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Gospel in All Lands.





Behold, what of the night -

preach unto them that dwell on the earth, and to every nation & kindred & tongue & people

Behold, the morning cometh

power is given unto life in heaven and on earth

power is given unto life in heaven and on earth

even to the end of the world

These shall come from the west

Go ye and teach all nations.

Go ye into all the world and preach the gospel to every creature.

These from the east

Ye shall receive power after that the Holy Ghost is come upon you, and ye shall witness unto me both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost parts of the earth.

And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

1894.

Monthly, 10 Cents a Copy; \$1 a Year.

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The Gospel in All Lands.

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EUGENE R. SMITH, D.D., Editor.

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GOSPEL IN ALL LANDS

JANUARY, 1894.



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A LADY MISSIONARY IN A ZENANA IN INDIA.

FOREIGNERS IN THE EAST.

BY REV. A. B. LEONARD, D.D.



FOREIGNERS in Japan, Korea, and China are somewhat numerous in these days of rapid transit on both sea and land. They are, as a rule, from England, America, Germany, and Scandinavia, and numerically in the order of the countries named. They are here from various causes and for different purposes.

Some are criminals, hiding under assumed names from the punishment they richly merit, and which would be meted out to them if their identity was discovered. A large number are "globe trotters," sight-seers, or mere adventurers, who have plenty of money to spend and nothing to do. They are "birds of passage," and do not tarry long enough to do any good and fortunately not a great amount of harm. Others are studying the various systems of government that obtain, together with the problems of social science and the manners and customs of the peoples. Many are here on a purely business basis, and are laying themselves out to amass wealth with little regard to the honesty or morality of the methods they employ.

There is yet another important class who are here for none of the purposes enumerated, but with an unselfish desire to elevate the people with whom they live, and for whom they labor, to the plane of a true Christian civilization; they are the missionaries that represent the leading ecclesiastical organizations of the Christian world.

These five classes may be, so far as their moral influence is concerned, grouped into three general divisions:

1. Those that are recklessly and viciously immoral or indifferent to moral and religious questions, and are living for the gratification of the baser passions of human nature, or for all the wealth attainable.

Unfortunately the number of these is so large as to be in the eyes of the heathen representative. Their characters are so vile, or they are so utterly without honesty in business matters, that their influence socially and morally degrades and debauches even a heathen population. Being aggressive, demonstrative, and shameless in their evil ways, they powerfully impress the communities in which they live, and to the heathen become the representatives of Western and Christian civilization.

They not only lead dissolute or dishonest lives themselves, but they do all in their power to destroy the good influences their fellow-countrymen with higher aims seek to exert. They ridicule virtue, and curl the lip of scorn at business honesty. They hate missionaries and Christian laymen with "cruel hatred," and rejoice when their beneficent plans are defeated. On all occasions they assert that missionary efforts are dismal failures, and even deny that any converts are made. With brazen affrontery they will insinuate that Christian workers are no better than themselves, and that their absence would be beneficial to the native populations, or, turning upon them the cold shoulder and discounting their efforts, do whatever they can covertly to thwart their purposes and plans. These people are a disgrace to the countries they bless with their absence and a curse to such as must endure their presence. The time has come when even the newsmonger should cease to trade in the wares these vampires have to offer and decent people should repudiate their slanders, thus consigning them to the obscurity their conduct deserves.

2. Those that maintain a good degree of moral character, and while identifying themselves but slightly with the Christian cause, do nothing directly to damage it

Many of these when at home are respectable, if somewhat formal, Church members; but here in the East they do scarcely more than look upon Christian work from a distant and coldly patronizing attitude. They are, upon their arrival in any city where their own nationalities or kindred ones are somewhat numerous represented, caught in the "swim" of worldly society, and soon the meager amount of religious zeal that characterized their lives at home is abated, and they feel almost ashamed to have it known that they are Church members at all.

They will, if it is convenient, and they have not been too greatly wearied with social amusements, or if not invited to join an excursion to some place of special interest, or to be present at a reception or partake of a splendid dinner, attend occasionally upon public worship, provided the service is to be conducted in a highly artistic manner, or by some distinguished visiting foreigner, of whom they have favorable knowledge.

Their pity is not stirred in the behalf of the poor idolatrous heathen, nor is their sympathy aroused for the heroic efforts of Christian workers, or disgust excited because of the shameless conduct of many of their own countrymen. They come and in due time they go. If no one has been specially harmed by their presence, it is certain that no one has been helped, and they return to their respective countries on a lower spiritual plane than when they departed.

They might greatly help the cause of Christ in these lands, even by short visits, if they had the courage and liberality so to do. If upon their arrival they would let it be known that first of all they are Christians, and that all pleasures enjoyed must harmonize with that fact, they would not only save themselves from spiritual deterioration, but would prove a mighty inspiration to the Christian cause.

Having identified themselves with Christ and his servants in the mission field, and having become informed as to the needs and importance of the work to be done, they would return to their homes to inspire others with new zeal, and so hasten the conquest of the world to Him whose right it is to reign.

3. But there is yet another division to be mentioned, the most important of all, and without which these lands would be a desert indeed; nay, even a waste, howling wilderness. They are the foreign residents, tourists, and missionaries who are not defiled by the god of this world, and who are living and working to build up the kingdom of Christ. It is a delight to meet on these distant shores with resident laymen and tourists who are unswerving in their loyalty to Christ and his cause.

In the midst of a crooked and perverse generation they shine as lights in the world, and are worthy of all honor. The laity at home should remember constantly in their prayers their brethren who are in these dark lands engaged in business, not so much for the money they may make as for the purpose of illustrating from a Christian standpoint a high business morality, a thing almost unknown to the natives.

Then there are the missionaries engaged in all the departments of Christian effort—founding churches, schools, hospitals, orphanages, and most important of all, Christian homes. The writer has had the opportunity for several months of associating with missionaries and Christian workers in all departments of activity, and among all denominations, and of noting their spirit and conduct, and cheerfully bears record to their purity, fidelity, patience, industry, and hopefulness. There is less friction and more union among them than any equal number of people I have ever known. There is more of the spirit of union and cooperation among them, especially of the quality that permits the crossing of denominational lines in Christian worship and work than anywhere else in the world.

I can think of no greater sacrifice than that which prompts men and women to

come into these abodes and abysses of darkness and depravity, to settle down and spend their lives in toil, where they are not only not wanted, but where they are despised and daily reviled, and where, in many instances, they are in danger of violent deaths. It is inconceivable that it could be for a money consideration, and the more from the fact that they receive but a mere subsistence. One would be mercenary indeed if even a princely salary could induce him to live amid such conditions, perform such labors, and endure such indignities.

Let no man who gives money for missions think that he makes sacrifice, but let him rather give thanks to God that he is permitted to aid in supporting these heroes and heroines who stand in the forefront of the greatest conflict that ever was waged.

Let the Church know that they are represented in these Eastern fields by as grand a band of Christian soldiers as the world has ever known.

Pieho River, China, September 20, 1893.

HINDRANCES TO MISSIONARY WORK.

BY MILDRED MCNEAL.



THE best view of the subject in the brief space we can give to it is the bird's-eye view, embracing the broadest interpretation of the terms Missionary Work and Hindrances.

First, Missions. This I mean to include every movement for the uplifting and bettering of men—from the works in the far jungles of India and Africa and the works in the no less dark jungles of our great, civilized cities, to the little mission chapel of our own home church across the river; from the labors of evangelists and pastors, through all the departments of our Church work, to the simple, consecrated Christian life. All, from the greatest to the least, are missions.

Second, Hindrances. There are so many that it is impossible to name them even; but the foundation of them all is found in the one word, Self. It is the root, and from it grow the trunk, branches, and all the impenetrable network of hindrances. If it were not for self, there would be enough consecrated men and women to-day to abundantly people all the home and foreign fields of work. If it were not for self, there would be money in abundance to carry on all the mission work abroad and at home.

If it were not for self, there would be more Christian lives, and our own lives as Christians and Church members would more nearly approach Christ's ideal for us. We would be more charitable for the failures and mistakes of others, more large hearted, and more willing to restore and lift up those all about us who have been overtaken in faults. If self were not in the way, our strong, pure, whole-souled lives might be each one a grand mission, and the personal factor in building up our Church would be more telling.

If it were not for self-ease and self-love, the slums of our great cities would not be scenes of such utter sorrow and darkness, and fewer of God's own souls would sink down into the unspeakable mire of abandoned living. We who have had given us health, money, and time, and above all a knowledge of the possibilities of our earthly life and all that is to follow, owe to these benighted souls a share of our abundance.

The burden rests upon us, each one individually. We have many of us seen the silver statue of Atlas with his World-burden, in the Mining Building at the Fair; but do we remember that instead of its being Atlas that sustains the great ball, it is the union of the perfect strength and perfect effort of every muscle and every sinew?

You are each one element of strength in Christ's great Church, and it is because your strength has not all been put forth that the Christian Church to-day fails to shoulder the world-burden given it.

I have been almost dazzled in thinking of the possibilities to be achieved if each Christian would do his perfect part in the great body of the Church. He may not go to India or China himself, and he may not be able to give his thousands to the work, but he can give his dime or his dollar, he can live the perfect life as nearly as it is possible for man to live it, and he can fulfill the immediate duties of his home church circle. We are apt to fail here, to think that it is only the great things that count; but it is the home work, the church and Sunday school work, and the strong, helpful attitudes of Christians to those around them, that has made our nation the Christian nation it is.

The progress of this work depends on us, and shall we not forget self, deny self, and remove this greatest hindrance, self, by gaining through Christ the one perfect love for our neighbor? Out of this love will come our willingness to do for our neighbor as we would have had him do for us if our places had been changed and we had been the less fortunate ones.

THE GOSPEL IN RUSSIA.

BY A LAY MISSIONARY.



ANOTHER year has passed away, and what have we to report of the progress of the Gospel in this great empire? Apparently the tide of reaction still flows, and, instead of advance, we have to speak of increased restriction, of less freedom to profess and make known to others the Gospel of Christ. Nay, we have to speak of persecution! The "Stundists," that noble body of men and women in South Russia, whom God has called out in their thousands to receive, profess, and make known the Gospel, have to a large extent been scattered, persecuted, and driven into exile; nay, have been, and still are, subjected to cruel indignities themselves, their wives, and children for the sake of the Gospel of Christ. The apostle, in the Epistle to the Hebrews, speaks of the sufferings of the early Christians, "who had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments," and we are afraid this only describes the lightest form of the sufferings of some of those who in this country are suffering for the Gospel.

The government and its partisans take a peculiar view of the case. O, no! it is not because of the Gospel, but for "propagandism." The Orthodox Greco-Russian Church has spent its strength for a thousand years in raising a peculiar type or model form of the Russian people, whose special function it is to support the immovable throne of the czars, and this type the multiplication of the Stundists is threatening with annihilation, or at all events with very considerable diminution of numbers. This is a plausible theory, but if all stories be true, there is not so much confidence after all in this "type" or product of Slavonic civilization. The chosen soldiers selected to guard the "immovable throne" of the czars at the last coronation were not, as report says, of this chosen "type," but simply *staroveri*, who look upon the czars as the descendants of antichrist, and who were selected, nevertheless, on account of the faith in their rugged fidelity, to be the guardians of the throne in this critical moment; the ordinary typical forms of Slavonic civilization being given the go by.

There has been quite a flutter during the past winter among the official guardians of orthodoxy caused by the advent from the "*effete* West," and specially from England, the country of the "*Western sektanti*," of two persons, without uniform or weapons of war, without surplice or mass book, who advanced boldly to challenge the official guardian of orthodoxy in the name of Christian civilization as to the policy they were pursuing in breaking up the families of the unfortunate Stundists: taking their children from their natural guardians, that they might be trained by the, it is to be feared, not very trustworthy guardians supplied by orthodoxy, in the faith which their fathers had forsaken, while their parents have been sent into exile on the most desert and insalubrious spots on the Persian frontier, where they were subjected to the vilest treatment on the part of those who were told off to guard them, the women subjected to the last extremes of brutality, as the women of a captured city are treated after it has been taken by assault.

Joseph Neave and John Bellows are men who were sent to effect a purpose, by whom? The first was arrested in remote Australia, in New South Wales, not far from Sydney, where he was occupied in the duties of the father of a family, which were combined, as is usual in the Society of Friends, with the calling of a minister of the Gospel, which he strove to fulfill, like Paul the Apostle of the Gentiles, while "working with his own hands" for the support of his family. This good man was arrested, as he believed, by the divine Spirit, and a charge laid upon him two years before he carried it out to proceed to Russia and bear testimony against the evil and unrighteous treatment of these Stundist Christians before those who were the prime movers and directors of their persecution.

As the matter was made clear to him he left his home in Australia and went to England. It ought to be mentioned that this good man had previous experience in visiting missions to the heathen, and had journeyed to the United States during the last war to dispense the bounty of Friends and others for the succor of the wounded and destitute in that struggle. Arrived in England, he laid the mission which had been thus mysteriously laid upon him before the members of the denomination. Of old, when the Quakers had themselves to endure persecutions, they had organized a meeting of the members of the society for the consideration of such persecutions, and the best way of dealing with them, and this was named the meeting or committee for "sufferings." Taught by long experience Joseph Neave laid his case before this committee, who, after examination, duly approved of it, but appointed a friend, who had gone through a very different experience, as his coadjutor, John Bellows, of Gloucester, the editor of the well-known French pocket dictionary, and one who may justly be called a learned specialist in Roman history, more especially in its bearing upon the British Isles. These two brethren, being sanctioned by the meeting for "sufferings," came to the Russian capital in October, 1892, and soon put themselves into communication with the Ober-Procureur of the Holy Synod, who has the credit of being the Chief Director of the Russian Inquisition, and who has, not without reason, been charged by Dr. Dalton with introducing the summary methods of the Romish Church into the Greek Orthodox. To give this redoubtable official the credit due to him he received the two foreign Christians with all courtesy, and gave them full opportunity of delivering the message with which they were charged, and that in their own language.

Not only so, they were next sent to M. Sabler, the collaborator of the Ober-Procureur, and to Prince Kantacuzine, the Chief of the Department of Foreign Confessions. To all these leading officials of the Russian government these gentlemen had the opportunity, not only of stating the case of the Stundists, who were suffering from persecution, but even of discussing it, so as to make their own point of view clear and plain. Furthermore, besides being able to interview and make clear their object and aim in coming to Russia, these friends were able to make clear their judgment, based upon the truth of God, on that persecution which was going on in the empire, and which was attempted to be put down as "Propagandism;" they showed that this was in very deed the truth of God. The two friends were furthermore able to place the whole matter before the emperor himself in all its bearings, and after that they have, by permission, visited the exiled Stundists on the Persian frontier in the not salubrious or healthful spots to which they have been banished, and convinced themselves by personal inspection of the manner of their treatment.

Having done their best, and that in a very efficient way, as might have been expected in a matter to which they had been directed in such a solemn fashion, Joseph Neave and John Bellows have brought the persecutors and persecuted once more face to face, and, though power still remains in the hands of the persecutors to keep the unfortunate Stundists separated from their children, and there remains with them the remembrance of most brutal usage, inflicted by the lesser agents in the persecution, yet we shall very much marvel if the matter remain in this evil plight long, seeing that thus full light has been let in upon it, and the finger of Christian truth has been pointed by the direct interposition of the Holy Spirit upon the evil work, and also on endeavors made by the voice of reason to convince the chief persecutors of the evil of their way. Furthermore, the brutalities which have been inflicted by the lesser agents upon the unfortunate victims and their wives have thrown fresh light upon and given proof that the persecution is not a punishment for propagandism, as M. Pobedonostzeff and the chief persecutors have sought to maintain, but something very different.

Punishment, when inflicted by the law, is a solemn and measured thing. The public conscience is at once scandalized when, on the infliction of the death punishment, anything unwonted or barbarous takes place. For example, when in some cases of the death punishment by a greater fall or a smaller rope, the heads of the culprits have been separated from their bodies, an order was at once made that the whole proceeding should be examined by the proper authority. But these so-called cases of punishment for propagandism were accompanied by separation of children from parents, by brutalities inflicted upon the wives of the victims; then priests have been sent to torment the unfortunate victims with solicitations to give up their faith and return to the "Orthodox Church;" the name of Stundists has been put in the passports of the victims, and their names have been published in police reports, etc., and efforts put forth to prevent their obtaining work, all such circumstances being the plainest proofs that we have to do here, not with the majesty and solemnity

of law, but the conscious deliberate exercise of persecution, such as we have in the annals of the Inquisition, where true justice is lost sight of, and we have the conscious persecutor appearing under whatever special name he attempts to conceal himself.

Persecution is compulsory attempts by a party in a nation to compel other parties to adopt their convictions, in which legitimate persuasion and the exercise of reason are given, and compulsion, bribery, or some other illegitimate methods of the same sort is employed. But persecution is a horrible thing when the government of a country inflicts all kinds of tortures short of death itself to compel those who differ from them to believe what they do not believe and see what they do not see. This is a kind of persecution which happily now is hardly found except in Russia.

Happily even the opportunities of government to do evil are limited, and their efforts are controlled by a power "who, out of evil, is still educating good."

In spite of their efforts the good influences still continue to live. Some of these appear in undeveloped and secret forms which escape the surveillance of the persecutors; others take forms which live on in spite of them and their endeavors. Often the men employed to extirpate them either fail to do so, or the good finds a response in their own inner man and is thus allowed to continue. Thus the last efforts of the Roman emperors to extirpate Christianity failed, not only because the Christians had become too numerous for the work to be carried out; they were sheltered by the nominal heathen who were already half Christian, and thus finally, the persecution had to be abandoned and the Christians obtained the same rights as the heathen.

While there are hostile influences at work against the Gospel, as we have noted above, there are forms which it takes which are permitted, and which cannot well be put an end to—such as the writings of men like Chrysostom or Tichon Zadonski; so also in permitted and established institutions—such as the tolerated religions in the empire which cannot fail to exert an influence around them. One of these institutions, the St. Petersburg City Mission, has previously been referred to, and it will be interesting to note the results of its work as contained in the Report for 1892.

This begins with a lecture from Pastor Rheintal on the altered view in regard to the Work of the Inner Mission. It is curious in relation to the very command which authorizes the Gospel message, "Go ye into all the world, and preach the Gospel to every creature," that it may be said to have been *re-understood* by the Church in the present century in relation to foreign missions. It is also in the present century, but very much later, that similar discoveries have been brought home to the Christian consciousness, not of one, but of a whole series of similar Christian works—the work of the Inner Mission; the work of Sunday schools; the work of reforming the prisons and the prisoners kept in them, and many other like works.

Pastor Rheintal gives examples, in his lecture, of the slowness of the Christian mind in taking up such works in regard to the rescue of the populations of our great cities from utter neglect! For example, he mentions that in 1820 the police in Hamburg prescribed that in meetings of a religious character, held for this end, no more than sixteen persons were to be present, which, he justly says, seems to us *comic*! Now the truth is, the mind of the police when exercised on such questions is not inapt to assume a "comic" form. It must be understood that the first breaking forth of light on such questions seems to have a confusing effect, more especially when the police are taken away from their proper place in preserving order and cleanliness in the streets, to interfere with spiritual questions. Thus it is supposed that the care of souls only belongs to certain privileged persons, as pastors, bishops, etc. By and by it is found that multitudes of souls are very imperfectly, or not at all cared for by these.

When this light breaks upon the public mind there is a party, who, seeing the evils, are prepared to take action against them. There is generally another party who desire that there should be no interference with the established order of things. This had been the case in the state of things referred to, and much indignation had been excited among the backward party that the forward party had discovered anything amiss with the established order, and they found accordingly, that this was the work of "Pietists," "Muckers," etc., who were not satisfied with the state of things which had prevailed so long.

Usually the backward party are prevalent in senates, town councils, etc., and hence they are ready, in their great wisdom, to prevent the forward party from moving in the question. Otherwise when people have long slept over important matters, and are inconveniently awakened to long-continued evils arising from neglect, they are very apt before they come to full consciousness to set the police in motion, and engage in courses of action which are best described as "comic," etc.

By and by it is discovered that the pastors, etc., even if they have the will, have not the ability to deal with the state of things, and it is known that the Christian community must enter the field for the purpose of rescuing the victims of previous neglect and indifference. But even with enormous increase in the number of possible workers, it is at the same time admitted that there ought to be in the case of every worker some kind of training. This admitted, there was at once a movement to provide this desideratum.

The well-known advocate of the Inner Mission, Wichern, stood forward to suggest that in regard to Hamburg, as in well-nigh all places in which the Spirit of God is at work, there are men, Christian worker

ready to enter the field. "Nay!" said Von Wichern, "does it lack men to go in the service of their Lord after the wandering and lost?" Such men are in the field—they slumber, unaware of their powers, in the heart of the community. They must be awakened, selected, prepared, and sent out.

The *Rauhe Haus* was the first organized attempt to meet the difficulty, as Gossner's Mission to the Kohls in India was an answer to the same inquiry in regard to foreign missions, and the possibility of enlisting intelligent artisans and employing them in Christian missions. A fresh answer has come in our own day in the work of the China Inland Mission.

But in the work of the *Rauhe Haus* there was provision for far more extended help in the enlistment of lay brethren, who should be called out and trained for their work. The plan stands fast, but we are not aware that up to the present the prejudices of the Christian public have allowed it to be taken up and worked out. It is true that woman has been admitted, after a hard struggle, to her share in the work.

In 1831 Amalie Sieveking was regarded as a crack-brained enthusiast, because she would come as a Sister of Mercy into the cholera hospital. In the present day there are twenty-two thousand deaconesses and Sisters of Mercy at work in Germany, and the Inner Mission has made a lodgment in the universities themselves, in order to provide them with proper training schools.

It has been noticed that there is a tendency of these benevolent institutions to grow and increase in the form of single endowments or charitable gifts for special purposes. Already there is a Baby Home for little children; a school for the children of poor foreigners, called the English School, as originated by one of the coadjutors of the sainted Richard Knill; orphan houses for boys and maidens.

A new institution is a workhouse for men. We are sorry that the word from its associations must needs be offensive to English ears, which we trust is not the case in its St. Petersburg environment. It receives one hundred workers, and there is attached to it, in the new German colony of New Saratoffka, a resting place for those men who are incapable of work. Besides these there is a flourishing home for old men, who are comfortably housed on the "Islands," as the picturesque and broken up fragments of the Delta of the River Neva with its wooded vistas are called. Fifty aged men find a resting place here. Toward Schlüsselberg, where the Neva issues from Lake Ladoga, is the Marien Asylum, where thirty-six children are supported by the Anna Church. At the other end of the river, at Strelna, is the Bethesda Home for sixty invalid women, to whom, appropriately, thirty-six children have been added.

At Gatschino, where we have the Russian Windsor, formerly a hunting seat of the czars, there is a seminary for Finnish teachers. The two splendid Alexander hospitals for men and women, where the highest resources of medical science are displayed to cope with the varied forms of bodily ailment and disease, can only be mentioned.

To these varied institutions, a center, a kind of citadel, has recently been added in what is named in German a *Vereinshaus*, in other words, a Union, a common meeting place for the whole of these philanthropic institutions. A wing is being prepared for the young men's societies, which will be ready for their permanent occupation in autumn. Already the home for governesses has proved a permanent resting place in the building. It is hoped that a place will also be found for young maidens who are out of situations, to be connected by and by with a Young Woman's Society about to be organized. To these institutions a Martha House will soon be added.

