand of the visitor and looking earnestly into her face, repeated with great fervor, "Jesus God, my life, save me a poor sinner!"

—This is the showing of the London Society for Travancore, from a comparison of 1892 with 1893: Agency: Increase of 55 native agents, from 750 to 805. Evangelistic and pastoral department: Increase of 642 baptized, from 23,654 to 24,296; increase of 2510 in entire Christian community, from 50,637 to 53,147; increase of 264 church-members, from 6466 to 6730. Educational department: Increase of 49 schools, from 363 to 412; increase of 796 boys, from 12,209 to 12,999; in-



crease of 368 girls, from 4184 to 4552. Contributions of native Christians: Increase of Rs. 597, contributions, from Rs. 18,832 to Rs. 19,429. Medical mission: Increase of 7031 cases, from 26,194 to 33,225. Press: Increase of 1075 pages printed, from 3,307,236 to 3,308,311.

**China.**—Dr. Ashmore believes that “the evangelization of the Chinese is more important than that of any other race; for as far as all human standards are concerned they are so far beyond any other heathen nation that there is no comparison to be made.”

—The following proclamation was issued awhile ago in the province of Honan, China: “Should any one become bewitched by the foreign doctrines, and not be willing to sacrifice either to Confucius or to the spirits of his ancestors, he must be severely dealt with by his clan. His name must be erased from the family register, and his whole family driven from the province.”

—Rev. Arnold Foster recently found the following prayer posted on a house in Wuchang: “A young man named Cheng Yu, living inside the Gate of Military Conquest, reverently implores the God of Thunder to display his awful majesty and to forgive the writer’s sins of ignorance and to enlighten him as to what they are; he will then gladly obey his parents and elders, and will be very careful of all kinds of grain. He now puts out this promise to reform. Will benevolent and right-minded people, as they pass by, read this confession as a means to restoring the writer to health? He offers his grateful thanks to all who do so.” It seems that this young man had some affection of the eyes which he believed was caused by some sin on his part. He confesses he does not know what is the god of thunder whom he blindly adores.

—When Mr. Whitewright, of the English Baptist Mission, was home last year, he received about \$16,000 from a Mr. and Mrs. Robinson, for school building, chapel, etc. It was given in

memory of her father and of his father. It is a valuable lesson to the Chinese to tell them that all those buildings are erected in memory of parents. They seem to think that foreigners are devoid of all filial feelings because they do not worship at the graves.

## AFRICA.

—A Baptist toiler on the Congo writes thus of trials endured: “The missionaries’ houses at this place are poor, but better ones are in process of erection. My own little abode was 20 × 14, with mud walls and a thatched roof of grass. Even this was not exclusively my own, for besides my two girls, who lived with me, there were lizards, centipedes, and other small creatures. One Sunday morning, as I was dressing, a snake fell from the roof down beside me, but no harm was done.” But she heeds not such trifles, for “this is the scene where the Gospel of our Lord Jesus Christ has triumphed, and in hundreds of huts, which are not worthy of the name of homes, women, strong men, and children are rejoicing in Christ. The 24 schools and 5 churches are centres of light to the heathen, 10, 15, 20, and 30 miles around in different directions. Native evangelists and teachers are constantly winning souls, and often we have marvelled at their zeal, courage, and fearlessness in the midst of God’s enemies, who persecute them and plot against their lives.”

—Out of 40 men and women sent to Africa by the International Missionary Alliance during the last five years, 11 have died. The first year of residence is most fatal.

—Bishop Taylor has 43 white missionaries at his “self-supporting” stations in Angola and the Congo Free State, together with quite a force of native evangelists and teachers. Twelve died at their posts last year.

—Lovedale Institution has an attendance of 732 pupils of all grades. These represent almost a score of tribes, and

not a few come from regions hundreds of miles away. This seat of learning has a Kafir church, with 800 members, whose pastor, Rev. Pambani J. Mzimba, "is a splendid specimen of what the grace of God can achieve in the African race." The congregation is almost entirely self-supporting, and out of its poverty has undertaken to build a \$10,000 house of worship, has raised \$3000 from the field, and seeks the rest in Scotland from friends of the Free Church.

—The Rev. J. D. Hepburn, of the London Society, who died on the last day of last year of malarial fever, was the apostle of Khama's people, the Bamangwato. From 1870 till 1890 he labored uninterruptedly at Shoshong, and when Khama moved his capital to Palapye, he went also, but retired, broken down in health, in 1892. Not only was the conversion of the tribe largely due, under God, to him, but the new mission to Lake Ngami owed its origin to his enterprise.

—The waters of Lake Nyassa are ploughed by no less than 7 steamers, some engaged in traffic, but mainly engaged in the service of the King, carrying glad tidings to the benighted.

—From *Central Africa* we learn that Baron Von Soden, the new Governor-General of German East Africa, has decreed "that all missionary societies settled within the territories under German protection, without distinction of nationality, shall enjoy exemption from import duty and from the excise of consumption for an amount not exceeding £120 per annum."

—The Universities Mission has opened a new station in the Yao country, in Portuguese territory, at a place called Unangu, some 50 miles east of Lake Nyassa, and about 200 north of Blantyre. It is quite a large town, set on a hill, with thousands of houses, many of them large and well built. The station is expected, from its situation, to prove exceptionally healthy, while the

large population roundabout makes it a very favorable centre for missionary work.

#### THE ISLANDS OF THE SEA.

—The Hon. C. R. Bishop has deeded to the Kamehameha school in Honolulu all his property on the island of Molokai. The property includes 90,000 acres of land, stocked with cattle, horses and sheep. Mr. and Mrs. Bishop had previously given munificently to this institution.

—Not all of the heroes and heroines are of European stock. Mrs. L. Kaaniawahia, the wife of Rev. S. Kauwealoha, both of them native Hawaiians, went with her husband in 1843 to the Marquesas Islands as missionary under the Hawaiian Board to those cannibal islands, where she remained for forty years without ever returning to her native land. Part of the time she lived almost alone, separated from other missionary families. Her hands and her heart were occupied with labors for the natives, by whom she was greatly honored and loved.

—In Fiji there is a circuit which has 16 ministers, 310 local preachers, and upward of 7000 members, with 27,000 adherents. Of the ministers, all but one are natives, and the single European is *quasi* bishop of the populous diocese.

**New Hebrides.**—Rev. J. W. Mackenzie writes from Efate: "Sabbath before last was a grand day here. The sacrament of the Lord's Supper was dispensed, and 18 church-members sat down for the first time. The whole number of communicants present was 150.

—The West Indies include many islands under British, Dutch, and French rule, and the republic of Hayti. The total area is about 100,000 square miles, and the population 5,500,000, while 16 societies are at work with over 120 ordained missionaries and 500 native helpers. The communicants number 75,000.