The house which has been purchased, repaired, and rebuilt in part for this Central Union has a noteworthy history of its own. It was presented in 1766 by the Empress Catherine II to the Moravian Brethren. For seventy-five years, up to 1841, it remained without much alteration in their possession. In that year the minister of the Moravian Brethren, Bishop Nielson, out of means which had been brought together by him, built a massive wing which contained the chapel of the building and two dwelling houses. Another wing was added from 1849 to 1851 in New Isaac Street.

With this house and community has been connected a whole series of evangelical preachers from the former century, ending in the good bishop whose name has just been mentioned, and who occupied the post for a long series of years, from 1832 up to 1862. He was succeeded by Pastor Hans who was one of the founders of the City Mission, and who was the preacher of the Brethren from 1862 to 1880. He was succeeded by Pastor Dober, who, besides his own proper work, did also very much for the Christian Young Men's Society.

The large sum of money needed for the purchase of the building so long desiderated, was in the beginning of it brought together by Pastor Dalton, who foresaw its necessity as a center for the Christian works and institutions which were called into being. In the course of seven years Pastor Dalton collected no less than 37,000 roubles (about \$18,500). This became, by an additional gift from Herr L. König, who had been trained in the Sarepta House, no less than 100,000 roubles (\$50,000), and the said Sarepta House was purchased on May 27, 1892, for 138,000 roubles (\$69,000), including the cost of the letter of conveyance. It was found moreover that thorough-going repairs and alterations were necessary to fit the building for the new circumstances, which were estimated to cost about 40,000 roubles (\$20,000), and it was solemnly ded-

icated to its next purpose on November 19, 1892, in an interesting service at which many of the friends were present. There are now seven missionaries employed.

The work done by the mission has already been mentioned, and we shall now sum up, in brief, the good works which it has been able to accomplish:

1. The Convalescent Home. This has harbored for the most of the year four persons, and they were rather incurables than convalescents. One has fallen asleep in hopes to be with Jesus; the other three are waiting also in hope.

2. The Seaman's Home. This has been considerably less, because the famine stopped the trade in grain, and fear of the cholera had a powerful effect in the same direction. There is good hope of a sailor's home in St. Petersburg under the highest patronage. Seven hundred and thirty ships were visited; fifteen hundred tracts distributed; six hundred and ninety sailors visited the home in Cronstadt.

Besides this the hospitals have been visited and twenty-seven hundred and fifty-four patients have been conversed with; some of them prayed with in their last hours. In addition to this the missionaries have had free access to the prisons of St. Petersburg, and here in a number of cases they have experienced in their teaching joyful results. Russia is the land of many languages, and our missionaries require the gift of tongues after their modern form. German is, after Russian, however unwelcome to the authorities, the most cultivated form of speech. Then follow Osthonian, in which the majority of cases have been spoken with; then also Lettish. Some cases presented a difficulty inasmuch as none of the missionaries spoke Finnish. The treatment of crime in our day has become a study, but Christianity alone presents the means and motives, not for reformation but a change of heart. The missionaries rejoiced in this success with some of the young and susceptible hearts to whom they had access. But they found also opposers, prisoners who labored to frustrate their teachings. The strong man armed is not willing to relinquish his mastery, and even conscious evil sets itself on the defensive.

Next follows the work among beggars and the poor. The professional beggar has made an art of his dealing with his victims, and the frustration of these requires no small amount of dexterity and address. But at the same time, besides the fraudulent beggar who preys upon the desire of many to help and succor, there is real and genuine poverty, made so by no fault of its own, and here our mission has been greatly and in many cases successfully helpful.

A still more hopeful work is that among the young. Four out of the seven missionaries have Sunday schools in varying numbers, the most numerous containing not less than two hundred and sixty-five children, or an average attendance of two hundred and fifteen. Besides the missionaries there are some six other friends, male and female, engaged in the work. The teaching is also in certain seasons of the year combined with a children's service. A children's magazine is, moreover, distributed.

In addition to this work among the children the missionaries have meetings for apprentices, workmen, and others. These take the form of religious meetings. Those who visit them are supplied with books and periodicals to read, and thus an endeavor is made to reach the soul, amid the hard and grinding toil to which the bodies of those who attend are often subjected, and other thoughts and considerations are introduced with a view to lighten the daily lot of those who attend. Great complaints are made by the missionaries, as also in past years, of the unkind and harsh treatment to which the children and apprentices are subjected not only by their masters and employers, but even by the parents themselves.

It is thankfully mentioned that the Prefect of the Police has accepted the patronage of a society, which seeks to alleviate the hard lot of these poor children, some of whom are insufficiently fed and clothed. The society referred to seeks to interpose for the protection of these poor children and apprentices.

Finally there is to be recorded gifts which reach the needful in the form of copies of the Scriptures, supplied by the Bible societies, also tracts and religious books. In this way 23 Bibles and 487 New Testaments were provided, 78 books and 10,683 tracts. Last of all, but not least, gifts in linen and clothes, goloshes, etc., are supplied to the needy in this utterly cold climate of St. Petersburg. In this way about \$7,034 has been spent during the year.

STUNDISTS.—The Stundists sprang up among the South Russian peasantry about the year 1860. The name "Stundist" is derived from the German word *stunde*, "hour," applied to them because they met at regular hours for the purpose of singing hymns, offering up prayers, and reading the Holy Scriptures and explaining them. In almost every particular they comply with the teachings of Christ, and even the police authorities, who are called upon both by the state and the clergy to persecute them or compel them by force to attend the worship of the Orthodox Greek Church, recognize the superiority of their morality over the rest of the population. Yet on account of their religion they are treated as if they were criminals. But evidently God's blessing is upon them, as they constantly increase in number.

Answer to Criticisms on Missionaries Made at the World's Parliament of Religions.

BY REV. J. L. HUMPHREY, M.D.

WHILE it is true that there are a great many people in India who look with disfavor upon missionaries and their work, it is also true that there are many who look upon them with favor and believe them to be the best friends the people have, and that the religion of Jesus is destined to prevail and overpower all other systems, but those who favor our work were not eligible as representatives to the Parliament of Religions.

Men were called for who were representatives of the old religions, and it was desired to hear what they had to say for their own peculiar systems of religious belief, and it would have been in far better taste if they had kept themselves to the exposition of their own views instead of going out of their way to traduce the missionaries! This is not surprising to us who know the characteristics of Eastern people of the class to which the gentlemen belong who made disparaging remarks. A nice sense of fitness and modesty of statement are not qualities for which they are noted at home or abroad.

These men dislike the missionaries because *their craft is in danger*. The doctrine that the missionaries preach means the overthrow of the system of caste and their pretensions to eminence and authority over other men, and that they must come on to the same level. It is not strange that the Brahman resents this teaching and deeply dislikes those who bring such teaching to the people, but it would be well to remember that he is not a disinterested witness. We can hardly expect to get a fair statement of the case from him.

A representative of the Brahmo-Somaj, in speaking of the use of mission money, said:

Little, how little do you ever dream that your money is expended in spreading abroad nothing but Christian dogmatism and Christian bigotry, Christian pride and Christian exclusiveness.

This is an outburst of a mind bitterly opposed to the Gospel of the Lord Jesus. He stigmatizes honest effort to spread the Gospel as "Christian dogmatism and bigotry, Christian pride and exclusiveness." There is no country in the world where there is so little bigotry and sectarianism among Christians as a body, as in India; and there is no class of workers for Christ in India or anywhere else, among whom there is so little as among missionaries.

I confidently assert that the missionaries are not striving to build up their own Churches or creeds in any narrow or sectarian sense, as this man's assertion indicates. The type of Christianity we find in India is broad and catholic in the true sense. Missionaries are broad and liberal minded people as a body. They are earnest and true believers in Christ. They seek to be faithful to the trust committed to them by their Lord and the Churches that send them out.

Their one great thought: is to make Christ known to the people and to get them to come to him and be saved.

It is quite generally believed among missionaries that the future Church of India will be modified by the conditions existing there, and take on a form of its own. I consider this both probable and desirable. I once had the privilege of coming to the table of our Lord when ten different branches of Christ's Church and ten different nations were represented. A charge of this kind made against missionaries is singularly uncalled for and inappropriate. They hold that Christ is the only Saviour of men, and that the Christian religion is the only true religion, and will not enter into any compromise on this subject; and, forsooth, they are narrow, sectarian, and intolerant!

When missionaries urge the claims of Christ upon the people, they are almost invariably met with this reply, "Your religion no doubt is true and good for you, but ours is best for us. If a man practices the religion in which he was born, all will be well." They are likely to say by way of illustration after the fashion of Orientals, "Here is a large house, there are many doors leading into it; some go in by one door, some by another. It is a matter of no consequence which door you go in by, as you get in by whichever door you enter. These different doors are the different religions. One is about as good as another."

The missionary replies, "No; Christ is the only Door, and men of all races must enter by him or they cannot enter at all." This is the narrow creed of "canting Christianity" that is so offensive to these broad-minded and liberal men!

Again it was said:

I entreat you to expend at least one tenth of all this vast fortune in sending out to our country unsectarian, broad, learned missionaries, that will spend all their efforts and energies in educating our men and masses.

Missionaries have not failed to see the importance of education. A vast amount of work has been done in this direction by them. There are many great institutions, universities, colleges, high schools, and schools of all grades for both sexes, that have been founded and carried on for many years by missionaries. The fact is they have been the pioneers in this work in India. Nobler men cannot be found than many who have made education their special work, like Dr. Alexander Duff and Dr. Mullens, of Calcutta; Dr. Sherring, of Benares; Dr. Wilson, of Bombay; Dr. Miller, of Madras; and Dr. Forman, of Lahore; Dr. Badley, of Lucknow; Dr. T. J. Scott, of Bareilly; and a host of others dead and living.

It is late in the day for men of the stamp of Mr. Nagarkar to offer criticisms of this kind on missionaries and methods of conducting missionary work.

Pandit Suami Vivekananda said:

Idolatry in India does not mean anything horrible. It is not the mother of harlots.

Propriety forbids our replying to this as we might do. I could show you quite the contrary if we were in India. My firm conviction from personal observation and long mingling with the people is, that idolatry as practiced in India is debasing in the extreme. Prostitution is exceedingly common and is found in connection with the temples in many instances. Diseases incident to a condition of gross impurity are very common, as I have had abundant opportunity to know.

The pandit also said :

You Christians are fond of sending out missionaries to save the souls of the heathen, but why do you not try to save the bodies of these poor heathen from starvation? In India, in times of famine, hundreds and thousands die of starvation.

This is a singular criticism for a *Brahman* to make on Christian missionaries. It is not the Brahmans who respond to the cry for help from the starving masses in time of famine, it is a Christian government, Christian missionaries, and Christian people generally.

The common people know the missionaries to be their friends, and they know the Brahmans are not. I have seen high caste people feed bags of grain to chattering monkeys because they are objects of worship, when the people all around them were suffering from famine. To *them* they would only give a pinch of grain, as much as they could take between the thumb and finger, and often not even that.

It can never be fully told what missionaries have done to improve the condition of the people of India. As a mission we have reared hundreds of poor orphan children of both sexes, and they are now respectable people, filling good positions, many of them educated and prominent as teachers in our schools and preachers of the Gospel. When a man becomes a Christian he invariably rises in the scale of being. It is in accord with the genius of Christianity that it should be so. The missions of our Church have raised whole clans out of the deepest ignorance and degradation, and made them intelligent, upright, Christian people. Missions of other Churches have done and are continually doing the same.

Have these lordly Brahmans ever in any instance done anything of this kind for the people? No, never, not in one instance. The missionaries have led in every reform for the last hundred years. The Brahmans have led in none. They have done nothing to relieve the people of burdensome rites and customs, but on the contrary have steadily opposed all measures introduced by a humane and Christian government to ameliorate and improve the condition of the common people.

Most of the reforms have originated with missionaries, and been brought to the notice and urged upon the attention of the government by them, and they have stood by the government in carrying them out.

They say our eating beef is execrable. "Your great slaughter house here is a shame and a curse to civilization, and we do not want any such Christianity." Well, we certainly are not cow worshippers, but these men *are*, and are consequently very tenderly concerned in their welfare; but I have never known them to provide a hospital for the sick nor an asylum for orphans, or for any class of the poor and unfortunate. No, they send them out to beg, or take them to the Ganges River to die. In the days when the Brahmans had full sway it was quite the fashion to help these unfortunates on their journey out of the world in one way or another.

Who started and led the agitation that abolished the horrid rite of suttee, or the burning of widows with the dead bodies of their husbands? Who cry out against infanticide and the wrongs inflicted upon child widows, against polygamy, child marriages, and all the foolish customs that burden the people with debt, against impurity and the cruel exactions of caste? Not the Brahmans, surely, but the *missionaries*; they give medicine to the sick, feed the hungry, and help the downtrodden and lowly to rise, and teach them that they are redeemed by the blood of Jesus Christ and may be saved!

Are these yellow-robed men who are horrified at our slaughter houses and the narrowness and bigotry of missionaries, the men who are doing for the poor, suffering, depressed classes of India these good deeds?

Are *they* helping the fallen to rise, and turning the feet of wanderers in darkness into the paths of light and righteousness? Far from it! They are the arrogant oppressors of the low caste people. They are now restrained in many ways by a Christian government, but the spirit of Brahmanism is ever the same—intolerant, arrogant, proud, and cruel!

I have never wondered that they should dislike missionaries; for missionaries are a constant rebuke to them, and being determined not to mend their ways they naturally hate them. Their adverse criticisms are so common in India, and so palpably absurd, that we rarely take the trouble to reply to them. Missionaries can point to their record which cannot be ignored, and which amply refutes all such criticism, and stamps it as not only utterly false and unjust, but as whimsical and childish in the extreme.

With one breath they taunt us with neglecting the poor, and with the next they sneeringly say that we make no converts but from among them. One of these men said :

Who are his converts? They are all men of low type. Seeing the selfishness and intolerance of the missionary, not an intelligent man will accept Christianity.

In that very audience was a Christian lady from Bombay, of Parsee extraction, whose presence and address were a singular refutation of this statement.

A more charming and beautiful address was not made during the entire Congress than that of Miss Sorabjee, in course of which she said :

I feel to-day more than ever that it is beautiful to belong to the family of God, to acknowledge the Lord Jesus Christ. My father, at the age of eighteen, was brought to the knowledge of Christ by the light of an English missionary. He gave up friends and countrymen, rank and wealth, to be a disciple of the Lord Jesus Christ, and I tell you, friends, that it is the greatest privilege and a great honor to be able to stand here and say to you that I love that Lord Christ, and I will stand by him and under his banner until the end of my life.

We remember, too, that cultivated Hindu lady who visited us a few years ago, Pundita Ramabai, also Ram Chandra Bose, of our own Church, who was twice a member of the General Conference. Yet this critic said :

Not an intelligent man will accept Christianity.

We will now give the opinions of some cultivated native gentlemen who, though not Christians, regard our holy religion and its propagators in a different light from that of our late visitors. Pundit Swami Ram-Sundar, B.A., a Vedantist preacher, or Hindu reformer, said, not long ago :

Hinduism will not stand longer : our preachers have gone away disappointed, and no new preachers are forthcoming ; and, to cut short, I must tell you that I am not far from Christ.

The Prince of Travancore said on a certain occasion :

Where did the English people get all their intelligence, energy, cleverness, and power ? It is their Bible that gives it to them. And now they bring it to us and say, " This is what raised us, take it and raise yourselves." They do not force it upon us as the Mohammedans did the Koran, but they bring it in love and translate it into our languages and lay it before us and say, " Look at it, read it, examine it, and see if it is not good." Of one thing I am convinced, do what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work the regeneration of this land.

Here is another view from a somewhat different standpoint taken from a native newspaper. It is headed, " Are we really awake ? An appeal to the Hindu community : "

The life blood of Hindu society is fast ebbing away. The countless Christian missions at work in this country are in a fair way of achieving their object. The unflagging energy and systematic effort with which these bodies are working at the foundation of our society will, unless counteracted in time, surely cause a mighty collapse of it at no distant date. Unless we now shake-off our lethargy and be upon our guard against the hard blows to which our society is daily exposed, it will surely be turned topsy-turvey a few generations hence.

Assailed both in our sacred homes and in the daily life and walk out of doors, it is impossible to hold our own against so powerful a body if we do not rise at once as one man, and make a determined opposition to their repeated onslaughts. Repulsed on one point they assail us at another with renewed and redoubled vigor. *They never lose heart.*

They now obtain free access to our households, where their female emissaries ply our ladies systematically till they succeed in upsetting their long-cherished ideas. They

have regular establishments of native women called Bible women, with their own ladies to guide them, whom they send on house-to-house visits. There, when the male members are out, they are in, singing songs, reading verses from the Bible, discussing religious questions and distributing their tracts. Then again, the missionaries have their schools for our little girls, whom they teach to believe in Jesus Christ.

From an article entitled " Hinduism Reviewed," we select this portion :

I make bold to say that it [Hinduism] is not long destined to sway the Indian mind. I do not say that its doctrines are all false. There are undoubtedly priceless truths hidden in it, but it is a difficult and altogether unprofitable task to drag them into light from the heaps of rubbish in which they are immured. *Alas ! there is very little in our religion to inspire one with hope.* How noble and sublime are, on the other hand, the teachings of Jesus Christ, who, in total disregard of the established custom of drawing a line between the rich and the poor, treated all as his fellow-brethren.

Whose heart does not expand with love and admiration as it assimilates the noble words of Jesus, when he, standing in the midst of his disciples and stretching forth his hands toward them, cried out, " Behold my mother and my brethren ! for whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother ! "

How sweet, how grand, how eloquent are these words ! What a world of meaning do they express in such a narrow compass ! My Hindu countrymen, forget your barbarous customs and prejudices ; come ye all to the fold of humanity, and join your voices in one universal shout of thanksgiving to Christ Jesus, the Redeemer of mankind. Christ belongeth to all nations and all times. Happy indeed would be that day when the Hindu, freed from the trammels of ignoble superstition, would learn to realize the truth of the golden doctrines of the fatherhood of God and the brotherhood of man. O, for the day when the people of India—men, women, and children—would all with one voice and one heart proclaim, " Glory to God in the highest, on earth peace, and good will toward men ! "

A great change has taken place also in the way the rulers of India regard missionaries.

In the early part of this century one of the directors of the East India Company said he " would rather see a band of devils in India than a band of missionaries "

Note the contrast between this and the sentiments of the Secretary of State, in a minute recorded in the Blue Book recently :

The government cannot but acknowledge the great obligation under which it is laid by the benevolent exertions of those six hundred missionaries, whose blameless example and self-denying labor are infusing new vigor into the stereotyped life of the great populations placed under English rule, and preparing them to be in every way better men and better citizens of the great empire in which they dwell.

The following is from a speech by Sir Charles Elliot, R.C.S.I., before a missionary meeting in Simla, the summer capital of India. Speaking of the relative increase of Christian and non-Christian populations between 1872 and 1881, he said :

While the general population increased between 1872 and 1881 by eight per cent, the number of Christians increased by thirty per cent. In the single province of Bengal, where the rise in the number of Hindus was thirteen per cent, and

of Mohammedans eleven per cent, the growth of the population of native Christians was sixty-four per cent. In the adjoining province of Assam, of which I have personal as well as statistical knowledge, while the general growth of the population was eighteen per cent, the Christians had increased in the eight valley districts by one hundred and forty per cent, and in the Rhasia Hills, where a devoted band of Welsh missionaries, with whom I am well acquainted, is at work, the increase has been at the remarkable rate of two hundred and fifty per cent. The growth of Christianity in India has been a solid fact, and sufficiently rapid to give all needful encouragement to the supporters of missions.

In conclusion, I think it is true that while there are many who are opposed to Christianity among the educated people of India, there are many who think favorably of it and are drawn toward it, and believe that India is destined to become a Christian country. Of course, the one class dislikes missionaries most cordially, while the other regards them as men of God trying to make known the Gospel of his Son to the world.

A process of renovation and moral uplifting is surely going on in India, which no statistics can show. Brahmanism is being modified under the influence of Christian truth, otherwise those Brahmans could not have appeared in a "Congress of Religions" in Chicago.

Caste is relinquishing its hold in a degree upon the people, and many reforms are being brought about in the interests of women and the poor and suffering among all classes.

Christianity has a great field in India, and grandly is it accomplishing its mission. Great conquests for Christ have already been made and greater ones are near at hand.

The Joy of Giving.

BY LYMAN ABBOTT, D.D.

WE want to raise some money in our church for a benevolent purpose. How do we go to work?

We assume, to begin with, that the Christians who constitute this church do not wish to give any of their money. They want to spend it on themselves, or to keep it in savings banks or bonds for some future "rainy day," or for some unimagined purpose, they cannot themselves tell what. And, acting on this assumption, we study how we can get a good collection out of them, so to speak, in spite of themselves. Various methods are resorted to for this purpose. Perhaps the minister preaches a sermon, addresses their conscience, lays upon them the duty of giving. Perhaps he even invokes the authority of the old Mosaic law, and demands that they bestow one tenth of their income on the Lord, as the proportion which rightfully belongs to him, as a sort of senior partner in their enterprises. Or, if he is not a preacher of law, but a prophet of emotionalism, he endeavors to create a public and popular ebullition of emotionalism. He calculates that if the entire congregation are stirred to a white heat by a successful

appeal each individual will act upon his neighbor, and the five hundred will give much more than they would give if left to act severally and separately. If he can draw tears from their eyes he hopes to draw dollars from their pockets. Or he resolves to call to his aid their approbateness. He orders the church doors closed, and calls for subscriptions—by name; one hundred dollars from Mr. A, fifty dollars from Mr. B, and so on to the end of the alphabet.

Sometimes the form is varied by circulating a subscription paper, with the understanding that it shall afterward be printed, when all the church will see what each individual has given, and some will give to earn a good reputation, and some to avoid a bad one. This method reaches its climax in some Negro congregations in the South, where each individual marches up the aisle to put in his gift, and sometimes the same man marches up five times to put in a quarter, one nickel at a time, and so gets five credits with the congregation for one contribution. Or the minister calls to his aid commercial considerations reinforced by good fellowship. He gets up a fair, and the congregation give turkeys and cakes and oysters and dry goods and fancy articles, which do not cost any money—for the bills do not come in for three months—and then go and buy their own gifts at extravagant prices; or the people get up a charity ball and spend five thousand dollars in hall and music and dresses in order to make one thousand dollars for a charity.

Now, all these and other like methods agree in this, that it is assumed that Christians do not wish to give their money, and that therefore the money must be coerced or cajoled out of them, by schemes some of which are saved from being immoral only by being consecrated, and not always even so saved from being immoral.

What I wish the student of the eighth chapter of Second Corinthians to notice is that in this chapter the apostle Paul proceeds upon an entirely different assumption. Not only is his method different, his spirit is different. He treats giving as a privilege, not as a duty; as a grace, not as a burden. Let me try to put his principles in my own words. Let the reader then compare Paul's statement, my statement, and the not unusual methods of raising money for benevolent enterprises, and see how they agree.

1. The Christian has first of all given himself to his Lord; he has given the whole of himself. Not his reverence and faith only, but his business powers and capabilities; not one tenth of his income and one seventh of his time, but all his income and all his time. Living or dying, he is the Lord's. The question with respect to every expenditure is, How can I do the most good with the money? Shall I invest this one hundred dollars in a picture to add to the cultivating influences of my home, or in a bond to provide for the future needs of my wife and children, or in a hospital for the sick in this city, or

in the American Board for the heathen abroad, or in my business to add to the widening circuit of my own personal usefulness? There are five opportunities, and all are equally opportunities, and for all the Christian is equally grateful. He therefore as little thinks of complaining because a missionary agent shows him how he can invest in a foreign missionary enterprise, as because a friend shows him where he can buy a picture at a bargain, or invest in a bond sure to pay him six per cent interest.

2. His first inclination is to put his money where the beneficent results are the most immediate and the most direct. He would like to give to every beggar food and clothing, and to every domestic charity the means to enlarge its usefulness. The benefit of what he calls investments is more remote and indirect. He is, therefore, in danger of giving more than he ought, and investing less than he ought. He does not wait to be asked, but seeks as a favor permission to be allowed to join in promising benevolences. His wife, his children, his pastor, have not to spur him up to greater generosity, but to restrain him from a generosity ill-balanced and unwise. His conscience has to be summoned, not to coerce him into giving, but to restrain, to admonish, to direct, and to guide.

3. He is, therefore, a cheerful giver. He gives because he likes to give. It is a pleasure to go to him with a subscription paper. It is a greater pleasure to get a "No" from him than a "Yes" from his neighbor. For the one receives you as a friend who has offered him a desired opportunity of which, unfortunately, he is unable to take advantage, and the other receives you as a courteous robber, whom he has not the skill to evade nor the strength to resist.

4. The inspiration of his benevolence is his love for Christ. It is not the force of conscience; nor the measured obligation of an ancient law; nor the contagion of a public feeling to which he yields because he has not independence enough to resist it; nor a desire to escape odium or win applause, or do what is creditable; nor a desire to get credit with his own conscience for benevolence when he is really purchasing an hour of amusement for his family or himself. He loves Christ; he wants to do something to show his love for Christ; and he is devoutly and sincerely grateful to anyone who shows him how he can do something unselfish and effective. His giving is, therefore, a joyful act, for it is intermingled with faith and utterance and knowledge and earnestness and love.

5. The liberality of such a one is measured not by what he hath not, but what he hath; and it is so measured not only by God, not only by his fellow-men, but by his own conscience. For the largeness of a gift depends not on the value of the thing given, but on the greatness of the spirit which bestows it.

Does the reader think that I am describing an impossible ideal? Not at all! Macedonian Christians

are not all dead. Every minister has in his congregation some men who are always on the lookout for good investments in the kingdom of love, who welcome opportunities, and who have to be checked rather than incited to liberality. The privilege of giving is one of the most blessed privileges; and, for my part, I wonder that so many people who might have this great joy deny themselves, and turn their privilege into a cross, never knowing the meaning of the words of the Lord Jesus: "It is more blessed to give than to receive."—*Outlook*.

Itinerating in North China.

BY REV. A. B. LEONARD, D.D.

ON Wednesday morning, October 4, two days after the adjournment of the North China Conference, a company of missionaries, native preachers, and the writer, left the city of Peking for Tsunhua; distant one hundred miles. The train that fled out of the Peking compound consisted of six Chinese carts, each drawn by two mules driven tandem.

The Chinese cart is an important vehicle in this country and deserves more than a mere mention. Its wheels are about four feet in diameter, with hub and rim wholly out of proportion to the length of the spokes, the former being about one foot in diameter, and the latter about six inches in depth and two in width. The hub is strongly banded with iron, and the rim is firmly mortised together and strengthened by double rows of heavy nails at each edge, with heads about one inch in diameter. The tire is put on in pieces, lapping the joints in the rim to which it is fastened with heavy spikes of iron. The spokes are short and deeply set in both hub and rim. It would be difficult to construct a stronger wheel or one better adapted to the roads over which it must pass. The axle is made of wood, and upon it rests heavy shafts, projecting in the rear far enough to provide space for a trunk or any other article a traveler needs on a journey. The bed is built on the shafts without springs, centering over the axle, is about four feet long, three feet wide, four feet high with oval top, and has exactly the shape of a mammoth Saratoga trunk.

In this bed or trunklike structure there is neither seat nor cushion, and the traveler must sit upon the floor, providing himself with such accommodations as may suit his taste. As he must always carry his own bedding he finds that it becomes very convenient as a protection against bruises, if not broken bones, during the day, as well as a comfort during the night. If there is any vehicle in the world that is rougher than a Chinese cart, particularly when passing over a stony road with mules at full trot, it has not been the writer's misfortune to give it a trial. If it does not jolt six ways—forward, backward, right, left, up, and down—at the same time, the motions are so rapid that the luckless traveler fails to dis-

tinguish between them, and might well suppose that they were all occurring at the same instant.

THE GRAND CANAL

begins and ends at Peking, and as we could ride about fourteen miles on flat boats towed by coolies or donkeys (and we had both), we concluded to avail ourselves of the opportunity, and so escape as rough a piece of stone road as mortal ever saw.

In going fourteen miles on this canal we changed boats four times. Heavy locks of masonry hold the water on the levels, but the Chinese have not sufficient ingenuity to construct a lock that will pass boats from one level to another. Consequently all freights passing over the canal must be carried around the locks on the backs of coolies. Leaving the flat boats we boarded our carts for a journey of one hundred and sixty-one miles over

PUBLIC HIGHWAYS

that must be traversed to be appreciated. The main roads in North China are not laid on direct lines, but meander across the country, touching the principal towns and cities, and remind one of the overland trails across the plains followed by the gold seekers of the fifties and sixties. Rarely is a stream bridged, and where such a convenience was once enjoyed, usually ruins only now remain, and rivers and streams must be crossed upon ferries or at fords. Roads are never repaired except at points that cannot be avoided by circuitous routes. When one track becomes impassable, another is made on the adjoining lands. Old roadways that have been by centuries of travel worn down to a depth of from six to ten feet often become wet-weather creeks of large proportions.

Much of our journey lay across

A GREAT PLAIN,

the soil of which is a sand loam, the sand largely predominating, rendering its capacity comparatively small. But for the care taken in fertilization the country could not support its dense population. The land is required to produce from three to five different crops in one season, and is consequently in an exhausted condition. The methods of agriculture belong to the remote past. Wooden plows, with only one handle, a small iron shovel point, cutting but a shallow furrow, are quite universally used. Harrows are frequently made of brush plaited about a frame of wood. Wheat is hand drilled, and over each row a small stone roller is drawn to pulverize the clogs and cover the grain. All harvesting is done by hand and all threshing is upon a floor of the Boaz kind.

There are no forests in China, though there are numerous clumps of trees usually marking the sites of villages, temples, shrines, and tombs. These trees are rarely cut down for any purpose. Though there are great coal fields, but few of them have been opened, and the only means of transportation being by pack-

ing upon the backs of animals, or by carts over the worst of roads, the mines that are worked supply fuel to but few people. As a consequence fuel is very scarce and of poor quality, the main reliance being upon the refuse of the farms. Cornstalks and stubble vines of all kinds, coarse grasses and reeds gathered from swampy places, roadsides, distant hills and mountains, anything and everything that is combustible, is gathered and stored away to provide warmth and cook the meager meals during the long, cold winters.

The houses of the common people have neither stoves nor fireplaces; only small ovens, made of clay, in the top of which there is a place for an iron pot, in which all the food for the household is cooked. This oven is connected with a *kang* (pronounced long) in an adjoining apartment, under which the surplus heat passes. This kang is made of mud tile, is about two feet high and five feet wide, extending along one side of the room and upon which the whole family sleeps. This is the only provision for warming the mud hovels in which the masses live. There are multitudes that do not know what it is to be warm from November to May.

One of the dreaded necessities of inland travel to a foreigner is entertainment in a

CHINESE INN,

which is constructed after the exact model of the inns of Palestine at the time of the birth of the Saviour. Here are the low one-story buildings, opening on two or three sides of a court, the remaining space being occupied by sheds or stables for donkeys, mules, camels, horses, and oxen, and supplied with feed troughs, or mangers, while the court itself is for the accommodation of vehicles of freight and travel. On that eventful night at Bethlehem, when Joseph and Mary applied for entertainment, there was no room in the inn; that is, all the rooms were taken, and so shelter was found under the shed-stable among the beasts of burden.

These inns have tile or earthen floors, are without furniture other than a rude table with chairs, stools, or benches, to correspond, and the kang as the place of rest. The traveler furnishes his own bedding, and usually, if a foreigner, his own food. They are as a rule filthy and infested with vermin, and can only be endured as dire necessities. Traveling through the country,

GRAVE MOUNDS

are always in view. The dead are not buried in neighborhood graveyards or in cemeteries, but in family groups on private grounds. The graves are seldom marked by tablets or monuments of any kind, but by pyramidal mounds, which vary in circumference and height according to the remoteness of the death of the occupant. Some are twenty feet in diameter at the base and rise to the height of thirty feet. Twice a year, spring and autumn, on

days uniformly observed, the people go out to the graves of their dead, and repair and enlarge the mounds, thus increasing their dimensions from year to year. On these occasions they worship their ancestors, burning upon the mounds gilded paper, representing silver and gold coin with which to pay their way in the country to which they have gone. Their ideas of a future life are vague and undefinable, full of superstitions and terrors, and utterly destitute of anything desirable except a state they hope to attain, where conscious existence will cease.



Three days of travel among these strange scenes, full of interest, but destitute of comfort, brought us to

TSUNHUA,

one of our important mission centers, and where an interesting and successful work is already established. Here we have a compound just outside the city walls, owned by the Missionary Society and the Woman's Foreign Missionary Society, comprising about eight acres. The Missionary Society has three excellent missionary residences, a well-equipped hospital, and a commodious new chapel, and the Woman's Foreign Missionary Society has a good ladies' home, an excellent girls' school, and a well-appointed woman's hospital. Within the walls we have a good street chapel, boys' school, and residences for native pastor, helper, and teacher.

On Sabbath, October 8, the writer preached the dedicatory sermon of the new chapel, interpreted by Dr. Lowry to a very attentive congregation numbering about two hundred. Ours is the only mission in Tsunhua, a city of about 40,000 people. The valley in which the city is located is dotted with towns and villages, in several of which churches have been organized.

Having arrived at Tsunhua on Friday evening, Saturday was consumed in making a visit to

THE GREAT CHINESE WALL,

distant about eight miles. This wall is numbered

among the seven great wonders of the world, and is said to be the greatest work ever constructed by man. Most tourists visit the wall from Peking, where the original one was long ago destroyed, the present one at that point having been built about five hundred years ago. The writer made his visit at Loma Pass, where the original wall, built two hundred and fifty years before Christ, still stands, and though damaged in many places by the wearing of the elements, and that other great destroyer, time, much of it is in an almost perfect state of preserva-

tion. Its length, if on a straight line, would be fourteen hundred miles, but if the windings of its course among and over the hills and mountains were measured its length would be more than doubled. Its height ranges from fifteen to twenty feet, its thickness at the base is twenty feet, and at the top fifteen feet. Above the paved top there rises parapets on either side to the height of six feet, between which is a walk ten feet wide. At intervals of about one hundred yards there are massive towers forty feet high. The bricks of which the wall is mainly constructed are fifteen inches long, seven and a half inches wide, and four and a fourth inches thick.

It was built during the reign of the first universal monarch of China, Shih Huangti, as a protection against the Mongolian hordes then threatening an invasion of his dominion. Long ago the wall ceased to describe the northern boundaries of the empire, which now includes Mongolia and Manchuria as well. It was a formidable defense for many centuries, when bows and arrows and spears were the chief weapons of warfare, and even now would constitute a strong line of defense against an invading army.

Walking along its embattled parapet, one could hardly avoid reflections upon the changes that have transpired among the nations of the earth since the vast structure was completed. The monarch that conceived the mighty scheme, and the toilers that reared the massive wall have turned to dust, but the silent witness to their toils and fears abides.

MONDAY MORNING

we continued our journey, stopping at a village and a walled city, in both of which we have chapels and church organizations, and passing on our way many more that are open to us. We arrived, after traveling forty-three miles, at Shaliho, a large market town where, on the following morning, we dedicated another well-built brick chapel, in connection with which we have a native preachers' home and all the conveniences needed for a mission station. Ten miles further and we came to the walled city of

Fengjen, where we have recently purchased an excellent property, with buildings that by slight changes will supply a chapel and native preacher's home.

Twenty miles more and we reached the railroad, of which old China has in all but one hundred and sixty miles, upon which we took passage, glad to escape without serious damage the perils of a Chinese cart; and at the end of one hundred miles more found ourselves at Tientsin, where we received at the Methodist Episcopal compound a most cordial welcome after a journey of two hundred and seventy-five miles.

Tientsin, China.

The Presiding Eldership and Home Missions.

BY C. C. MCCABE, D.D.

OBJECTIONS to the presiding eldership are growing less with passing years. Occasionally, however, one finds its way into the Church papers, like the following: "A certain charge, the apportionment of which is sixty dollars for the support of the elder, had him with them but once during the last year. Is it any wonder that laymen complain?"

The answer to that is, "No;" from the standpoint of "so much service for so much money," it is no wonder they complain. But suppose these laymen learn to look at the presiding eldership from the standpoint of Home Missions, their objections will vanish and we shall hear of them no more.

These good, loyal laymen would not object to pay one dollar and sixteen cents a Sabbath if their elder was a missionary in China, or India, or on the frontiers of this country. They would consider that a good investment. It is well to remember that in every district in the Church there are weak places to be strengthened, there are destitute people to be looked after, and the chief duty of the presiding elder is to do this work. When your elder is not with you, in all probability he is with some church which needs his presence far more than you do. You can well afford to pay his salary while he does this missionary work at your own doors.

The Protestant Episcopal Church has sixty bishops. They support them at a cost of \$360,000 a year at least. These bishops are doing exactly the same work that our presiding elders do without the title, without the life tenure of office, and for the most part upon salaries not one fifth as large as those received by these bishops.

The fact is, Methodism has been led into the most stupendous system of Home Missions ever devised; a system of oversight and superintendency which, under the blessing of God, is the chief cause of her majestic march through this land. Compare notes with any denomination which lacks this system of oversight, and in your attempt to account for the superiority of Methodism you will be far astray if you leave out the presiding eldership.

In a quarter of a century the Methodist Episcopal

Church has built six thousand more houses of worship than the entire number now owned by the Presbyterians; seven thousand more than the entire number owned by the Congregationalists; seven thousand more than the entire number owned by the Protestant Episcopalians, and five thousand more than the entire number owned by the Roman Catholics. Somebody has done something; somebody has been pouring life and energy into this aggressive work wholly unparalleled in the history of Protestantism.

What about our pastors? They have done well; but other denominations have pastors, devoted and educated and full of love for this work. The only thing we have in our plan of work that other Churches have not, in some form, is this grand system of universal and thorough superintendency as found in the bishopric and presiding eldership. For twenty-five years I have been working in Church Extension and Missions, and I say emphatically, and without fear of controversy, that the chief reason that we have a Church Extension organization which is now aiding in the erection of ten churches every week, and the chief reason why we have since 1884 added \$457,000 to our annual income for missions by collections only, lies in the fact that we have four hundred and fifty picked men whose hearts respond to the appeal for aggressive work, and who by strengthening the weak places make victory possible. The swift and certain way to reach the million and a half line for missions is for the bishop to consider carefully a man's missionary record before he appoints him presiding elder. *A line of battle is never broken in a strong place; it is the weak places that need looking after.* He is a skillful general who knows and acts accordingly.

I can conceive of no disaster, save the loss of spiritual and soul-winning power, that could possibly befall our Church equal to that of a serious modification of the presiding eldership. Let us learn to look upon it as a fixture, a mighty wheel, never to be displaced in our economy. If I could have my way, all discussion of questions of ecclesiastical polity would end for the remaining years of the nineteenth century, and one burning question would be uppermost in the heart of every Methodist layman: "How shall we save our country? How shall we save the world?" Give us a ten years' rest from debate upon questions of Church polity, and ten years of glorious consecration to bring things to pass, and the dawn of the twentieth century will see the Methodist Episcopal Church with thirty thousand houses of worship and four million communicants, and standing at the front of all Protestant Christendom, with her glorious banner, "All the world for Jesus, and Jesus for all the world." Awake! awake, O Zion; put on thy strength! No soul that utters the Lord's Prayer with faith can ever believe any doctrine contrary to this. "There's nothing too good to be true." Not one jot or tittle of His word shall pass away till all shall be fulfilled.

The Open Door in Bengal.

BY MRS. ADA LEE, OF VIENNA, O.

THE province of Bengal, in India, is beautiful for situation, rich in tropical trees and plants, and, on account of the moisture of its climate, abundant in all kinds of vegetable growth. This province, though no larger than the State of California, contains eighty millions of people. Forty millions of these speak the Bengali language, and constitute one of the most important races in India. They are bright and intelligent, most eager to learn and very aggressive, although considered by some not remarkable for



A HIGH-CASTE BENGALI WOMAN.

courage or activity. But I have found among their women the bravest persons I ever knew. Many of the Bengali are writers. For this reason they follow the railway and telegraph lines all over India. The educated Babu fills the public and government offices everywhere as clerks and accountants.

My first home among them was in the great city of Calcutta, a city, including its suburbs, of one million souls, given up for the most part to idolatry, as its name indicates, for Calcutta in the Bengali language is *Kalighaut*, the bathing place of the black goddess Kali.

In this city we are met by most striking contrasts. Here, where hundreds of thousands live in ignorance, superstition, and sin, and endure the most abject

poverty, there are fifteen thousand young men attending college, young men who, if they were led to Jesus, would be a power in the evangelization of India. Therefore, when we think of the Bengali people, with all their idolatry, sin, and ignorance, let us remember also that some of the brightest orators of this century belonged to this race, among them Keshub Chunder Sen, the leader of the Brahmo Somaj, and that at the present time there are a number of brilliant Bengali preachers, teachers, and authors, the fruit of Christian teaching.

We can never know a people without some knowledge of their home life, but this is what a traveler seldom gets in Bengal. I have read with no little indignation the disparaging remarks about the Bengalese made by persons who have been sight-seeing in India. You can get no conception of the Bengali home by what you see of the Bengali Babu in the street, and the women of the higher classes are never seen there. You look inside their houses and find what to me is the most interesting class in the world, the Bengali zenana women. The accompanying engraving is of one of these women, and is a splendid representation of the whole.

Of all the cruel systems this world has ever known Hinduism is the most Satanic, and those who suffer most from its curse are women. From the hour of her birth until the day of her death woman is the victim of its cruel practices. Whether she lives in a mud hut, sleeps on the ground and subsists on the cheapest and least quantities of food possible, as the masses of the people do, or is a member of the highest and wealthiest families, her condition is practically the same.

The ordinary Bengali house is constructed with a courtyard in the center, the rooms built around the four sides of it. From the outside we pass through a narrow, dark passageway into the courtyard. In these back apartments, without ventilation or anything attractive to sight or smell, are shut up for life millions of these women. Whatever may be said about "woman's rights," or whatever may be her position in the opinion of men, God has given her a place no power can change. Man is the head of the nation and of the home, but the heart of the nation and the home is woman. In India, where it is a disgrace to be a woman, man is not only the head, but, by himself considered, the only important being. Still there, as here, woman is the heart of the home and, consequently, of the nation, and her silent influence rules the destiny of that people. If the women of India could be led to Jesus to-day the deathblow would be dealt to idolatry, and it would soon become a sad story of the past.

I remember once, in company with Bishop Thorburn, in the city of Calcutta, visiting a meeting of the Bengali Literary Club. There were present over two hundred Bengali gentlemen. Myself and a young Bengali attendant were the only women in

the audience. The paper of the evening was presented by Professor Bauergee, a Bengali Christian gentleman. The subject was "The Young Man of Bengal." I remember of this eloquent address but little else than the title. During the debate Bishop Thoburn spoke in his usual telling way, but I cannot remember a word he said. There was one in that meeting whose words I can never forget. He was a young Bengali gentleman, in his native dress, who arose in the back part of the audience and said, "Gentlemen, there is no hope for the young men of Bengal until you give them pure, educated, noble wives and mothers. I have finished my course in school and am now studying in the Medical College, but no amount of education can eradicate the superstitions taught me by my mother; they haunt me continually. There is no hope for Bengal until we can have pure, elevated homes."

The beautiful word home is not in all their language, neither will we find in their abodes, be they large or small, the healthful atmosphere of home life.

Go with me to a Bengali house at the birth of a child. Standing outside the door is a servant woman with a conch shell in her hand—the conch is the symbol of rejoicing used in their temples and at festivals. The woman is awaiting news from within; if it be announced, "A boy is born," she takes up the conch and blows loud and long. A band of musicians had for the occasion catch the strain, and marching up and down the street, playing on their rude instruments, proclaim to the neighbors and friends what a blessing has come to this family, and there is universal rejoicing.

But if the word from within should be, "A girl is born," the woman drops the conch shell and, tearing her hair, begins to weep and mourn. The musicians, leaving their instruments, with crying and wailing, announce the sad news, telling to all the calamity that has befallen this unfortunate family, a girl baby has been born. A few years ago the little unfortunate would have been drowned in a vessel of water or smothered to death, thus ending its short existence; and, although prohibited by law, even now in the out-of-the-way places, judging from the comparative absence of female children, this terrible crime of infanticide is still practiced.

What shall be the life of the little Bengali girl? Many things are in the way of her education and usefulness. Custom is against educating women, and favors child marriage. At an early age she is taught to worship idols, and her bright mind and tender heart are steeped in superstition by the teaching and the evil practices of Hinduism. While a child she is married to one much older than she, and in whose choice she had no voice, and is shut up in the zenana, in whose close seclusion she spends her life. She lives in constant dread of widowhood, a description of the heartlessness of which I have not space here to give.

It is enough to know that "the widows of India would outnumber four cities like London, England. One in every six of the females of India is doomed to a desolate and degraded life." From my observation among the Bengali people perpetual widowhood with them means perpetual infamy. With this state of things among the women who have the training of the children, who at first are just as pure and innocent as our own beautiful babes, what can we expect for the future of such a people?

And yet a more eager class of women to learn I have never met. Their sad, aching hearts are waiting to be led to Jesus, and there are few to carry the glad tidings of salvation to this people! I have seen a city of 350,000 inhabitants without a preacher or teacher in it. All over Bengal there are great districts where no missionary ever goes and millions have never heard the blessed name of Jesus.

As far as I know, the Woman's Foreign Missionary Society of the Methodist Episcopal Church has not one representative in zenana work among the millions of Bengali women. I believe I am the only American Methodist woman who speaks the Bengali language or ever worked in their homes. I thank God he ever led me to know and love them and put the burden for their salvation upon my heart.

Since my return from India I have been pleading for these people. Bishop Thoburn in his new book speaks of the importance of this work, and urges the necessity of forming three or four new stations in Bengal immediately. For one of these I have been working and praying, asking God for a permanent fund of twenty thousand dollars to support workers perpetually in this dark spot. God has wonderfully answered prayer, and nineteen thousand dollars of this has come; the last thousand I believe he will send. We are also asking him for enough to build a good mission house containing rooms for zenana workers, schoolrooms, a chapel, about twenty rooms in all, costing three hundred dollars each. We are asking God to touch the hearts of Christian people and incline them to give to this and all other mission work as never before.

We shall, God willing, devote our lives to leading these Bengali people to him, and expect to return to India in September next, if not sooner, for we believe that many of the brightest gems of India are hidden away amid the dross in this interesting race of people.

Hawaii.

HAWAII embraces several islands in the Pacific Ocean, 2,100 miles west of San Francisco, and 3,440 miles east of Japan, the largest being Hawaii, Maui, Oahu, Kauai, Molokai, Lanai, Niihau, and Kahoolawe. The total area of the islands is 6,640 square miles, with a population in 1890 of 89,990, less than one half being native. The census of 1890



HARBOR AND CITY OF HONOLULU, HAWAII.

showed there were 34,436 natives, 6,186 half castes, 7,495 born in Hawaii of foreign parents, 15,301 Chinese, 12,360 Japanese, 8,602 Portuguese, 1,928 Americans, 1,344 British, 1,034 Germans, 227 Norwegians, 70 French, 588 Polynesians, and 419 other foreigners. It is estimated that when Captain Cook discovered the islands in 1778 the population numbered 200,000, since which time the natives have rapidly decreased. The capital, Honolulu, is in the island of Oahu, and has about 21,000 inhabitants. The latest religious statistics reported 29,685 Protestants, 20,072 Roman Catholics, 3,576 Mormons, 72 Jews, 30,821 undesignated. In 1892 there were 168 schools and 10,712 pupils, of whom 5,353 were Hawaiian.

When the islands were first visited by Captain Cook they were under the control of several chiefs, one for each island, but Kamehameha, the chief of the principal island, attacked and overcame the chiefs of the other islands, and about the year 1800 united them under his government. In 1820 missionaries from the United States were sent to the islands, and through their influence the natives finally gave up their idolatry, professed Christianity, and in turn have sent missionaries to the islands beyond.

The government of the islands under Kamehameha I and Kamehameha II was that of an absolute monarchy, but Kamehameha III in 1840 gave his subjects a constitution, and his successors reigned as constitutional monarchs. In 1887 a new constitution

was granted, which vests the executive power in the sovereign and his cabinet, and the legislative power in 24 members of the House of Nobles, 24 representatives, and the 4 ministers of the cabinet.

Queen Liliuokalani, eldest sister of the late King Kalakaua, succeeded to the throne on January 20, 1891, on the death of King Kalakaua, but she was deposed on January 15, 1893; a Committee of Public Safety was formed, and a deputation sent to Washington to ask the United States government to annex Hawaii. The provisional government has since had control of the islands, and consists of an executive council of four members, who administer the executive departments of the government, and an advisory council of fourteen, who have general legislative authority.

President Harrison was in favor of the annexation of the islands, and recommended this to the Senate, but the Senate adjourned without taking action. President Cleveland has announced that he is opposed to the annexation, and at this writing, the Congress now in session has requested the President to give them all the information he has as to what has been and is being done on the islands looking to a change in the government.

So far as we can judge, the people of the United States are in favor of the annexation of the islands to the United States, and we have no doubt that the best welfare of the inhabitants of the islands requires their annexation to this country or the establishment by the United States of a protectorate over them.

The World's Famine and the Bread from Heaven.

BY ARCHDEACON MOULE.

Extracts from a sermon preached before the University of Cambridge from Gen. 43. 1.

I ASSERT that the words of the text are true for China, with which country I am chiefly acquainted; though one's knowledge of such a country and of such a people must be, at best, but partial. The famine, the spiritual famine, is sore in that great land. And I call this a typical case, because perhaps more than in most of the other non-Christian lands the Chinese are rich in intellectual and religious apparatus and appliances. Their literature was ancient when Confucius lived and toiled and sought for truth twenty-five centuries ago. Their system of competitive examinations, in which their ancient classics form still the chief field for test and quotation and illustration, is one thousand two hundred years old. Their writings are not confined within the narrow but not ignoble limits of history, of odes, of divination, of rites, and of philosophy. Their authors have touched down these thirty centuries on almost every branch of literature. And they boast of three religious systems—Confucianism, Buddhism, Taoism; systems which trace their origin to nearly the same era, the time of Pythagoras and Solon. Their moral code, though with some grave blots, is of a high order, and treats with minuteness and dignity on the duty between man and man. So that if it be true that such a nation is famine-stricken the persuasion is forced upon us that in other non-Christian nations also the famine is at least as grievous. . . .

Well, now, what does the mind of an ordinary thoughtful Chinese long for? First of all, "the sacred passion of the second life" possesses his soul—the longing for some tidings from the other world—the straining eye eager to know what is after death. Secondly, the instinct of worship. The soul, in deep-darkness, it may be in utter ignorance, yet hears the far-off voices of its home calling it to worship God, somehow, somewhere; and with this comes the desire of access, and yet the despair of direct approach to the Supreme. Thirdly, the consciousness of moral imperfection, of the offense against conscience, which is regarded as the heavenly witness for the principle of right and wrong; and this with black care behind and the dread of the sure approach of retribution pursuing the man so ill at ease through the swift ride of life.

Can the religions and philosophies of China satisfy this threefold hunger as Christianity can? The reply is, I think,

not difficult to summarize, though the investigation ranges from ancient germs of thought through later developments and additions. But, briefly, Confucius admitted that he knew so little of this life that he could not be expected to know about death and after death. Agnostic he was, humbly and pathetically and avowedly ignorant, not esteeming that ignorance a mark of special enlightenment, which is the delusion of some minds, but declining to reveal subjects which he felt to be beyond his reach. And so with the system of ancestor worship before him for criticism or approval, scarcely consistent, perhaps, but not without practical shrewdness, he indorsed the observances, but refused to discuss the truth which must underlie the reality of such observances, namely, the separate existence of the soul after death and its conscious apprehension of what goes on in the world it has left. "There is no urgency in this question," he said, waiving the great subject; "one day you will know for yourself." No urgency! no hunger in the soul when looking forward to its own passage or when watching those most dear pass into the unseen world! Most assuredly this great teacher and leader



A NATIVE GIRL OF HAWAII.

of men abdicates here his functions, for it is precisely at this point that for man, with the irrepressible instinct of immortality, there is urgency.

But if Confucianism fails, Buddhism, which may be almost called the religion of life, must have some power, one would suppose, to satisfy this hunger, this passion of the second life. With well-nigh audacious boldness Buddhism overleaps death and imagines the soul as surely living on. Existence is not brought to an abrupt close by death any more than the lotus plant, losing green leaf and fragrant flower when summer is over, dies when it dies down. It is but a sleep from which it wakes with the breath of spring and lives again in sun and breeze and fills the air with fragrance, and fades and droops and sleeps once more; and so through a long vista of change and metempsychosis and metamorphosis, to sleep and wake and wake and sleep; but not forever.

This change of births and deaths, of growth and decay, is Buddha's prophecy, if I may say so, not his promise. His promise is Nirvāna. Northern Buddhism, with which I am specially acquainted, the Buddhism of China, Tibet, and Japan, is apocryphal, and not orthodox. Amitābha Buddha, the chief object of reverence of this form of Buddhism, and substituted in a sense for Maitreya, the promised Messiah of the faith; Amitābha, whose name is on the lips of Buddhist priest and devotee in China a thousand times each day, is positively unknown to the orthodox Buddhists of Ceylon, of Burma, and of Siam. Yet this creed alone attempts to assuage the thirst for immortality and to satisfy the hunger for another life, which torment the souls of the four hundred millions in these three northeastern lands. With stolen water and secret bread Amitābha promises his followers a Western heaven, where purest, sweetest, freshest water flows pellucid over golden sand, surrounded by pavements and pavilions of precious stones and jewels, with lotus flowers as large as a carriage wheel floating on the surface, exhaling enchanting fragrance, with music of birds and harmonious voices of the winds; all this realm securely fenced in by sevenfold rows of trees and sevenfold nets of silk.

And when the practical mind of the Chinese devotee doubts the reality of this all too sensuous picture of food for the immortal spirit (which seems to have been borrowed from Persian and Manichaean sources eight hundred years after Buddha's departure), then northern Buddhism invents still further provision for hope and fancy; but when the offer is bread the reality is a stone. The life to come, say these unorthodox Buddhists, shall be as this life, but much more abundant, with more money for the devout believer, more pleasure, higher honor, then evening once again and decay and death, or perchance you may rise to the person of genii or *lohan*; or perchance you may sink lower to the body of beast or bird or reptile. And most surely with this

restless change of transmigration the sacred passion is unsatisfied, the hunger gnaws on, the thirst burns on.

"For men have hopes which race the restless blood,
That after many changes shall succeed
Life which is life indeed."

And when from these imaginative wanderings of modern Buddhism you ask at the fountain head what rays of light this Light of Asia casts on the darkness of futurity, and what life which shall be life indeed he offers to immortal man, you are met by these astonishing utterances from the great teacher's own lips, "The desire of life is an ignorant blunder." And shrinking back by what we may imagine as a last irrepressible protest of immortality in his soul, starting back from annihilation as the antithesis to life, he teaches that life which is life indeed is to enter the great deathless state of Nirvāna, which is tranquil, and free from birth, decay, sickness, grief. Ah! that were well; that might partly satisfy the hunger of the soul. But hearken! joy, too, has fled that abode of eternal slumber, it is free from the sensation of joy. "The flame is blown out," as the word Nirvāna means, the three-tongued fire of lust, ill-will, and delusion has vanished. All evil passions have ceased—a glimpse of heaven once more!—but all good desires are gone as well. Above all, the desire for separate and individual conscious existence is extinct.

And but one step further remains for complete blessedness: Pari Nirvāna, where the elements and needs of bodily existence have vanished for evermore; and therefore existence is over, for Buddha refused to recognize the existence of soul apart from body. And "we who have the first fruits of the Spirit groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8. 23). Surely the sacred passion of the second life is insulted, outraged, scouted by such a creed as orthodox Buddhism—that life is death indeed. It is but faint praise which a recent writer has given to the Light of the world that he

"Brings high Nirvāna nearer hope
Easier and plainer."

Life and immortality, fullness of joy there where sorrow and sin cannot enter in; such a hope brought to light, brought out of the twilight of imagination into the sunshine of certainty by the Gospel, deserves some higher, nobler name than Nirvāna. And amid the high soarings and the deep probings of this great system; amid the fascination of Buddha's reforms and great renunciation; amid the glamour of asceticism and placidity, it is not hard, I think, to formulate this grave charge. And yet I would direct the charge more against the modern sophists who recommend these religions for the comfort and satisfaction of mankind than against those ancient seekers after truth—Confucius, Buddha, Laotsu—credited with many sayings which they never uttered, and

unable to rise from the grave and explain their guesses at truth.

The charge nevertheless remains, and it is this: the human race is dying from hunger; the famine is sore in the land. Man longs for tidings beyond the grave and desires to find the way into that silent land. Buddhism replies by assuring the hungry that the gnawing pain will last, with many variations of intensity and with many mocking semblances of satiety, till life for which he longs is merged and lost in that which, if it is not death, most surely is not life. Are not Carlyle's words about agnostic doctrines true of this Buddhistic faith which has caused so great a craze in the New World as well as the Old, "the teaching appears to be fine flour, from which you might expect the most excellent bread, but when you come to feed upon it you find it is powdered glass?"

And Taoism, the religion of the way, which might be expected to satisfy the yearning for immortality and for true life to come, promises in orthodox teaching absorption into nature as life which shall be life indeed; or, in popular teaching, adapted, as modern teachers hope, to the wants of men and largely imitating the rival creed of Buddhism, Taoism makes the unseen world hideous by the fancied terrors of necromantic and geomantic science. The repose of the dead depends on the minute care of the living over tomb, and sacrifice, and aspect, and astral sign. The freedom of the living from sickness, accident, and disaster depends on the temper of the dead, and fear alone holds a lurid torch to light the dark underworld. I feel sure, therefore, that as to this first symptom of hunger in the soul of man, the desire for some knowledge of what is after death and the search for some safe pathway to a better land, the famine is untouched by Confucianism, Buddhism, and Taoism. And the words preceding my text are true of all these religions, they bring down the Chinese nation "with sorrow to the grave."

Then, secondly, and more briefly with reference to the upward turning Godward of the mind of man, the hunger and thirst for worship of the Supreme. Observe that Confucius, though in no sense an atheist, was also scarcely a deist. He preferred to speak about heaven, an impersonal term, though possibly with a persuasion that a person reigned there.

"O vast and distant heaven, who may be called our Father," is the language of a Chinese ode ancient in the time of Confucius, and handed down with reverence by him. But the use of the term heaven for God by Confucius seems to have led his great commentator, Choo-he, writing fifteen hundred years later, to speak almost exclusively of the impersonal heaven and not of the personal God.

And neither the impersonal heaven, nor the higher and nobler term for God, Shang-ti, which Confucius used only once himself, but which fills the sacred books which he loved; nor yet the third term

for God, Shên, could satisfy the hunger of the soul. Too high or too low. Shang-ti, or heaven, so lofty that the common people could not venture near, and the emperor as the son of heaven must worship for his people. Shên, though sometimes soaring high and clothed with noble attributes, yet identified so often with the smallest and most insignificant objects of worship. And Confucius the meanwhile, when pressed for clearer teaching, avowedly and designedly omitted spiritual beings from the subject of his teaching, as beyond his knowledge and outside his reach.

Buddhism, perhaps, least of all satisfies the hunger and thirst of the soul after God. Pursued by the irony of his fate, as Sir Monier Williams describes it, Buddha is worshiped in ten thousand shrines daily as God. But that is not Buddhism. Not atheistic, indeed, for he incorporated some of the Brahman deities into his system; not atheistic, though the gods with whom he was chiefly acquainted might have made him such; Buddha was yet a practical atheist, and starved thus the famine-stricken world. Buddha leaves the gods far below and far behind in his ideal upward soaring for the human spirit. With a glimpse, and sometimes a glorious glimpse, of man's high original and high destiny, he yet degrades and defiles and deludes the soul of man by promising strength to rise on stepping-stones not Godward but self-ward; not "Nearer, my God, to thee," where alone any hungry soul can be satisfied; but nearer to self-salvation; nearer to self-independence; athirst not for God, the living God, but for self, the decaying, vanishing self; nearer the Buddhist soars to the elimination of self from the trammels of earth, and sensation, and matter, and of the touch and influence of God or men; and then as the topmost summit of bliss he offers not the deification of that exalted self, but its disappearance in eternal, formless sleep.

The true Buddhist prayer as enunciated once by a Buddhist priest in Ceylon is "prayer for nothing to nobody." I know that this is not popular Buddhism. I know how the temples which crowned the plains and hills of the China with which I am acquainted are full of images to which they offer divine worship. I know also that in the popular story of Buddha's life, who yet died B. C. 273 at the latest, almost every event in our Lord's life except the crucifixion is ascribed to Buddha. But I know further that that is an abject imitation, and in no sense an origination of Christianity, and that seven hundred years at least elapsed after Buddha's death before these events were written into his legendary life learned probably by Thibetan monks from Nestorian teachers; and the additions, and the glosses, and the adulterations in the creed prove surely the insufficiency of orthodox Buddhism to appease the famine so sore in the land.

Taoism has its pantheon. It adopts the ancient word Shang-ti for all the gods of its many-chambered

heavens; but it cannot satisfy man's craving for the Supreme, and the longing desire to venture near to God, to give the Chinese devotee a separate deity for war, for agriculture, for wealth, for the doorstep, and for the kitchen. It may be true indeed that man, fearing to approach God abruptly, and hungering with a true instinct for some "daysman between man and God," invested these inferior deities with such an idea and with such an office; but worship stops with them now in perpetuity, and soars no higher, though the longing may soar far higher; and this does but intensify the hunger and aggravate the famine; till with Jesus Christ the one Mediator between God and man, the Mediator is one in nature, glory, and majesty with the Supreme; worship cannot wander there; he suffered for us once, the righteous for the unrighteous, "to bring us unto God."

Then once more, and in but a word, what can Confucianism, Buddhism, and Taoism do for the souls of men distressed with the sense of sin, and longing as with hunger and thirst for pardon and salvation? Can they bring on that miracle of the Gospel,

"The memory like a cloudless air,
The conscience as a sea at rest?"

Confucius assures us that he never had met with a perfect man, never with one who loved virtue so well as he loves sensual pleasure. And then he adds the despairing opinion that the man who sins against heaven has no place wherein to pray; no posture, no position, no aspect by which he can draw near and crave the pardon of offended heaven. Is this, then, the Chinese master's meaning? And the Chinese, conscious of sin against high heaven, turn away unfed from their greatest teacher.

Buddhism, with no supreme God and no conscious future for the soul, finds it hard to deal with the great mystery and solemn reality of sin. Can morality be divorced from religion? Can the moral instinct in man owe any other source but the moral Maker and Governor and Judge of all? Yes! says Buddha, with a high-toned morality; and a hell heated yet eightfold in intensity, as is to make up for the absence of God. But for pardon and peace and renewal and the power to do good Buddha makes no sign, and the famine remains sore in the land.

Sin to the Taoist, though a reality, is distorted and confused by the speculations as distinguished from the moral code of the ancient founder of the creed. Solemn and profound thinker as he was, Laotsu was too profound for the deliberate past, too slow for the restless, rushing present. Human nature, he taught, was originally good; and men wrought good without law. Let men do so once more. Virtue and vice were originally unknown terms; good was the mere result of existence. And the introduction of definitions and injunctions such

as humanity, equity filial piety, and integrity marked the downward grade in human nature. Law is not evil; but the best and most rational way for man is to retrace his steps, to penetrate once more behind law and to do good as a matter of course; "to conduct affairs without feeling the trouble of them;" to cultivate a mental state where with emptiness and freedom from preoccupation the soul may be in a receptive frame. And the Chinese who have destroyed themselves by sin and are burdened by sin, many of them with deep consciousness of guilt—the Chinese living in a busy, bustling struggle for existence, with no time to be untroubled, no time for philosophic thought and callous investigation, and with the day of account drawing ever nearer—turn away unfed from this ancient teacher. —*Chinese Messenger.*

Oriental Criticisms and Strictures at the Parliament of Religions.

BY REV. GEORGE F. PENTECOST, D.D.

THE Buddhist Dharamapala, in the very opening of the Parliament, treated us to a fiery and eloquent speech, in which he charged Christians with being ignorant of the religious literature of the East, and yet presumptuous and prejudiced enough to sit in judgment upon a faith of which they could know nothing. In a very dramatic passage he challenged the members of the Parliament, and the vast audience gathered to hear his address, as to their knowledge of the Bible of Buddha. In substance he cried out: "How many of you here present have ever read the Bible of Buddha? Show your hands! Let us see how well qualified you are to judge of the faith of Buddha," etc. After repeating the challenge there were five hands uplifted. This meager show of hands seemed to electrify him. He appealed to the audience to know if, out of so great a company (say three thousand) *only five persons* could be found who had read the writings ascribed to Buddha it was at all competent for Western people to pass any judgment upon that faith?

In answer to this I would only remark that it was a wonder to me that so many as five were found who could say that they had read the vast tomes of literature which make up the Buddhist Bible. It does not follow, however, that the greater portion of the three thousand present were not acquainted with the substance of the teaching of Buddha or the underlying philosophy of Buddhism. The great mass of Buddhists and Hindus are illiterate, and themselves totally ignorant of the writings of their sages, and few of the priests either of the Hindu or Buddhist faith are familiar with their writings. The further fact is, that though many of the young priests are required to read certain portions of their sacred books, and memorize them so that they can recite many passages off by rote, few of these, though so

well drilled in the letter, have any idea of the meaning. I have myself talked with many Brahman and Buddhist priests concerning their Scriptures, asking them to translate to me or explain to me what the meaning was of that which they were reciting. Almost invariably I was told that it was a passage from the writings of Buddha or one of the Vedas. They did not know the meaning, it was incapable of translation; and the merit lay, not in the understanding, but simply in the recitation of the words.

More than one educated Brahman has told me that the Hindu is vastly indebted to the Christian missionary for a knowledge of his own religious faith, especially in so far as a literary knowledge of it is concerned. Until the Christian missionary inaugurated educational methods, and searched out and translated the lost and buried literature of the East, the great mass of the people, and even the Brahmans themselves, were sunk in the deepest and darkest superstitions of their idol worship, knowing little or nothing of the teachings of their ancient philosophers and religious sages.

THE CRIMES OF CHRISTIANITY.

It was the monk Vivakanadra who arraigned Christianity for its crimes, for its vice, and immoralities; who professed horror at the violence, bloodshed, and general wickedness of the propagators of the Gospel; who charged them with coming with a sword in one hand to kill and destroy, and a Bible in the other to convert the mild and gentle, the pure and spotless Hindus to the gross, carnal, and drunken habits of the Christians. The acts of so-called Christian governments, in their war of conquest against the gentle Orientals; their inhumanity in forcing opium and alcoholic liquors upon an unwilling and innocent people; the battle, war, and spoil waged by Western nations, were all charged upon Christianity. The drunkenness, immorality, and violence visible and open to view in Western Christian lands were all alleged to be a part and parcel of Christianity and a direct result of the religion of Christ.

What is to be said to all this?

First. That the unrighteous acts of government are in no sense a product of Christianity. There is no such thing as a Christian government, in the sense that the State is directed and its actions authorized by the Church of Christ. Every war of conquest, every oppressive act of government, every iniquity, such as the opium trade, the liquor traffic, the legalization of vice, and such like things, are the objects of sternest protest by the Church of Christ in all lands. These are not only acts outside the pale of Christianity, but acts committed in the face of Christian protest. What Christian missionary ever went forth to heathen lands to conquer the people to the Christian faith by the help of the sword or any other carnal weapon? What Christian missionary ever

enforced either the opium or the liquor traffic? What Christian missionary was ever tolerated by any missionary society if he himself were a drunkard, an opium eater, an unclean person, or one who did any violence to the people to whom he was sent with a message of Christ?

Second. The drunkenness, the violence, the immoralities, the degradation seen in the cities and countries called Christian, are all outside Christianity, and are the sins and crimes against which the whole Christian ministry lifts its voice in the name of God and Christ. The victims of these sins are they to whom the gospel of forgiveness, regeneration, and sanctification are directed. As well charge upon the medical profession responsibility for smallpox, cholera, yellow fever, and leprosy as to charge these worst works of the flesh upon the Gospel of the Christ, who came to seek and save men from their sins.

Moreover, these oriental friends seem to have entirely overlooked a fact which, according to their systems, they can hardly understand: that Christianity stands in the individuality of faith, and not in national and race communities. Christianity is a selective and elective system. A man is not a Christian because he is born in a country where Christianity is the dominant faith. All men are born sinners, and if one becomes a Christian he becomes so as a matter of personal conviction and choice. The nonbelieving and non-Christ-confessing and Christ-living man is as much outside the pale of Christianity as any man born in heathendom. On the other hand, a man born of Hindu, Buddhist, or Mohammedan parents and inducted into the rites of these faiths, is Hindu, Buddhist, or Mohammedan, whatever his life or character may be. The answer to this is, that there are good Hindus and bad Hindus. It is not so with Christianity. There may be good and better Christians, but there are no bad Christians. No drunkard, no liar, no whoremonger, no thief, no murderer, can be at the same time a Christian. So that the criticism of the Orientals upon the wickedness of wicked people in Christian countries falls to the ground.—*The Christian*.

New Zealand and Christianity.

It was in 1808 that the first evangelical effort was made to reach the Maoris of New Zealand. In that year Samuel Marsden, chaplain to the convict settlement at Paramatta, in New South Wales, visited England and persuaded the C. M. S. Committee to send out two or three lay missionaries under his charge. He had himself never visited the islands, but had seen some Maoris on the mainland of Australia.

He sailed back to his convicts in 1809, with the lay agents. But, arrived in Sydney, he could get them no further for more than four years. No ship could be induced to go to New Zealand, for terror of



NATIVE GIRLS OF NEW ZEALAND.

the Maori cannibals, who had killed and eaten the crew of the shipwrecked *Boyd*.

At last, in 1814, Mr. Marsden bought a small ship, managed to collect a crew, and sailed for the dreaded shores. At the close of the year he sett'ed his band of lay missionaries near the north end of North Island. About 1837 the influence of Christianity had so far civilized the natives that the country was safe for settlers, and English colonists came pouring in.

Seven times did the zealous chaplain of Paramatta take the voyage to New Zealand to see the mission, not in a handsome, well-appointed steamer of the present day, but in a small sailing vessel. In 1836 he made his last voyage, and found that large numbers of the Maoris had been baptized.

The first bishop of the islands was consecrated in 1841, in the person of the great Bishop Selwyn. He was the first and only one of the title, for the country was afterward divided into six dioceses, three in the North Island, Auckland, Waiaapu, and Wellington; and three in the Middle Island, Nelson, Christchurch, and Dunedin.

Unfortunately, the advance of civilization always means the decline of native, savage, or semisavage races. New Zealand has now a white population of 600,000, while the Maori race has dwindled to about 38,000. Of these about 28,000 are Christian, and the rest semiheathen. These semiheathen are descendants partly of those who never embraced

Christianity, and partly of those who apostatized at the time of the bitter wars between the English settlers and the natives about land. Most of them are adherents of disaffected chiefs like Te Whiti and Te Kooti, but some of them have lately joined the Mormons. They mostly live on their own lands in the heart of the North Island.

Methodist Episcopal Missions in Chili.

BY REV. I. H. LA FETRA.

THE countries of South America are Roman Catholic, where all the nomenclature of Christianity is more familiar to the people than in any Protestant country. The streets are frequently named after saints and apostles; sacred names are attached to battalions of the army, police squads, notion stores, drinking saloons, and pawn shops. New stores and warehouses are baptized to insure good business. The fishermen take out the image of their patron saint and have a great feast in the bay blessing the fish. The miners gather by thousands and dance for days around the gaudy image of the virgin saint who enriches them. The armies of the contending nations invoke their own patron name of the same Holy Virgin. Baptism, marriage, and burial have the sacred services of the Church. The Bible is a prohibited book. Lying is universal. One out of five can read or write. Half the births are illegitimate, and human life among the ignorant has scarcely any sacredness. For three hundred and fifty years Rome has held almost undisputed sway, and Protestantism is known to but few, except as an awful and damning heresy, to be stamped out with unrelenting cruelty. The Protestant missionary is called the devil, and is represented from the sacred pulpit as a devouring cannibal. Of all the nations of the west coast Chili is the most civilized and progressive.

When, in 1878, William Taylor and those whom he sent to the field began to study the tremendous problem of bringing these nations to the knowledge of the Gospel as it is in Jesus, and planting Methodism here on a firm and immovable basis, they found many and all but insuperable difficulties in the way.

Two vital conditions for carrying on missionary work were all but wholly lacking.

1. The authorities of the Missionary Society of the Church were so indifferent to South America that the work in the Argentine Republic, the only work of our Church on the continent, although it had been maintained for forty-two years, was only receiving the mere pittance of \$8,664.82, or less than three and a half per cent of the appropriations to foreign missions, while far-away Japan was receiving nearly twice as much. There was no promise of better things for that country, and surely none for the other nations quite as large and needy.

2. The barriers, prejudices, and falsehoods with which Rome had encircled her people in the field made them all but inaccessible. The preacher could not find entrance to the homes, and to cross the threshold of a Protestant place of worship meant excommunication. The Presbyterians had been working for a score of years, with heavy expenditure, and had achieved little success. But the enlightening power of the Bible was beginning to be felt, and the printed page carried the truth where the missionary would have been stoned.

To do work here we must first find support and then find access to the people. We must get our living and must make Protestantism felt as a power for good. To secure the first Mr. Taylor undertook to awaken an interest in the Church outside of the Missionary Society, so as to induce men and women to give themselves to the work, and to secure means enough to form a working capital for the laborers who should be sent. Funds were solicited to pay passage and to provide suitable chapels and parsonages, schoolhouses and apparatus, but not a dollar for salaries.

To make Protestantism known as an elevating and holy power we undertook to gather the foreign Protestant element on the coast into churches, that they might be saved from the sinful lives into which so many of them had fallen, greatly to the shame of Protestantism, and to organize schools in which we might show to the children, and through them to their parents, the nobility of true Christian lives, and teach them the simple truth as it is in Christ.

The success of the work in the field depends upon the extent of the interest awakened in the Church at home. As contrary influences have been at work in the Church, the demands of the field have not been half met, and consequently the work to-day is not the mighty work of Methodism it would have been had the Church come up to the help of the Lord more generously. We have incidentally aroused the Missionary Society to something like a realization of its obligation to this continent, and the last annual appropriation to the Argentine Mission is six times as great as that of the year before our work was begun, and probably twice as great as it would have been had not the attention of the Church been called to the field of the Taylor work.

Instead of having chapel and school buildings of our own all these years we have had to do much of our work in rented buildings, illy adapted to our needs, and have spent from our earnings for rents, furniture, and school apparatus a hundred thousand dollars, gold, which ought to have been and would have been used for direct Gospel work had these needs been provided for at home as our plan contemplates.

What have we accomplished? We have 40 American and 12 other workers, in all 52, giving their whole time to the work and receiving their support

from it, and many others engaged part of the time. We have three English congregations, supporting their pastors; we have two American and one Spanish preacher, with Spanish churches and Sunday schools, and 150 members and probationers, and 511 Sunday-school scholars. We have five boarding schools and two day schools, with 150 boarders and 800 scholars; and with allied schools, to which we give more or less work and help, we have no less than one thousand boys and girls, young men and young women, under our training. We have five school buildings and two churches, with parsonages, worth \$200,000, gold. Our printing office sends out millions of pages of tracts and thousands of school and religious books, besides a temperance periodical.

Through the influence of our work, more than any other in Santiago, an important temperance work has grown up, in which the President of the Republic takes an interest and contributes to support. Important temperance legislation has been enacted, largely helped on by the influence the temperance work exerts. Our orphanage is caring for and training boys and girls who will come forth with all the Christian education such an institution can give anywhere.

Only heroes, worthy to stand by the noblest the Church has ever had, would have persisted in the face of the toil and privations which the work required to make it successful. But an unshaking faith in the purpose of God to give these nations to his beloved Son for a possession and a loyal inheritance has sustained them thus far. Some, faint hearted, have deserted the ranks, and other valiant ones have fallen at the front or retired from failing health. Through war and revolution, financial panic and epidemics, persecution in the field and misrepresentations at home, they have kept their way, wholly and solely because of their heroic devotion to God's call to duty and their faith in Methodism.

Bishop Newman speaks of Santiago College in this way: "This is a Christian school, not Protestant as against Romanism, not Methodist as denominationally distinctive, not evangelistic in the revival sense, but purely and simply a secular school."

It seems odd to begin the sentence with "A Christian school" and close it with "Purely and simply a secular school." To most people there is a vast difference between a Christian school and a secular school. Bishop Newman did not know that in the drawer above, where he may have been writing, were anonymous warnings that our heretical Protestant school would be burned down. Almost successful attempts made last week to burn the building where we have our Spanish work in Concepcion make these warnings more eloquent than they were before. He did not know hardly a week passes that parents do not come to us beseeching us to introduce the Catholic Catechism, if only on Saturdays, when but few would come, so that they can say the school

is not Protestant, and so send their children. Such a concession would give us forty thousand dollars additional income.

If we have only a secular school why this fear on the part of the devotees of Rome? Why this hesitation on our part? Not a few children are brought to us that they may be taught Protestantism. We are Methodists, loving our Church and doctrines and life. We are laboring for the upbuilding of the kingdom of Christ in accordance with the teachings of the Church we love. Are we foolish enough to think we can build up Methodism by carrying on a secular school?

As Presiding Elder of the Chili District and Superintendent of the Taylor Mission it has been my duty, as well as my constant endeavor, to develop as rapidly as possible the evangelistic work; and all the Spanish work we have, except that of Iquique, is due to the measures I have set on foot or sustained. Does our good bishop wish to represent to the Church that the college of which I have been president for ten years, and to which so largely I have given the character it possesses, forms no part of the evangelistic work of this mission, the direction of which has been committed to my hands? Santiago College is not a church, and was not intended to be, but it is a greater power for Protestantism than any church on this coast.

Bishop Newman did not know that the priests have gone from house to house with pleadings and threats to get our children away from us. By every device known to Jesuitism, misrepresenting us, magnifying every possible accident or other occurrence in the school that could be turned against us, they succeeded in taking a few away and keeping many more from coming. The bishop did not know that they use their press and the pulpit to warn against us as a Protestant school, or he would not say we are not such. Only a few weeks ago one of their missionaries in the "conferences" he gave in San Augustin, a church on this same street, a few squares above us, where it is said one thousand three hundred fathers of families were present, gave the most solemn warning against us and pleaded for the support of the conservative party, that when it came into power these schools might be closed.

The bishop did not know that nearly a half dozen new Catholic schools had been started in Santiago since ours began, to counteract our influence; that every nun's school in the city had been compelled to improve its course of study and set a better table; that a large Catholic school with magnificent buildings had been established with American teachers and American text-books, to take our girls from us. He did not know that our patronage is entirely from the liberal class in politics, and that foremost men in the nation have said to us, "Our interest in your school is because it is helping us to break the power of the Catholic Church."

The bishop did not know that the Presbyterian ministers had said to us, "Throughout the country where we go on our mission tours the people say to us, 'You have a splendid Protestant girls' school at Santiago.'" The bishop did not know, or had forgotten, the work our graduates and others educated by us are doing in schools and homes. Since he was here two graduates and four undergraduates have renounced Romanism. Next Sabbath another of our graduates, raised a Catholic, is to be received into the Protestant Church here. Her sister, in a Catholic family, is standing faithful to teachings she here received.

The bishop did not comprehend, it seems, that the very presence of this school in Santiago, the best ladies' school in all the continent of South America, and the very fact that a Protestant school of three hundred scholars can be maintained without support from home, but by the people themselves who wish to have it, is the most powerful Protestant influence now exerted on this coast.

That the interest felt by the Church in mission work in South America is very much greater than formerly there can be no doubt; and if the time has come when the Methodist Church, to which all the work in the mission belongs, and for which it has been built up, deems it wisest to carry it on under one society instead of two, it is not for us who are in the field to block the way.—*Divine Life.*

The Cingalese New Year.

BY REV. A. TRIGGS.

STRICTLY speaking, it is not the Cingalese New Year at all, though in South Ceylon it is commonly known as such. Its proper name is *Saka warusaya*, "the year of Saka," a title given to an Indian prince and astrologer, from the commencement of whose reign this era is reckoned, and it therefore belongs to the Hindus rather than to the Cingalese. But in ancient times, when in religious and scientific matters Ceylon was more intimately connected with India than at present, the Cingalese adopted it; and still they celebrate the advent of Saka's year with as much rejoicing as if he and it were their own.

New Year's Day falls on April 12, which has been made by the government of Ceylon a public holiday. The present year is said to be the 1814th of the era; but few of the Cingalese people know or care anything about the origin of the era, and as it is of no use in any way, either religiously or socially, no one asks the number of the year upon which they enter with so many festivities. Whatever the original reason for the adoption of the era by the Cingalese, the sole reason for continuing its celebration seems to be that it brings an annual holiday and an opportunity for feasting and merriment.

Though only one day is recognized as a public holiday, the people would not dream of confining

themselves to that. For some days before and after it is almost impossible to get any work done. However poor a man may be, it is hard to persuade him to do a day's work at New Year time. I found this out when traveling in the hill country of Ceylon with a friend a few years ago. We were left by the coach at a little wayside village, whence we had to make our way across country for about ten miles. In this village we were to engage coolies to carry our luggage. But we had forgotten that we were traveling on New Year's Day! There were plenty of coolies at hand. They came to look at us as we stood with our boxes by the roadside. They took in our position at once, and knew very well that we could not stay where we were, nor carry our luggage ourselves. They seemed rather to enjoy it all, and one by one went away with a smile. It was with considerable difficulty that we ultimately persuaded two or three to sell their holiday for several times the amount fairly due for a day's work.

During the last few weeks of the old year there is such a brisk demand for food and clothing of all sorts that trade experiences a temporary revival. Then when the proper time comes, all give themselves up to the observance of customs, some of which are enjoyable in themselves, and others cannot be neglected because long usage has made them sacred. Everybody visits everybody, bringing with him a more or less hearty New Year's greeting and also some sort of present, and partaking, in return, of his friend's hospitality. The presents often take the form of sweetmeats and fruit, and are generally conspicuously carried along the road on large trays covered with a white cloth.

Though not a religious celebration, there are many superstitions connected with it; various ceremonies are solemnly and duly performed in some parts of the country. For example, at a certain "lucky" hour (for everything in Ceylon is done at a time found by the astrologer to be propitious) the head of the family calls all the household together and anoints every head with a kind of oil never made or used for any other purpose, expressing at the same time an impossible wish for each person, such as: "May your age be two hundred and twenty instead of one hundred and twenty," "May you live till the ant has horns," etc. There are certain hours on the last day of the old year which are reckoned extremely unlucky. To do any sort of regular work during them is simply to court disaster. By a vivid personification they say that the "year prince" is passing by, sometimes on land or through the air, and sometimes over the sea. Many will not even eat at this



A MAN AND WOMAN OF CEYLON.

awful time, and a petty official in one of the villages was heard sharply reproving his son for daring even to read his school book!

Early in the new year there are lucky hours for beginning the year's work. The farmer digs a little in his field, and the carrier yokes his bullocks and takes his cart a few yards along the road. Servants and others ask for part of their wages, however little, so that they may have good luck throughout the year. The amusements indulged in are very simple, for most of the people are but grown-up children. There are, of course, fireworks—chiefly crackers that frighten the horses. The air is thick with the sound of *raban*—a musical instrument consisting of a piece of parchment stretched on a circular framework of wood. Three or four women will seat themselves round one of these, and beat in wonderful time, apparently enjoying the music very much indeed.

But the form of amusement most characteristic of the season is *swinging*. Swings of all sorts and sizes are erected, from the tiny one suspended from the roof of a bullock cart, to the large ones upon which four persons enjoy a swing together. There is one form of swing which is peculiar. We might call it the wheel swing. Imagine four large wheels, roughly

made and revolving on a horizontal axis, consisting of the trunk of an areca nut palm, attached to two neighboring cocoanut palms. The first and second, and the third and fourth wheels are connected by four strong rods, to each of which a small hanging seat is attached. The second and third wheels are connected by a larger number of rods, so that a man inside can make the whole thing revolve by continually climbing, as on a treadmill turned outside in. Eight men can thus enjoy the circular swinging motion at one time, and, judging from appearances, their pleasure is very great. The man in the middle, who works the machine, is hidden from view, so that observers cannot see whether he also enjoys the fun.

Feasting, of course, enters largely into the pleasure of the season, and many delight to array themselves in gorgeous apparel. But all the forms of amusement are not equally innocent or childish. A large number of the people indulge in drinking and gambling, with the usual consequences of quarrels and, but too often, murder. The New Year festivities always yield a large crop of criminal cases for the village tribunals and police courts. But the people in general wear a happier look at this season than is usually seen upon their faces. Their countenances seem to say that a heavy load has been cast off, at least for a time. Too soon, alas! the old serious and sad look returns, for there is little enough of brightness in the ordinary lives of the poorer classes of Ceylon, and they yet have to learn whence to obtain true and lasting joy.—*Church Record.*

Missions: Their State and Prospects.

BY REV. J. MURRAY MITCHELL, M.A., LL.D.

An address delivered at the Dublin Conference of the Evangelical Alliance, and published in *Evangelical Christianity*.

SUPPOSE I could bring the heathen world before you so that you could simply see it as it is—if we could bring it all into a focus—the dreadful spectacle would shake the soul to its foundations and haunt us till we died. We cannot so focus heathenism. We can now only with the mind's eye glance rapidly at its chief forms. But even that hurried look will deeply pain us, if we have any regard either for the honor of God or the well-being of man.

There is a disposition in many quarters at present to speak kindly of heathen religions. They are called "imperfect revelations." We are told there is an "ethnic inspiration," and so on. Now, we all admit that reason and conscience are precious gifts of Heaven, and may, in a sense, be called revelations of God; but oftentimes mind and conscience are "defiled;" aye, conscience may be "seared as with a hot iron." No man can rightly judge of heathenism unless he has lived in a heathen country and seen with his own eyes its real fruits.

Let us rapidly glance at the chief heathen systems.

The most widely diffused is spirit worship—animism, as it is often called. It underlies every form of paganism, and it continually crops up through superincumbent strata. The spirits worshiped are malignant, with hardly an exception—evil spirits, veritable fiends, acknowledged and worshiped as such. And they are supposed to be all around us—lying in ambush, watching for opportunities to harm us. The worship paid them proceeds from fear—blank terror; it has in it no element of love, but much of hatred.

Is this an exaggerated statement? I wish it were. But no. If in some places—Japan, for example—it has a milder aspect, in others—Dahomey, for instance—it becomes utterly diabolical. The honor paid there to any good of man is measured by the quantity of human blood shed on his account. France has lately conquered the country, and we may trust that these horrible celebrations are now suppressed. This, then, as I have said, is the most extensive of heathen religions.

2. Let me next speak of Islam—Mohammedanism. It is full of life and proselytizing zeal, still spreading, at least in Africa, north of the equator, chiefly, yet not solely, by war and conquest.

The two merits Islam possesses are its rejection of idolatry and its prohibition of intemperance. It has been praised as nonatheistic. But the being it worships is an almighty despot, ruling a universe of slaves. Islam knows nothing of a God of love. It denies that Jesus is the Son of God; it denies also his crucifixion. It poisons society at its fountain-head by sanctioning polygamy, and divorce at pleasure, for example, the pleasure of the man. Woman is robbed of her rights more than in any other faith. Islam is intolerant; only Mohammedans enjoy the rights of citizens. The Mohammedan who changes his creed must be put to death. It sanctions slavery; slave hunts are conducted by Mohammedan Arabs, who believe they have divine permission to turn a smiling land into a wilderness by slaughtering and enslaving. And how many accept this dreadful faith? Alas, about 170,000,000 of our unhappy fellow-men!

3. We point next to Buddhism. Extravagant estimates of its extent are sometimes given; but we cannot count the Buddhists much under 300,000,000. There are two forms of Buddhism, differing greatly from each other. The southern is likest to the original system. It is professed in Ceylon, Burma, and Siam, the northern form in Thibet, Mongolia, China, and Japan. Southern Buddhism is atheistic. It denies a future life. *Nirvana*, the chief end of man, is the cessation of conscious existence, and generally of existence altogether—utter extinction of being. Existence is misery; the sooner it ceases the better. This is original and proper Buddhism, preeminently the religion of despair. These tremendous dogmas the northern Buddhists have modified; they believe in various fantastic deities and in a future existence.

Yet it was Buddhist books generally—but especially the northern ones—that the great Orientalist, Burnouf, declared to be “miserable in form and odious in meaning.”

I need hardly speak of what is called “Esoteric Buddhism.” It is a pure fiction—an invention of that amazing woman Madame Blavatsky. The Mahatmas of Thibet were the offspring of her own bewildered brain; and the Lamas know nothing about them. Or, if the lady was no deceiver, she was egregiously deceived. Cunning natives of India have, we know, cheated Europeans, and supplied them with fictitious writings. Did Madame Blavatsky know the language in which her “Esoteric Buddhism” is explained? In what language is it? Sanskrit, Pali, or Thibetan? Let the original text be produced; or else the whole thing must be laughed out of court.

Nor need I speak of Sir Edwin Arnold's *Light of Asia*. Sir Edwin is a poet, and makes lavish use of the poet's prerogative of “giving to airy nothing a local habitation and a name.” Buddhism has been praised for its moral precepts. Several of these resemble the commandments of the second table of the Decalogue. But, in carrying out these precepts, Buddhism runs into the most irrational asceticism, and all missionaries to the Buddhists have declared that even the good precepts exercise little or no influence on the life.

4. Now glance for a moment at Hinduism. It is confined to India, but professed by more than 200,000,000. For the most part it is the wildest polytheism, reckoning its gods and goddesses by hundreds of millions. But among educated men it becomes the most absolute pantheism, acknowledging only one being in the universe—spirit; the world around us has no existence. Only say—believing it—*Aham Brahma*, “I am God,” and you have attained the height of human wisdom. Could the force of folly or of impiety go farther?

The most characteristic feature of practical Hinduism is caste—a stupendous system of regulations affecting one's whole life. Violate any of these, and you are expelled from society; father and mother cast you off; you suffer social death.

Not a few dreadful institutions—such as suttee, or widow burning, self-murder under the wheels or the car of Jaganath, and infanticide, which in certain classes was fearfully common—such things, you all know, have been suppressed by the strong hand of the British government; but other deplorable evils, such as the general heartless treatment of widows and of the lower castes, child marriages, and many similar things still exist, and cannot be easily crushed out, so completely interwoven are they with the whole framework of Hindu society and thought.

5. I must hurry on and speak of the system of Confucius. The religion of China generally is a strange medley; but that of the *litrati* and influen-

tial classes is Confucianism. This can hardly be called a religion; it is a system of morality, in which the duties of men toward men are elaborately expounded. But when the great sage was asked about another world he answered, “I do not rightly understand this world; how can I speak of another? And, as for worship, you should perform the usual rites, but have as little dealing with the gods as possible.”

This is but a poor creed, and because of its being so Buddhism and Taoism have had away in China. Of Buddhism I have already spoken. Taoism, the so-called religion of reason, is eminently a system of unreason, full of absurd magical ceremonies. But Confucianism sways the middle and higher classes to a very large extent, and surely it is a most cheerless, chilling creed.

Thus I have run over the leading heathen religions. All are dark and dreary. How deplorable that 1,000,000,000 of our fellow-creatures—our brothers and sisters—should still be lying in this darkness of death!

Let our spirits be stirred within us with sorrow that God is thus dishonored and that man is thus miserable.

When we look on this awful state of things we are ready to sink into despondency. The case seems hopeless, and we have great heaviness and continual sorrow of heart because of these our brothers, ignorant of the Creator, the Redeemer, the Sanctifier, and, as the apostle would say, “without God and without hope in the world.” Deep sorrow is right, but despair is wrong. “We serve the God of hope;” we must be men of hope. Yes, our hopes are “bright as the promises of God.”

But more than this. Even already we can see—not merely *hope for*—the salvation of God. For already each one of those great heathen systems has been reached, touched, and, I may say, shaken.

Glance again at those giant forms of error one by one.

Spirit worship. Everywhere it rapidly gives way when brought into contact with the Gospel. Among the aboriginal races of India, in Japan, in Africa, demon worship perishes when the truth is presented, sooner, I think, than any other form of heathenism.

Then Mohammedanism. It is often said that converts from this faith are few. In India, at least, in proportion to the work done among them, there are as many Mohammedan as Hindu converts. There is much good done in Java and the neighboring islands. Turkey, the leading Mohammedan power, is in desperate alarm, and strains every nerve to arrest the progress of the Gospel. I do not wonder at the alarm, which, indeed, is equally acute in India and all over the Mohammedan world.

Not only so. Buddhism, which had been for generations asleep, is now waking up—at least in

Japan and Ceylon—is rallying, and is fighting Christianity with its own weapons: setting up schools, lecturing, preaching, circulating tracts, etc. This is precisely what happened in early days as soon as the Gospel was seen to be a formidable foe. Paganism revived for a time, rallied all its forces, and fought desperately to stay the irresistible march of Christianity.

It is the same with Hinduism. Most earnest efforts are made to reform it, to drop its baser parts, that it may stand comparison with the Gospel. Thus the Brahmo Somaj is nearly on the level of Unitarianism, and speaks of Christ in the highest terms of admiration; while the Arya Somaj has abandoned three fourths of the Hindu scriptures in the vain hope of saving the remainder.

Even so in China. It is alarm at the progress of the Gospel and the introduction of Western thought generally that has made some of the *literati* so bitter. True religion and true science alike make the ancient throne of Confucius to totter.

I can conceive of no more absolute delusion than the belief that missions are making little or no impression on the heathen. Everywhere missions create a ferment in society—a fever, either of interest or alarm.

The Gospel of salvation, when preached now by common men—commonplace men, if you will—is as mighty to the pulling down of strongholds as when it flowed in burning words from apostolic lips. It is advancing far faster now than even in the first century.

I have been speaking of the great heathen religions. I have no time to dwell on the very important work which is done among the ancient Churches of the East—the Nestorians, Armenians, Greeks, Copts, and others. It is most precious work, both in itself and in the influence it is beginning to exert on Mohammedans. These have hitherto regarded the Eastern Churches as idolatrous, but they see that the reformed Eastern communities are as free from idolatry as themselves.

Nor can I speak of the work among the Romanists of France, Belgium, Italy, Spain, Portugal, and Mexico. It is steadily advancing.

Even so work among Jews receives a large amount of blessing, decidedly larger than before. We witness movements among the descendants of Abraham that are full of hope.

What then? O, let the Church of the living God awake—for she is only half awake—let her fully awake and arise and shine!

I speak in Ireland; and my mind reverts to the olden time, when this country stood foremost among European nations for missionary zeal. Your ancient Church, long before it fell under the dominion of Rome, was an example to all Christendom, and the fire, the dash natural to the sons of Erin, long revealed itself preeminently in evangelistic effort.

You gave my country Columba, a precious gift; and to the continent you sent Columbanus and many like-minded men. Those Irish missionaries went forth, says an old history, "in whole battalions;" they went forward buoyant, ardent, indomitable, irresistible; and, to my mind, by far the noblest distinction of this "Isle of Saints and Scholars" is her ancient quenchless missionary zeal.

Is the ancient spirit dead? No; but the time has come for a fresh outburst. We have entered on a new missionary era. Abroad all things imperiously demand fresh efforts; doors shut and barred from the beginning are flying open on every hand. At home men and women, thank God, are fired with new zeal. Well, why should not Erin claim the honor of leading now the sacramental host of evangelists, even as she did of old?

We daily pray, "Thy will be done on earth, even as in heaven." We may be within measurable distance of the fulfillment of that prayer. O, the blessedness of seeing that consummation—that day of days—arrive! O, the double, the tenfold blessedness of feeling, when it comes, that we—all of us—have longed and prayed and lived and labored, and suffered for its coming!

The Totem Poles and Memorial Posts of Alaska.

BY J. M. BUCKLEY, D.D.

MANY theories have been elaborated to account for the totem poles; the belief of those best qualified to interpret them is that there are two sorts—clan or family pillars, and memorials of the dead. All the poles are made from tree trunks from twenty-five to fifty feet in height, and from three to six feet in diameter at the base, tapering as they ascend. The bark has been carefully removed, and they are carved on the front with representations of birds and beasts, and sometimes hollowed out at the back to make them easier to handle.

Memorial posts are the culmination of a series of curious customs. If a man falls sick, his relatives call the *shaman* and invite their friends. Before the whites came to the country, if the sick man died the body was burned; now they bend it double in a sitting posture and inclose it in a cedar box. If he is a poor man, they carry it out and store it away in a tomb house not far from the rancherie of the Indians. Sooner or later it becomes necessary to erect a carved post to the memory of a distinguished man. These posts stand usually upon the border of land running between the houses and the beach. Occasionally the carvings appear to give a symbolic account of some great deeds in the family. On one post, surmounted by a wolf carved in wood, a useless gun was lashed, and the traveler inquiring what it means was told that the person commemorated had been killed while hunting wolves in the forest. Longfellow's lines are sufficiently literal for history:

"And they painted on the grave posts
Of the graves, yet unforgotten,
Each his own ancestral totem,
Each the symbol of his household;
Figures of the bear and reindeer,
Of the turtle, crane, and beaver."

The Indians will allow members of the same tribe to marry, but not those of the same badge or totem. The totem poles require a further description. The animals most frequently selected are the raven, the wolf, the whale, and the eagle. The child generally takes the totem of his mother. As Dr. Jackson explains: If at the bottom of the post there is a picture of a whale, and over that one of a raven, above that one of a wolf, and surmounting the whole that of an eagle, it would signify that the great-grandfather of the present occupant of the house before which the pole stands, on his mother's side, belonged to the clan of the whale, his grandfather to that of the raven, his father to the wolf, and himself to the eagle. The realistic manner in which some of these animals are represented has its parallel in the paintings in tombs of Egypt.

The Indians are very jealous of these genealogical symbols. A man's rank in a tribe is determined by the height of his totem pole. An ambitious young man erected a pole rather higher than that of the chief. There was an uproar in the tribe instantly, and he was taught his folly by a bitter experience, the pole being destroyed and his life threatened.

Ten years ago there was in Wrangell a forest of poles, but when we were there only five worthy the name could be seen, one of which was surmounted by a bear, another by a head which had on a tybee hat, which is the badge of a medicine man, or shaman. Before the house of a chief was a wooden crocodile ten feet long, and two other curiosities are the wolf and the whale over the graves of two medicine men which have been placed on the old parade ground.—*Christian Advocate.*

The Phrase "Foreign Missions."

At the Protestant Episcopal Missionary Council held in Chicago in October last Bishop Thompson said:

"What do you mean by Foreign Missions? It was a heathen man who, one day long ago, said, 'There is nothing human which is foreign to me.' There is nothing human which can be to a man foreign. Must you and I learn from an old heathen, unbaptized Roman, the right use of language about missions? Aren't we using words as parrots use them sometimes without meaning? It would seem that we Christians are about the most stupid set of breathing people. Our good Lord calls his people sheep and reveals his infinite wisdom, for of all the silly creatures man has subjected to his uses the sheep is the most silly.

"The Lord said long ago, 'Go ye into all the world,

and preach the Gospel to every creature.' He does not use the words foreign and domestic in the marching orders to his Church. He told, in the story of the good Samaritan, that all men are neighbors, and taught that all men are brethren. His disciples carried his Gospel everywhere.

"God made of one blood all the nations that dwell on the face of the earth. If you cannot reconcile it with your science, so much the worse for that science. There is a growing conviction, the old great conviction of humanity for centuries, to which our Lord Christ gave a fixed rational basis. We are men; nothing human can be foreign to us; he came to humanity, and he taught no special race. He shepherded no special flock. His words are for all lands, for all people, for all time. He died to redeem men, savage and civilized, white and black, European and Asiatic, and in the islands of the sea. In him we are made one. He takes unto himself the whole race, the islander of Fiji as well as the islander of England. The lowest as well as the highest.

"He cannot in any place or situation stand and talk sensibly of 'Foreign Missions.' The letters of his accusation written above his dying head are a prophecy. 'This is Jesus, the King of the Jews.' The letters are written in several languages, Hebrew and Greek and Latin. He is drawing all men unto himself, even from the moment he is lifted up.

"Slow to understand, slow to act, vain and foolish, his silly sheep have been from the beginning; housed in their own small hole, they have forgotten they were brethren to all. They have forgotten the vast flocks belonging to the great Shepherd far away upon the mountains, far away among the trackless wastes, shelterless. They have even—God be merciful!—accounted these as only unclean. The sheep, for whom the Shepherd's heart was yearning, whom the Shepherd was seeking with torn hands and bleeding feet, wet with the storm and parched with the sun, they have accounted these as no sheep at all, but as evil creatures, to be shunned, fled from, hunted down, mastered, enslaved, or destroyed.

"'Foreign,' you say! What is foreign any more? The word has perished from the uses of men. Ask the fire-driven racer on the sea, rushing through the sunrises and sunsets of the earth's circles at a speed of twenty-five miles an hour; ask the flashing wheels driving across the continents at twice that speed; ask the underground, silent lightnings, Who are foreigners? Are the Chinese? They are studying in your schools and colleges, they are serving in your households. The Japanese? That people shut up until a few years ago from all the world; they are in your schools, familiar in your streets. You take passage for Yokohama as you might for Boston. The steamship and the telegraph have made all men neighbors. Each people must stand at the bar of universal judgment in the days that are to come. As no man liveth to himself, so no people any more can live to itself."

What a Physician Saw in Africa.

JAMES JOHNSTON, M.D., of Jamaica, West Indies, is the author of a book called *Reality vs. Romance in South Central Africa*. It has 353 pages, 51 illustrations, and a map, and is published by the Fleming H. Revell Company. Price, \$5. It is an "account



JAMES JOHNSTON, M.D.

of a journey across the continent of Africa from Benguela on the west, through Bihe, Ganguella, Barotse, the Kalihari Desert, Mashonaland, Manica, Gorongoza, Nyasa, the Shire Highlands, to the mouth of the Zambezi on the east coast."

In February, 1891, accompanied by six young colored men, Dr. Johnston left Jamaica for Africa via the United States and England. "Inspired in the inception of this undertaking by a belief that black men from Jamaica, by reason of their more ready adaptability to climatic conditions and supposable racial sympathy, could be advantageously employed for the Christianization and civilization of the African savage tribes, I took the only practical means for conclusively determining the probable practicability of the design by thoroughly informing myself upon the conditions under which they would have to live and labor."

It was understood, when Dr. Johnston passed through New York, that he was going to Africa to establish a mission, and money was raised for him both here and in England, but he informs us that the money he received was only to pay the expenses of the young men he took with him, and that his own support came entirely from his private resources. He was twenty months in Africa, and having re-

turned to Jamaica there is no intimation in the book that he anticipates another visit to Africa. He, however, in an appendix gives advice to intending travelers as to their outfit, equipment, and manner of life while in Africa.

As to the population he says, "We cannot indorse the reports so often made of the densely populated condition of Central Africa, but quite the contrary. Once in three or four hundred miles one strikes a moderately sized town; about every hundred miles a group of villages; a small village perhaps every other day's march."

He found that the Ovimbundu ate a great variety of food, feasting on caterpillars, grasshoppers, rats, mice, hawks, and buzzards, as well as horses, mules, dogs, and pigs.

The people were superstitious, and he tells of meeting at cross paths near villages and in the vicinity of native dwellings a conical hut of grass about two feet high, with a door proportionately small, and built by the public sorcerer. Sometimes it contained a little roughly carved wooden image, but more often only a few bits of broken pottery, eggshells, or hair. It is supposed to scare hostile neighbors, insure the safe return of the warriors who go forth on fighting and plundering expeditions, and also to protect their families during their absence.

The "fetich doctor" was found everywhere. The diviner and medicine man play into each other's hands, and they have a partner in the sorcerer, or "obeah man," who is credited with "power over spirits to control their actions, or make void their designs by counter-witchery; he affects the crops and increase, and to his ear are intrusted the secret desires of would-be avengers, and by his infernal work persons not wanted are removed."

Among the interesting people he saw were the Marotsi, in the Barotsi Valley on the Upper Zambezi. Their king, Lewanika, "I found sitting in his courtyard, in the center of the town, with a crowd of people kneeling in semicircles before him, near or far, according to their rank. The deep, yielding sand is a merciful provision for those who have to remain in this position for hours together. I was graciously received, and could not but feel that at last I was face to face with a real African king, compared with whom the many I had seen were but insignificant. He was plainly dressed in English clothes, and sat on an ordinary cane-bottom chair, and his manner was affable and free. In front of him were his band of drummers and *marimba* players."

"The mode of salutation among the Marotsi is peculiar. They approach a superior clapping the hands and repeating the word *lumela*; but to equals they observe three different grades, according to the degree of friendship or relationship existing between them. Those having a slight acquaintance with each other will on meeting lay down their spears or whatever they may be carrying, and, seizing each other

by both hands, elevate them to about the level of their eyes, lowering and raising them three times, silently gazing into each other's face, and conclude the ceremony by squatting down and passing the snuff-box. The second mode of greeting applies to individuals between whom a closer friendship exists; the same dumb show is performed, but in this case the parties kneel. The third form is observed only by near relations, and differs from the second in that each with his right hand seizes the left hand of the other, palm upward, on which he impresses a prolonged kiss, or kisses, according to the warmth of their attachment."

Dr. Johnston believes that writers concerning the people of Africa and mission work among them, have frequently drawn on their imagination for their facts, hence he calls his book *Reality vs. Romance*, and that it is his mission to give the real facts. He asserts on page 190 that much of the contents of *How I Crossed Africa* are gross exaggerations. He says, "I don't believe there is a country under heaven that has been the subject of more romancing and misrepresentation than Africa." On page 155 he gives the published story of a missionary who reports himself as having preached to people anxious to hear, and who said that two men at the close of the sermon stood up and declared for Jesus before their friends. Dr. Johnston comments, "A very touching story if it were true, but every laborer of experience will bear me out when I state that there is not an authenticated instance on record of a savage genuinely turning to God, or renouncing 'their superstitions and fetich worship,' until he has been many months, and too often years, under instruction." We very much doubt if the experience of Dr. Johnston, gained by twenty months in Africa, is sufficient to make him a reliable witness as to statements made by others and declared by them to be facts. We judge he went to Africa to find "romance."

Dr. Johnston visited Bishop Taylor's Mission at Loanda. He saw none of the other missions and did not go anywhere near the country in which they are located, but he says, "Whatever may be said on missionary platforms concerning the feasibility of self-supporting missions in Africa, so far as I have seen or learned it is a grand mistake. The thing may be all right, but practically it is an absolute failure. Actual facts laid bare and the experience of scores of earnest men now in the field prove that it is infinitely more difficult for a white man to earn his living in Africa than in any European country, unless, of course, he abandons mission work and confines himself solely to trading. Then he is not likely to have much influence for the furtherance of the Gospel among the natives, for his calling would preclude the possibility of this." On page 30 he quotes from *Regions Beyond* as to the "Liberian Mission of Bishop Taylor," but we know that many of the statements there made are not true.

He visited the Kevanjulu English Mission, superintended by Mr. F. S. Arnot, and calls it "a huge farce." He tells of Dr. Cust's book, *Africa Rediviva*, in which there is a map of Africa showing the Protestant missions working in the Dark Continent and in the center of the Mashukulumbwe country a Primitive Methodist Mission is marked which does not exist. He tells of meeting the poor preacher who was elsewhere and "wanted" to go there, but the king would not give him permission, and with his sick wife and little child he was vainly seeking to obey the instructions of the home authorities.

Of the Scotch Presbyterian Mission at Blantyre, on Lake Nyasa, he speaks highly and calls the missionaries zealous and devoted, but he also says, "On Sunday I attended the various services in the church, the congregation consisting chiefly of the two hundred native boys and girls under instruction and boarded on the mission premises. The form of service, though toni-



Reduced from "Reality vs. Romance."

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MAROTSI SALUTATIONS.



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KING LEWANIKA IN WAR DRESS.

nally that of the Established Church of Scotland, contrasted strangely with the simplicity to which I had been accustomed in my boyhood in the Highlands of Scotland. It closely resembled the more ceremonious ritual of the Church of England—the surpliced clergyman, the processional white-robed choir, intoned prayers, turning to the east during the repetition of the creed, tapers on the altar, reading desk on one side of the chancel and pulpit on the other, etc. But perhaps this is the form countenanced by the Church of Scotland in modern times."

He visited the Free Church of Scotland Livingstonia Mission station on Lake Nyasa and found only a native teacher in charge, who is doing a good work among the children of the district. The station is no longer occupied by the Europeans, on account of its unhealthfulness, and the mission center has been transferred to Bandawe. The chief feature of the Bandawe mission is its large day school. On page 314 Dr. Johnston refers to the appeal made from a missionary on Lake Nyasa to the Free Church of Scotland for the benefit of "three hundred slave children," and which brought from Scotland twelve hundred pounds, and says, "the object for which it was given existed only on paper."

Dr. Johnston writes of the "successful and enterprising mission of the Wesleyan Methodists in Mashonaland" under the superintendency of Rev. Isaac Shimmin, but we are surprised to read, "The missions in Mashonaland, so far, are for the evangeliza-

tion of the Europeans; no effort is being put forth to reach the natives."

The following were noted as needy and hopeful fields for mission work: Ciyuka in Bihé, Ongandu by the Kuke-ma River, Kongovia by the Coanza, Kanganbia, and the thickly inhabited region of Gorougoza. "In none of these places has mission work been attempted; they are the healthiest districts; vegetables can be obtained, the natives are governed by petty chiefs, and more freedom and liberty of conscience allowed, and missionaries would be well received and kindly treated."

Dr. Johnston did not find any hungering after the Gospel among the natives, and believes that the mission work will be a slow and gradual growth. As to the blacks of Jamaica that he took with him they were left at some

mission stations, but soon became tired of their work and all returned to Jamaica. Dr. Johnston says: "All the way across Africa I looked for pioneers engaged in the work of founding new stations, with whom there might be possible openings for colored assistants, but found them not." He still believes that with white men as leaders "the services of the Jamaicans in manual labor as builders would be found invaluable; in a short time their aptitude for acquiring the language would fit them for itinerant evangelists, while their color would give emphasis to their words beyond even those of the white teacher, for whom, as the number of concession hunters and speculators increase, a marked prejudice in the native African mind grows stronger year by year."

As to the founding of missions in Africa he says: "On no account would it be advisable to take out ladies or children. The work should be commenced by young men, several at each station; and as the language or anything like a vocabulary has not yet been reduced to writing, it would be essential that the young missionaries should have the ability and educational qualifications necessary to undertake the drudgery of this task. After two years, when homes have been provided, wives can be brought out, but the children should not be brought out to be exposed to the base and degrading scenes around them. A qualified medical man should be attached to a group of not more than three stations."

Foreign Mission Statistics.

DEAN VAHL estimates that in 1891 the missions among the heathen and Mohammedans had gathered 1,168,560 native communicants, and that the income and foreign workers of the societies and churches engaged in the work was as follows:

COUNTRIES.	Income.	Male missionaries.	Unmarried female missionaries.	Native ministers and helpers.
England.....	£1,228,211	1,608	941	20,184
Scotland.....	193,257	284	175	2,075
Ireland.....	17,074	20	10	135
Netherlands.....	25,809	150	..	284
Germany.....	129,512	504	126	2,246
Switzerland.....	52,356	145	3	677
Denmark.....	6,472	10	2	27
France.....	18,395	39	7	263
Norway.....	27,674	56	27	1,209
Sweden.....	22,795	48	25	44
Finland.....	3,800	5	1	28
United States.....	786,922	1,513	1,004	9,812
Canada.....	64,170	127	70	380
West Indies.....	73,420	316	5	461
Asia.....	15,634	20	10	365
Africa.....	44,942	176	18	616
Australasia.....	38,756	120	18	4,428
Summary.....	£2,749,840	5,094	2,445	44,168

British Contributions to Foreign Missions.

CANON SCOTT ROBERTSON, of England, has just published his summary of British contributions for the propagation of the Gospel in foreign lands for the year 1892. It shows that the total sum contributed was £1,363,153, and the division is made as follows:

Church of England societies.....	£584,615
Joint societies of Churchmen and Non-conformists.....	204,655
Nonconformist societies in England and Wales.....	354,396
Presbyterian societies in Scotland and Ireland.....	207,327
Roman Catholic societies.....	12,160

The British contributions from the Nonconformist societies, as arranged by Canon Robertson, are as follows:

Wesleyan Missionary Society.....	£111,079
London " ".....	104,053
Baptist " ".....	55,882
Presbyterian Church of England.....	23,834
Friends' Foreign Missionary Association.....	11,116
Wesleyan Ladies' Auxiliary for Female Education.....	8,332
United Methodist Free Churches' Foreign Missions.....	6,400
Welsh Calvinistic Methodist Foreign Missionary Society.....	5,470
Methodist New Connexion Foreign Miss'n.....	4,606
Evangelical Continental Society.....	2,136
Colonial Missionary Society.....	2,615
Friends' Missions in Syria.....	1,725
Primitive Methodist Colonial Missions... ..	1,500
Primitive Methodist African Missions... ..	3,281
English Presbyterian Women's Missionary Association.....	3,888
Estimated value of needlework, etc.....	8,000
	£354,396

Foundation Principles of Missions.

BY F. F. ELLINWOOD, D.D.

FIRST. It is the unmistakable teaching of the New Testament that mankind without the Gospel are under the power of sin, "having no hope and without God in the world."

Second. Christ is represented as the all-sufficient Saviour, and as "the only name under heaven given among men whereby we must be saved."

Third. The errand of the Church to the Gentiles is to lead them "from darkness into light and from the power of Satan unto God." This is a *rescue*, and not simply a higher *cultus*.

Fourth. The object of this deliverance is, "that they may receive forgiveness of sins and inheritance among those which are sanctified by faith" in Christ. This is *salvation*, and nothing short of this can be called by that name.

Fifth. Herein lies the great differential between the Christian faith and all ethnic religions. Many of them teach high codes of ethics which should be acknowledged, but they rest upon works of self-righteousness; they have no omnipotent Saviour.

Sixth. The Gospel of one only Messiah can make no compromise with other systems of religion and philosophy. It should deal with intelligent candor and courtesy and should always present the truth in love, but the idea of a world-wide conquest lies at the very foundation of the Christian Church.

Seventh. The obligations laid upon Christians by the great commission, or commissions, can never be relaxed so long as any nation or race remains unevangelized.

Eighth. The nearer and more distant work have an equal claim. Neither can be neglected or postponed. "Jerusalem," "Judea," "Samaria," and the "uttermost parts of the earth" are all to be undertaken at once.

Ninth. Each generation of the Church is especially responsible for the corresponding generation of the heathen world. Neither the zeal and fidelity of the past or that of the future can reclaim the millions of men who now live upon the earth.

Tenth. The doctrinal system of the Christian Church involves the idea of salvation for all nations in its fundamental principles. If the Gospel grace is insufficient for all races it is insufficient for any one. It cannot be merely ethnic in its scope (Isa. 49. 6).

Eleventh. Evidently the work of missions—all missions—is the great work of the Christian Church. It is the greatest, most urgent, most imperative, and most blessed of human undertakings.

Twelfth. Every true believer owes a duty here commensurate with his means and opportunities. It is not a matter of option to believe or disbelieve in foreign missions. Neglect of this duty is a reproach to Him who imposed it; fidelity here is never a supererogation.—*Christian Steward*.

YOUNG PEOPLE'S DEPARTMENT.

True Wisdom.

BY F. J. STEVENS.

"HE that winneth souls is wise,"
Wisdom's teacher cries.
He shall cover many sins
Who begins
Early in his life to do
Service earnest, true.

Winning souls, the stars are bright,
But the crowns of light,
Brilliant far above shall glow,
All below
Pales before the gathered gems
Of its diadems.

Winning souls, this work is free,
You for Him may be.
One who gathers human hearts
And imparts
Life immortal in His name,
These your crown shall claim.

Detroit, Mich.



Hindu Fable of the Woodman and the Trees.

A WOODMAN entered a wood with his ax on his shoulder. The trees were alarmed, and said, "Ah, sir, will you not let us live happily some longer?"

"Yes," said the woodman, "I am quite willing to do so; but as often as I see this ax I am tempted to come here and work. I am not so much to blame as this ax."

"We know," said the trees, "that the handle of the ax, which is a piece of the branch of a tree of

this very wood, is more to blame than the iron; for it is that which helps you to destroy its kindred."

"You are quite right," said the woodman. "*There is no foe so bitter as a renegade.*"

Who'll Buy a Share of China?

BY ALICE MAY DOUGLAS.

"WHO'LL buy a share of China?
We have them here to sell,
They are not shares of fertile lands,
Though such we'd like full well.

"The shares I gladly offer
Are of God's kingdom broad,
The dollars that we give mean souls
Brought humbly to our God.

"Spare not your money, we can help
To bring God's kingdom in,
To him who knoweth to do good
Yet doeth not, 'tis sin.

"Who'll buy a share of China?
On these we set no price,
Say what your God would have you pay,
That alone will suffice."

Thus spoke our little Frankie
Once in the mission band,
Then passed the box and money got
For China, that dark land.

Bath, Me.

Pray! Work! Go!

"Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest."

"Son, go work to-day in my vineyard."

BY A GLEANER.

PRAY, O pray in thy quiet retreat,
Or when hurried along upon busy feet;
Keep thine eyes fixed on the mercy seat
Where Jesus is waiting to hear.
O pray for the heathen far and wide,
That they may have light at the eveningtide.

Work for thy Master, work at thy best,
Work in his vineyard knows naught of rest;
Pray in thy work, and it sure will be blest,
For Jesus is waiting to hear.
O pray for the heathen far and wide,
That they may have light at the eveningtide.

Go in the strength of thy crucified Lord,
Carry the balm of his sanctified word,
And remember, in wielding this spiritual sword,
That Jesus is waiting to hear.
Then pray for the heathen far and wide,
That they may have light at the eveningtide.

ROWLAND HILL said: "We can do more good by being good than in any other way."

The Story of Kihniang.

Who is that dear little old Chinese woman with white hair and dressed all in gray—gray *tuatse*, gray trousers, and even gray shoes? Why, that is Kihniang, as we call her, which is a title of respect, and means "adopted mother." Everyone notices her bright face, and if you did not see how happy she is, you would soon hear it, for she is praising God all the time, and telling everyone how good he is to her, and how wonderful it is that he has saved her in her old age.

She is seventy-five years old, and was converted and baptized when she was seventy-two. Since then she has been telling all the people in her village and elsewhere of the Saviour she has found, and they listen with great wonder to her story. For you must know that she was a vegetarian for forty-two years, and the Chinese think there is great merit in this, and not to eat meat or eggs or fish, for as many years, is to heap up a great pile of merit, which is all lost if the vow is broken. Not only was she a vegetarian, but for twenty-eight years she was a Buddhist nun. She had a kind husband, and was deeply attached to him, and used to visit all the temples, to pray that he might have a long life, but she was so anxious to be pure and virtuous, that, although she loved him so much, she left him to be a nun. That is why she wears these gray clothes. The nuns' dress is gray cotton, and she has nothing else. For many years she lived in a Buddhist temple, and took care of it and of the idols, washing their faces, etc.

She had no children, but she has adopted a boy called Kiangsiting, and brought him up. They meant him to be a priest, and he served in the temple, but when the time came to shave his head (the Buddhists shave off all their hair) it was decided that he would not do for a priest, he was far too upright. Eight or nine years ago this man heard the Gospel and was converted. He also had been a vegetarian for twenty-four years, and did not at first break his vows, but five years ago he was baptized. His adopted mother used to wonder what he found that was so interested in that book he was always reading (the Bible).

Often she would prepare his meals and set the food before him, but he would be so absorbed in his book that he would leave it to get cold and forget to eat it.

After a time he began to tell her the idols she served were no use, they could not help her and they could not take care of themselves. "Why," he said, "if I hit them they can't do anything." Then he told her about the living and true God, and the mighty Saviour, Jesus Christ, who had died for all the people in the world, and she believed the glad tidings, and became a disciple of the Lord Jesus, and it is beautiful to see her gratitude and love to the

Lord. She is literally praising him all day long. Often in the meetings she cannot keep quiet, and breaks out with expressions of praise in very emphatic assent to what is being said.

She lives about forty li away with a nephew who is not very kind to her, because he is vexed that she has given up the money she gained by being in the temple, but she will not leave her home, because she wishes to tell the Gospel in the place where she served the devil so long. It was pleasant to see her and her adopted son together, and to see her delight when he was preaching.—*The Christian*.



Hindu Fable of the Owl and his School.

AN owl named Old Wisdom kept a school. Everybody went to him to take lessons. After some time he wished to know what progress they had made in their studies. So he gave them a number of questions to answer.

The first question was, "Why does the moon shine in the sky?"

The nightingale said, "That I may sing all night in his pleasant light."

The lilies said, "That we may open our petals and enjoy his refreshing beams."

The hare said, "That there may be enough of dew in the morning for me to lap."

The dog said, "That I may find the thieves that prowl around the house."

The glowworm said, "That she may throw me into the shade, for she envies my light."

The fox said, "That I may see my way to the poultry yard."

"Enough!" said Old Wisdom. "There is but one moon that shines in the sky, yet each brings her to serve his own purpose. *Self reigns supreme.*"

GENERAL NOTES AND COMMENTS.

At Home.

JOHN WESLEY divided the membership of a church into *those who need help* and *those who can help*. A collector, passing the contribution box, asked a member to put in something, and on being told he was "too poor," replied, "Then take out something. Pay your respects to the contribution box in one way or another."

Bishop Doane, of the Protestant Episcopal Church, has lately said: "Since the Vatican decree has built up a wall which nothing but the breath of the Spirit of God can break down, I am nearer to the Protestant bodies who hold the Christian faith of the old creeds than I am to anything that bears the stamp of papal Rome."

The Rev. W. C. Pond, who has for many years been the Superintendent of the Congregational Mission among the Chinese in San Francisco, thus writes of the Chinese: "While we are laboring for the Chinese we are laboring for a live race of men, a dominant race, a race that have no equals on the face of the earth except our own Anglo-Saxon race. I venture to prophesy that the two races that are going to dominate this earth and divide it, I trust in a friendly and Christian manner, are the Chinese and the Anglo-Saxon races. The Chinese have all the qualities which make colonists. They have all the qualities which make men hold what they get, and get what they can and move on. Nothing could possibly demonstrate that more fully than the history of the Chinese in America."

There is no large city in which Methodism ought not at once—in its united capacity and in that broad, large spirit which characterizes the founding of the great business enterprises of the age—to establish, in some center of massed and needy populations, the "Institutional Church"—a church that shall combine the most perfect appliances for helping men, so far as possible, clear around the circle of their needs; a church the material support of which shall be adequately assured, irrespective of the financial ability of the community in which it ministers; a church that shall employ sufficient working forces for the needs of its position, which forces shall be ever afield, putting a helpful, a transforming, an uplifting touch upon all the needy life within a long radius from its doors. One such church, planted in strength, and vigorously worked in every city, like a mighty heart, would send its beat of inspiration and of energy into every extremity of our city Methodism. The cost of such an enterprise will be large, but not beyond the ability of the Church to meet. The needs to be served are such as not to be met with cheap or niggardly expenditures. God is calling upon his Church to-day to pay the price of success.—*George P. Mains, D.D.*

Stewardship, the right use of money, economy in indulgence, are themes which Jesus made luminous by his example and teachings. Few things sustain to one's spiritual life relations more vital than the accumulation, use, and abuse of money. No man can regulate these parts of his active life by the principles of the Gospel and not find his business a means of grace to him. No man can pursue a business life independently of Christ's teachings and find his money a blessing to him. If money-making and money-using were regulated by the Sermon on the Mount the kingdoms of this world would soon become the kingdoms of our Lord and his Christ.—*F. M. Ellis.*

Bishop Nindé writes as follows of the appropriations of the General Missionary Committee: "The heavy indebtedness of the missionary treasury revealed in the report of Treasurer Hunt was a sad, almost an appalling surprise. A far better showing had been anticipated in spite of the hard times. As a result, the session of the Committee was phenomenally short. There was comparatively little to do but to take the measure of the deficiency, make a very conservative estimate of the probable income for next year, and then scale down last year's appropriations by one ninth. This was done with a heavy heart. A few courageous ones were for testing the faith of the Church by keeping up to the old lines, but prudence prevailed, and the wiser policy was adopted."

Dr. George F. Pentecost, writing of the Parliament of Religions, says: "Theosophy stepped forth to open up to us the wisdom-religion of the Buddha and the mysterious Mahatmas, and lo! Theosophy turned out, as some one well said, to be a combination of 'mist and moonshine,' principally mist. When I listened to the native Buddhist quoting three texts from Christ to one from the writings of Buddha to illustrate and enforce his doctrine, I said, 'This is the true measurement of the whole matter.' Whatever of religious truths there is in the oriental systems, it is but the faint and dawning rays of Him who is the Light of the world, that lighteth every man that cometh into it, or the last remains of some earlier revelations of God to man handed down, but much obscured and overlaid by the traditions and superstitions of men. The last reserve of Orientalism has been brought forward and it is nothing."

Bishop A. G. Haygood thinks that the Christianizing and civilizing of a thousand millions of heathen people is "a stupendous work." He would have every religious service saturated with the thought and earnest supplication made for God's blessing upon the efforts of men. He also says, "Begin in the Sunday school with the infant classes; tell them of their heathen kindred; instruct them from the

beginning that a Christian has no higher duty or nobler task in this world than to give the Gospel to the heathen world. Teach them that no man is true to Jesus Christ who does not help in this work. Make him know that sending or carrying the Gospel to the heathen is not in the least to be determined by what any ordinary man thinks, but by what the Son of God and the Son of man commands. Teach it to the old and young. Teach it by sermon and fire-side talk; by lecture and by pamphlet; by Church papers and by books. After a while we will begin to do something. So far we have been playing at missions."

At the Protestant Episcopal Church Congress held in New York city in November last the question was discussed as to "The Duty of the Churches of the Anglican Communion toward Roman Catholic Countries." Dr. Hall Harrison laid down the rule, "Where the Roman Catholic Church is taking care of the whole people, and they are satisfied, do not interfere." Dr. William Kirkus believed, "The only effect that can ever be produced by going into Catholic countries and denying that the orders of the Catholic Church are valid, and trying to persuade people to call the sacrament of the altar a blasphemous idolatry, and speaking of the mother of Jesus in terms so reckless that they seem to be almost contemptuous—the only result of that would be to deepen the Romanism of any country to which we go." Bishop Coxe denied that the Bishop of Rome had any jurisdiction over all the earth, and said, "There is not a Roman Catholic bishop in this world, not even a bishop in the Romanized Churches of Germany, France, or Spain, who has, at this moment, any mission whatever." Bishop Doane believed it was right and duty to go wherever needed, "no matter whether a bishop sent there by the bishop of the city and See of Rome is there or not, because such a bishop was in a province which did not belong to his predecessors."

Abroad.

RABBI LICHTENSTEIN, the converted Jew, has moved from Tapio Szèle to Buda-Pesth, Hungary, where he is actively engaged in preaching the Gospel of Christ.

The Canadian Methodist Mission in West China reports as follows: "Thus far the work has been of a preliminary kind, and the missionaries, with the exception of Dr. V. C. Hart, have had to give the greater part of their time to the study of the language. A good property has been secured in the city of Chentu; the native buildings, with some changes, serve for mission houses, chapel, school, dispensary, and the like. A day school has been opened with twenty-nine pupils, nine of whom are girls. The medical work promises to be of good service, and when a hospital is built and equipped will be carried on much more efficiently."

Alexandria, in Egypt, has about 200,000 inhabitants, of whom one fourth are Europeans. Here are mission workers of the British and Foreign Bible Society, American United Presbyterians, Church of Scotland, English Wesleyans, and North Africa Mission for work among the Mohammedans. In the four mission schools among the Jews are 224 boys and 195 girls.

Miss Annie R. Taylor, who made recently a journey into Thibet, is now in England organizing a missionary expedition of twelve or more, which will leave next month for Thibet. They will go to Darjeeling in the Himalayas, near the frontier of Thibet, and within a few days' journey of Llassa, the capital of Thibet, there to learn the language from Thibetan teachers before seeking entrance into the country, believing that when they are ready God will in some way open the door. They expect to remain in Darjeeling for one year.

The heathen religions have originated none of the so called virtues. These existed before heathenism. They exist as a part of the writing of God on the natural heart. Heathenism has not improved upon them or polished them up. In China it has corrupted and tarnished them. They exist in greater purity as freshly enunciated by the natural conscience than they do after they have entered the heathen amalgam, and after heathenism has stamped them with the die of its own images and superscription.—*William Ashmore.*

Bishop Copleston, of Ceylon, writes of the Buddhist belief and its influence: "The motive which Buddhist morality recognizes, if it can be said to recognize any, is wholly selfish and individual. It is not for the love of truth or goodness, nor for the benefit of others, but it is solely for the individual's own advantage that he is incited to cultivate virtue. Nor is it a very brave or noble selfishness. It seeks, not to make the best of self, like the Greek selfishness, but to escape from pain and from the burdens of life. It is not ennobling."

Bishop A. C. Coxe, of the Protestant Episcopal Church, defends the sending by his Church of missionaries into Mexico, Central America, and South America upon the following grounds: "The 'Roman Catholic Churches' are those which have never had any Catholic basis; which have been formed absolutely without any lawful jurisdiction; formed by papal authority only, and which have received, from the beginning, a false creed and a modern polity, and a whole system of falsehood. Among them, however, are Christians who desire to get rid of their rotten system of fabricated canons, and to be permitted to act upon the primitive canons of catholicity. In many places they call upon us to help them, and to restore their catholicity. But to do so we are told is 'intrusion.' But Roman Catholic countries are the countries of South America with a

portion of North America, almost exclusively. They were formed with hardly a vestige of the Nicene faith practically. They had no benefit of the ancient canons and constitutions, nor of any features of the primitive Catholic Church in their origin; none whatever. Hence it is not 'intrusion' to give them a pure catholicity."

Dr. F. E. Clark writes of Turkey: "In only one nation of the world to-day is the outlook for Christianity more hopeless than it was a quarter of a century ago, and that is the nation which is cursed by the reactionary policy of the timid tyrant who reigns in Constantinople. Since the gradual withdrawal of British influence from Turkey the subject races of that land have been left largely unprotected and, in many ways, sometimes slyly and sometimes openly, the sultan and his agents oppose Christianity, throw obstacles in the way of education, incite riots and mobs to burn schoolhouses and churches, and in every way are seeking to make the land where Christianity first had its birth a desert of Mohammedan superstition and bigotry."

A missionary in China writes: "It is no uncommon sight to meet a priest in China going about begging, with four or five long skewers run through his forearm, and little ribbons hanging therefrom. Two I have met had long iron rods running through their cheeks, and they had made oath to remove them only when they had collected a certain sum of money sufficient to repair their temples. One has had the iron rod through his face for over four months, living the while on soup and tea only. Another way of raising money is for a priest to take his seat in a little brick sentry box, and let himself be walled in, leaving only a small window through which he can see and pull a rope by which a big bell is sounded and the attention of passers-by attracted. Here he will sit for months. I have known one to remain in his box for nearly a year without being able to lie down or stand up, but apparently perfectly happy, and always ready to have a bit of gossip."

Mrs. Isabella Bishop writes of heathen lands: "We are getting into a sort of milk and water view of heathenism; not of African heathenism alone, but of Buddhism, Hinduism, and Mohammedanism also. Missionaries come home, and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When traveling in Asia it struck me very much how little we heard, how little we knew, as to how sin is enthroned and deified and worshiped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. It is astonishing to find that there is scarcely a single thing that makes for righteousness in the life of the unchristianized nations. There is no public opinion interpenetrated by Christianity which condemns sin or wrong. There is an infinite degradation of both women and men. The whole conti-

ment of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression, and official corruption. There are no sanctities of home, only a fearful looking for in the future of fiery indignation from some quarter, they know not what; a dread of everlasting rebirths into forms of obnoxious reptiles or insects, or of tortures which are infinite, and which are depicted in pictures of fiendish ingenuity."

Bulgaria, since the Russo-Turkish war of 1876, has rapidly developed. The people on the whole are quiet and good natured. The old fear of Turkish oppression has passed away. The power of the Greek priesthood is waning. There is everywhere a new impulse toward education. Schools are multiplying. The national schools are improving, although there is a tendency among the teachers toward skepticism. With new liberty and new ideas the leaders still lack experience. But freedom is a good teacher, and experience follows. The Greek (orthodox) Church is a Church of pictures and ceremony, formalism and superstition. It is losing more and more its hold upon the educated people. Bulgaria has practically religious liberty. It is not yet fully realized, but every day brings nearer the true conditions of national prosperity, religious liberty, and general intelligence.—*Bishop Vincent.*

Dr. H. C. Hayden thus writes of the Asiatic continent: "It is the largest, richest, most populous continent on the face of the earth! In civilization, the oldest! Mother of great religions, of all the religions worth naming! The great forerunners of the Christ and the Christ himself were Asiatics. Judaism, Buddhism, Brahmanism, Confucianism, Christianity, Mohammedanism—all Asiatic. The prophets of the Old Testament, the writers of the New, and the Book—the greatest of books—are all Asiatic. The early fathers of the Church, whose subtle thought and kindling interpretation of Christianity are so influencing modern movements within the Church, were many of them Asiatic. Why does Asia now stand for so little? She lost her Gospel and her Christ rather than welcome both to dominate her life. The Light of Asia grew dim and the Sun of righteousness is not yet welcomed. The Asiatic continent evangelized, made Christian, is the wheeling into line with the world's progress the most versatile of powers, the most vigorous of evangelizing agencies. The true Christian type of thought, life, worship, is surely not occidental nor oriental only, but both. Neither is complete without the other."

The town of Pooree, in Orissa, where the great Temple of Jaganath stands, contains a large number of monasteries, presided over by Brahman monks devoted to the worship of Jaganath. These monks, or pundas, send out from Pooree, annually, seven thousand missionaries throughout the length and

breadth of India to proclaim the name and glory of Jaganath. I stood this year by the great cars of Jaganath, Bolaram, and Shubhadri (Jaganath's brother and sister), surrounded by at least one hundred thousand pilgrims, who had come from all parts of India to see "the lord of the world" (*jagat*—world; *nath*—lord). I was profoundly impressed with the spectacle. This, I thought, is the result of the self-denying enthusiasm of the missionaries of Jaganath. Such their persuasive power that they can induce many thousands of men and women to leave their homes, undertake difficult journeys of many weeks' duration, endure the greatest hardships and privations, and spend large sums of money in order to obtain salvation through seeing Jaganath. As I thus thought, my mind began to draw a contrast between this zeal and devotion to a shapeless wooden log of an idol, albeit called "the lord of the world," and the lethargy and indifference of Christendom in proclaiming the Gospel of the incarnate Son of God, the true Jaganath! The largest Missionary Society of the Church of England is only able to support six thousand and twenty-one agents, male and female, European and native included (*vide* C. M. S. Report, 1892-93). Are there not scores of towns in Christendom much larger than Pooree, and which contain as many temples dedicated to the Lord of heaven and earth, and yet is there any one town which makes as great an effort to spread the knowledge of Jesus Christ throughout the world as Pooree does to spread the name of Jaganath in India?—*G. H. Parsons.*

A missionary in Turkey writes: "The report of recent doings in Armenia must leave the impression on outsiders that we are in a heathen land; but the true explanation is that we are under a Moslem government whose code of laws is formed, not according to the requirements of civilized society, but according to the sayings of the "Prophet." The government in its own estimation is a theocracy, and Church and State are one, hence there can be no place for the "Christian idolater;" and to convert a Moslem is to plot against the State—it is high treason,—and must be punished as such. Its motto is, the world for Mohammed, and were it not for the wholesome fear of civilized powers seventh century scenes would be of frequent occurrence. Just as Mohammedanism is the hardest problem the Church has yet to solve, so the Turkish government, being Moslem, is one of the strongest enemies of our King. Whatever treaty rights and restrictions imposed by foreign influence may require, the Turk is a deadly enemy to the Church; and to-morrow, if he dared, would enslave or banish every disciple of the Nazarene. As matters now stand the government is using every means, legal and illegal, to get rid of foreign missionaries, to prevent mission work among Moslems, and to stamp out the Reformation which has begun among the native churches. Street preach-

ing, which in many mission fields is productive of good results, is strictly forbidden in this country. If in Damascus a Christian dared to proclaim the Gospel at the street corner or in the bazaars, he would either lose his life on the spot or in twenty-four hours be banished from the city for life. To preach the Gospel to a Moslem audience is a capital offense, and should a missionary attempt that most desirable thing he would get notice to quit just as soon as the news of his doings reached the government. Further, Moslem fanaticism is so strong that if any follower of the "Prophet" declared himself a Christian, his life would be in imminent danger. He dare not go abroad by day, but would be obliged to conceal himself until he found opportunity of removing to Egypt or some country beyond the jurisdiction of the sultan. When a Moslem desires to know the truth about Christ he must inquire in secret, for should his friends know of his intentions, both he and his instructor would be doomed."

Our Missionary Work and Workers.

THE cash debt of the missionary treasury on November 1 was \$109,263.26, and the receipts for the month of November \$8,292.05, while the expenses of our missions require a monthly expenditure of over \$100,000. Hence the debt is increasing and will continue to increase until the returns are received from the Conferences that meet in March and April. Most of the money received by the treasurer comes from the receipts of the Conferences at their annual sessions.

Dr. Leonard, who has been very profitably employed in visiting our missions in Japan, Korea, and China, returns this month. Secretaries McCabe, Peck, and Leonard, assisted by Secretary Baldwin, will be seeking by pen and word to stimulate the missionary zeal and liberality of our people. Much is hoped from the series of conventions to be held in some of our large cities. A considerable increase over the contributions of last year is greatly needed.

City evangelization is making some progress in New York city. Rev. C. H. Yatman, in about one year, has gathered three hundred and forty-six members and has large congregations in the Academy of Music and Metropolitan Hall. His mode of conducting the meetings is criticised by some, and yet a few things objectionable may be excused when we consider the results. Rev. Jacob Freshman, a Methodist minister, who has been in charge of a mission among the Jews in this city, has been received into the Presbyterian Church. Dr. J. R. Day, a member of our Board of Managers, and who has been very successful in revival and church work in the upper part of the city, has accepted the chancellorship of Syracuse University. He will be greatly missed in this city. Dr. Geo. W. Gray has inaugurated a forward movement in city missions in the

city of Chicago. Each large city ought to have something of the kind.

The Liberia Conference meets January 17. Bishop Taylor left last month for Africa accompanied by a niece, Miss Jennie Taylor, who goes out as a dentist and physician.

Our Bulgaria Mission has had but one foreign male missionary for about one year. Dr. Davis has lately welcomed a new recruit in Rev. L. T. Guild. This mission in Greek Church territory has a hard field.

The Korea Mission is meeting with more than usual favor from the people. Rev. F. Ohlinger, connected with the mission for several years, has returned to the United States and is at Ann Arbor, Mich.

The Mexican Conference meets at Orizaba on January 18, Bishop Fitzgerald presiding. Dr. J. F. Thomson, of our South American Mission, accompanies the bishop in an evangelizing tour. Dr. Craver, who has been in the United States for three months taking needed rest, returns this month to Puebla.

The South American Conference meets next month at Mendoza, Argentina. Rev. William Groves is on his way to South America to reinforce the work at Montevideo. Rev. C. W. Miller has been transferred from the Mission to the Alabama Conference. Dr. T. B. Wood, who has been in the United States for six months, is now on his way to Peru accompanied by teachers for the lately organized mission schools.

In India two of the Conferences were held last month, two will be held this month, and the fifth and the Malaysia Mission Conference will be held next month by Bishop Thoburn. Dr. S. S. Dease, who has been in the United States for six months, seeing the need of reinforcements, has cut short his vacation and returned with his family to his work in India. Dr. A. W. Rudisill sailed for India December 23, and two of his assistants, Mr. J. W. Rudisill and Mr. H. S. Jefferson, sailed December 9.

Our North China Conference has been strengthened by the reception of Rev. G. W. Verity and wife to be stationed at Tientsin; Mrs. Verity was the daughter of the late Dr. L. N. Wheeler, formerly the superintendent of the North China Mission. Rev. C. O. Kepler and wife have returned to the United States. Rev. G. W. Smyth, who has been in the United States for several months seeking to recover his health, started last month on his return to China much improved. Rev. F. Brown, of the North China Mission, is now in England, and expects soon to visit the United States. Rev. H. Olin Cady, of the West China Mission, is at Middlebury, Vt.

Our Italy Mission is expecting large returns from the increased facilities for successful mission work in Rome when the new buildings shall be finished. Dr. Burt, the superintendent, is asking for financial help for this enterprise.

Our Japan Mission is making some progress, but is suffering from the opposition lately developed against foreigners.

Extract of Proceedings of Board of Managers.

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met at the Mission Rooms on December 19, Bishop Nide presiding.

The special committee appointed last month to consider the right of the Board to incur debts not authorized by the General Committee made their report, which was ordered to be printed, and action upon it was deferred until the next regular meeting.

The committee to whom was referred the question of accepting the transfer of the work and property in Chili of the Transit and Building Fund Society in accordance with the recommendation of the General Committee reported in favor of the acceptance on the conditions named, and their report was adopted.

Provision was made for the outgoing to Africa of Professor J. H. Hoffman to take charge of Monrovia Seminary, of E. H. Greeley for White Plains Seminary, and H. H. Martin for Cape Palmas Seminary, provided they pass the required examinations. Rev. J. H. Deputie, of Liberia, was given leave of absence from his work for one year.

Provision was made for the salary of Rev. C. W. Miller, formerly of the South American Mission, until February 1. The distribution of the appropriation to Peru was made.

The Board agreed to pay the outgoing, and support till close of 1894, of Rev. John Walley, if the bishop should appoint him to the West China Mission as is proposed. The furlough of Rev. W. F. Walker, of the North China Mission, was extended.

Appropriations were made for the benefit of Mrs. Ella H. Beckwith and Mrs. Flora Long, formerly of the Japan Mission, and for expense of repairs on church property at Nagoya, Japan.

An appropriation was made for Rev. H. Nuelsen and for several others as recommended by the Committee on Domestic Missions.

It was decided to send a copy of the Annual Report to each Methodist pastor as heretofore.

The following was unanimously adopted:

Whereas, 1. All the republics of South America except four have established in their constitutions the principle of religious liberty, and the four exceptions are undergoing agitation in favor of that principle.

Whereas, 2. We believe that religious liberty is one of the inalienable and natural rights of man, and that no people aspiring to be free should rest content while that liberty is suppressed.

Whereas, 3. We are convinced that this great republic owes its well-being to its religious liberty, and to the moral development made possible thereby.

Whereas, 4. We are convinced that, without religious liberty, the four countries referred to can never reach the high type of civilization to which the whole family of American republics are providentially called.

Whereas, 5. This Board of Managers, representing the largest religious and educational constituency of the evangelical people of the United States, with its beneficent agency operating in Europe, Asia, Africa, and both Americas, may appropriately give formal expression to these sentiments; therefore,

Resolved, 1. The Board of Managers of the Missionary Society of the Methodist Episcopal Church respectfully petitions the sovereign powers of the republics of Ecuador, Peru, Bolivia, and Chili, to reform their constitutions in favor of religious liberty.

Resolved, 2. The board appoints Rev. Thomas B. Wood, D.D., as its representative to present this petition to the people and authorities of the republics named.

TIDINGS FROM OUR MISSIONS.

A MISSIONARY, writing of the work going on in the Methodist Episcopal Missions in North India, says: "The native membership is increasing at the rate of at least a thousand a month. It seems to be mainly a work of prayer. The native Christians have caught a passion for souls, and whenever they find unconverted persons they make them the object of their prayers and efforts. And the new converts pray like Christians, give like Christians, and live like Christians."

Rev. George C. Hewes, of the North India Conference, writes: "The annual Lucknow Dasehra meetings have lately been held. They continued five days and were well attended. One service a day was in Hindustani. On Sunday evening fourteen went to the altar seeking pardon, and nearly all were converted. One characteristic of the meetings was the number of young men who took part in the testimony meetings."

In the *Malaysia Message* for November Rev. H. L. E. Luering reports: "Forty-three probationers have been received in our Chinese church in Singapore since July, making a total since Conference of sixty-six probationers and six full members. Mr. Lim Hoai To, who has been our preacher in charge of the Chinese church at Malacca, has returned to China for a somewhat prolonged stay, owing to family circumstances. He will be in charge of a Methodist boarding school in his native town, Eng-chun."

Bishop Thoburn writes from India: "At the beginning of 1893 I ventured to undertake the task of placing five hundred boys and five hundred girls, the children of new converts, in boarding schools. During the year more than a hundred new preachers have gone out into the work. Up to the present hour I have not heard from any source of any signs of abatement in the progress of the work. Our missionaries are trying to hold back native evangelists rather than press them forward. We all feel that we must take care of our untaught converts, and are painfully aware that we are not supplying their need. If we could have our way we would call a halt until the work could become better organized, but it seems impossible for us to stop. The work goes on and on, and we may as well accept the inevitable and expect it to go on. Financial panics may come and go, but the work of God in India has come to stay."

Dr. Hoskins, of Cawnpore, writes of Rev. Hasan Raza Khan, the native Presiding Elder of the Kasganj District: "This brother is greatly respected by all classes. He is related to the family of the Nawab of Rampore, and is a member of the Kasganj Municipal Committee and also of the Etah District Committee. Within four years he has developed a large work and

now has eight thousand Christians. Early this year he sent eight young men to the Bareilly Theological School, and for next year he is preparing ten others. This fact of itself is a clear testimony to the fruitfulness of his field. He has divided his districts into thirteen circuits, and now he greatly needs several strong, reliable men to take charge of these separate fields. He keeps his work well in hand, and is very careful in the use of money. His father, who was a rigid Mohammedan, has latterly somewhat relented, and has given this son a valuable property, which will come into good use as his children grow up and require money for their education. There is urgent need of the church, schoolhouse, and dormitories, for he cannot give the proper supervision to the Christian boys who have been gathered from the villages for instruction while they are scattered in half a dozen places. This wide-extending work demands that the Christian boys who are scattered by twos and threes in hundreds of towns should be brought into this central school, and thoroughly drilled for three or four years. This native district has already become too large for one man to super-vise, and it should be divided into two."

Dr. Hoskins writes of one of the native Methodist Episcopal preachers in India: "Padri Muassi Singh, who is stationed at Anupshahr, has baptized five hundred persons in his field during three years. Bishop Thoburn baptized Brother Muassi Singh twenty-two years ago, in Haraura, Moradabad. Muassi's wife was bitterly opposed and threatened to cut her own throat. Muassi had received the sign of discipleship, and he greatly feared lest his wife should carry out her threat. He had no resource but fervent prayer, and he mightily called on God. About midnight his wife sought him and said, 'I, too, am going to be a Christian.' Brother Muassi is constantly on the move, and has the happy faculty of being able to draw people to Christ."

Dr. A. B. Leonard writes from Chinkiang, China, October 30: "This Yangtse valley is not only the scene of antforeign riots, but it is the chief seat of power of the Confucian, Taoist, and Buddhist forms of religion. Here the great battle between heathenism and Christianity will be fought. The religion that holds the Yangtse valley will hold China. The struggle will be fierce and may involve the sacrifice of many valuable lives, as well as the expenditure of large sums of money. Were the common people left to themselves the struggle would be wholly one of moral influences, but instigated by officials and the *litterati* they may commit deeds of cruelty, the possibility of which one shudders to contemplate. But the battle must be waged at whatever cost, and the outcome is not uncertain. Events may soon trans-

pire that will greatly speed the victory. There is a widespread conviction everywhere that great political and social upheavals are awaiting this empire at no distant day. When they come society will be reconstructed and placed upon a basis that will not permit of deeds of cruelty."

Bishop Thoburn writes from Pauri, Garhwal, September 25: "The District Conference convened here last Thursday. As the presiding elder's district is a very large one, extending from the Ganges to the borders of Nepal, it is hardly possible to get the whole body of preachers together in one place; hence one half of them meet here and finish the business pertaining to their part of the work; then the body adjourns to meet in the eastern part of the district. Nearly thirty mission workers of all grades have been in session here, not including the women, who effected an organization of their own, and met for the first time as a Woman's District Conference. The reports for the most part were given by simple men in a very simple way, but from time to time many interesting points were raised. A number of the preachers reported that the Christians living at a distance were not maintaining their profession as Christians in a way to reflect credit upon the sacred name which they bore. Listening to such reports one is often struck with the difference in the temperament and procedure of the men. The optimist and the pessimist are both represented in every such gathering. Some are ever ready to show that this and that and the other thing cannot be done, while others are hopeful and eager to demonstrate that all manner of difficulties can be overcome and a large measure of success achieved. One man laments that his people incline to go back to idolatry; the next tells, with apparent relish, how he persuaded two men to cut off their *chontis*, a little tuft of hair on the crown, which is a kind of badge of the Hindu religion. Many of these Christians are sorely tempted to let this little tuft grow, although for the most part they keep it concealed under their caps. When occasion serves they let it become visible, and thus escape a little annoyance and persecution. The same man also related how successful he had been in inducing a woman to surrender an idol which she was trying to conceal, and how he had brought it as a trophy to the mission house. In reply to a direct question in open Conference I was assured that hardly any Christian in Garhwal is ever known to touch intoxicating drink, and only one person present could tell of any Christian having tampered with this evil habit during the past year."

Dr. Drees writes from South America: "On a Sunday in October I preached in Mercedes, and the English congregation in ten minutes gave me \$1,830 toward the theological school. The Spanish congregation at night also contributed toward it. We hope to receive aid from the United States."

North China Conference.

BY REV. ISAAC T. HEADLAND.

THE North China Mission of the Methodist Episcopal Church was established more than twenty-four years ago by the late Rev. Dr. L. N. Wheeler. Dr. H. H. Lowry followed him in the superintendency. The Mission has had a gradual growth. It has suffered no reverses, no persecutions, no internal dissensions. It has had a peaceful and prosperous existence thus far. It has about two thousand eight hundred members, six ordained native pastors, four ordained deacons, eight young men who will be ready for their first ordination next year, besides a number of local preachers and exhorters, who are doing faithful and efficient service.

The Peking University is the outgrowth of the mission school, and has more than one hundred and thirty students. Besides these we have boarding schools at Tsunhua, Tientsin, Lanchow, and T'aian, each of which has about twenty students, and is well on toward self-support. Outside of these we have a large number of small schools at various other places, which cost us nothing but the teacher's salary.

A large amount of work has been done by the Woman's Foreign Missionary Society. The girls' school at Peking contains about one hundred girls, Miss Hale's school at Tsunhua about fifty, besides a number of schools at various other places in which even the teacher is not paid a salary.

Within the Conference we have four hospitals, two for women and two for men. In these hospitals during the past year, with the dispensaries connected therewith, have been seen about fifty thousand patients.

The industrial school here is constantly kept busy filling the orders which come in from the various missionaries in other as well as from those in our own mission. Beds, tables, chairs, dictionary stands, dressers, and indeed any articles of household furniture, are neatly made, and boys are taught a trade which will enable them to be respectable, self-supporting mechanics, and at the same time are instructed during the evening in the Christian Scriptures and Chinese classics. The school is thus a benefit to the foreign community, to say nothing of its convenience to our growing mission demands.

Our recent Annual Meeting was changed into an Annual Conference, so that the North China Mission is a thing of the past, and the North China Annual Conference takes its place. No one, I am sure, who attended the Conference went away without the feeling that the presence of Bishop Foster, Dr. Leonard, Mrs. Keen, and her daughter, Miss Keen, had been a source of great blessing and strength. The college and preparatory students spent all the time they could spend without neglecting their studies listening to the discussions of the various topics that were brought before the Conference.

During the session of Conference there were two especially touching scenes. The one was when Dr. Lowry was called upon to address the Conference, now no longer as superintendent, but simply as a member. Resolutions of gratitude were offered in recognition of his services; but tears rather than resolutions expressed the gratitude of his collaborators, both foreign and native, and he was at once elected as official correspondent of the Conference. The other was when the venerable bishop made his closing address. His words sunk deep into the hearts of all, and we thanked God for contact with such a life. The appointments were then read, and the Conference adjourned, and each man sought his collaborator for the coming year and shook his hand as if they were old friends who had not met for half a lifetime. For each man to shake his own hand (*à la* Chinese custom) was not enough for our native brethren at that time. The following are the

APPOINTMENTS:

PEKING DISTRICT, *H. H. Lowry, P.E.*—Peking: Asbury, H. H. Lowry; Fengjen, I. T. Headland and Liu Make. Changpingchow Circuit, to be supplied. Kupekiou Circuit, to be supplied by Wei Cheng Chih. Yangkochoang Circuit, to be supplied by We Kuo Shun. Yenchingchow Circuit, to be supplied by Houtien. J. F. Hayner, student of language.

Peking Methodist Hospital, W. H. Curtiss, M.D.; Tsao Yung Kuey, M.D., assistant physician. Peking University, L. W. Pilcher, president and dean of the College of Liberal Arts; H. H. Lowry, dean of the Wiley College of Theology; F. D. Gamewell, dean of the College of Sciences and professor of Chemistry and Physics; M. L. Taft, professor of Exegeses and Historical Theology; I. T. Headland, professor of Mental and Moral Science; W. H. Curtiss, professor of Theory and Practice of Surgery; Hattie E. Davis, instructor in English Language and Literature and principal of Peking Intermediate School; Chin Lung Chang, instructor.

SOUTH PEKING DISTRICT, *M. L. Taft, P.E.*—Peking: Southern City, Chen Hengte; Huarshshih, to be supplied. Hantsun Circuit, Chenta Yung. Huangtsun Circuit, to be supplied. Tungan Circuit, to be supplied by Chang Yu Cheng. Yungching, to be supplied by Li Chung Yuan.

TIENSIN DISTRICT, *G. R. Davis, P.E.*—Tientsin: Wesley, G. W. Verity; Fengchen, Sunchin Kao; West City and Circuit, Shangching Yun. Nankung Circuit, to be supplied by Chang Hai Tung. Taiching Circuit, Yangchungho, to be supplied by Wang Paotang and Hon Wan Yu. Anchia, Wang Ching Yu. Chiningchou, Kuchi. Kuanchuang, to be supplied. Ningyang, Li Shao Wen. Talianfu, Lin Chi Lun and Chang Pai Lin. W. F. Walker, absent in United States. F. Brown, absent in England.

LANCHOU DISTRICT, *J. H. Pyke, P.E.*—Lanchou City, Wang Chengpei. Lanchou Circuit, to be supplied. Aukochuang Circuit, to be supplied by Lia Chentung. Ch'angli Hsien, to be supplied by Huang Wei Kang. Ch'ienan Hsien, Kung Tsin. Ch'ienwei, to be supplied by Chin Cheng. Funing, to be supplied. Ian and Peichiatien, to be supplied by Litsueh Hsin. Chentzu Chen, to be supplied by Wu Chi. Laotzing, to be supplied by Chaotzu Ming. Shanbaikuan, Te Jui, Pencheng. Sung F. Lanchou Intermediate School, Pan Chen.

TSUNHUA DISTRICT, *W. T. Hobart, P.E.*—Tsunhua City, Ohon Hsuehsen. Tsunhua Circuit, La Clede Barrow. Ling an Cheng and Liangtzuho, Tsuiwanfu. Yat'ien and Fengjen, Wang Ch'ingyun, to be supplied by Ch'ien yu Shan. Tsunhua Methodist Hospital, J. F. Scott, M. D., physician in charge. N. S. Hopkins, M.D., absent in United States.

Monthly Missionary Concert.

TOPICS FOR 1894: Jan., The World; Feb., China; Mar., Mexico; Apr., India; May, Malaysia; June, Africa; July, United States; Aug., Italy and Bulgaria; Sept., Japan and Korea; Oct., Protestant Europe; Nov., South America; Dec., United States.

QUESTIONS FOR JANUARY.

- What is the population of the world?
- How is the world divided religiously?
- Where are the Mohammedans and heathen found?
- Where are the different sects of Christians found?
- (For answers to above questions see *Gospel in All Lands, January, 1893.*)
- What system of worship did Confucius induct? (Page 21.)
- Did Confucius teach anything about the unseen world? (Page 21.)
- What is the promise of Buddha? (Page 23.)
- What is the teaching of Buddhism? (Page 30.)
- What is Hinduism? (Page 31.)
- What is the promise and teaching of Taoism? (Page 23.)
- What two merits does Islam possess? (Page 30.)
- What does Islam teach and sanction? (Page 30.)
- What is the spirit worship of the heathen? (Page 30.)
- What is the present effect of the Gospel upon the heathen faiths? (Page 31.)
- What are the Protestants doing for the conversion of the heathen and Mohammedans? (Page 37.)
- How many missionaries has the Missionary Society of the Methodist Episcopal Church in foreign lands? Where are they at work? How many members and probationers have they gathered? (Page 48.)
- What are Home Missions?
- Why should Home Missions be actively prosecuted?
- What part of our income should be given to missions?
- How much did you give last year for missions?
- How much will you give this year for missions?

Recommended Books.

The Norsk Gopher is a story of the Northwest, by Charles N. Sissett, and published by Hunt & Eaton. Price, \$1. It is a story that will both interest and profit young people.

The Methodist Year Book for 1894, edited by A. B. Sanford, D.D., and published by Hunt & Eaton and Cranston & Curtis, contains matter that every Methodist should feel interested in. Here is much valuable information for only 10 cents. Send for it and then read it.

Thomas Birch Freeman was a Wesleyan missionary pioneer to Ashanti, Dahomey, and Egba, in Africa, and Rev. John Milum has here given an interesting account of his life and labors. He had Negro blood in his veins, and he labored faithfully and successfully for Africa. The book is published by the Fleming H. Revell Co. Price, 75 cents.

Brave Lads and Bonnie Lassies is just the kind of a book to be placed in the hands of young people, with the assurance that it is interesting enough to be read and that it is calculated to stimulate the reader to the effort to live for others. It contains stories of young folks who have helped to make history. It is written by Frederick Myron Colby and published by Hunt & Eaton. Price, \$1.50.

Eshcol, by S. J. Humphrey, D.D., is a series of papers well written on "The Maharajah Dhuleep Singh," "Four Memorable Years at Hilo," "Evangelism in the Pacific," "The Story of Nieve," "Missions and the Skeptics," "An Evening with an Old Missionary," "A Visit to the Dakotas," "The Genesis of a Windmill," "Talamas-mic-o," "Two Catastrophes," "Is Sending Men Abroad as Missionaries a Waste?" Published by the Fleming H. Revell Co. Price, 75 cents.

Missionary Society of the Methodist Episcopal Church.
Foreign Missionaries.

INDIA.

Bishop J. M. Thoburn, D.D., Calcutta.
Mrs. J. M. Thoburn, M.D., Calcutta.
Rev. Albert E. Baker and w., Bangalore.
Rev. Chas. L. Bary and w. (Ordn. Ia.).
Rev. J. Baume and w. (Rockford, Ill.).
Rev. Ernest A. Bell, Jabalpur.
Rev. J. Blackstock and w., Shahjehanpur.
Rev. Frank J. Blewitt and w., Delhi.
Rev. William W. Bruers and w., Poona.
Rev. Philo M. Buck and w., Meerut.
Rev. Edward S. Busby and w., Meerut.
Rev. J. C. Butcher, M.D., and w., Bareilly.
Rev. H. W. Butterfield and w., Narsingpur.
Rev. J. B. Buttrick and w., Bangalore.
Rev. William P. Byers and w., Asansol.
Rev. Benjamin J. Chew, Calcutta.
Rev. R. Clancy and w., Allahabad.
Rev. W. E. L. Clark and w., Poona.
Rev. C. G. Conklin and w., Calcutta.
Rev. A. E. Cook and w., Secunderabad.
Rev. Lewis A. Core, Moradabad.
Rev. Horace A. Crane and w., Bombay.
Rev. T. Craven and w. (Evanston, Ill.).
Rev. W. F. G. Curties and w., Blacktown, Madras.
Rev. S. S. Deasa, M.D., and w., Bareilly.
Rev. C. E. Delamater (Boston, Mass.).
Rev. J. O. Denning and w., Narsingpur.
Rev. C. W. De Souza and w., Ajmere.
Rev. Charles G. Elsam and w., Kampti.
Rev. D. O. Ernsberger and w., Gulbarga.
Rev. F. W. Foote and w. (Rochester, N.Y.).
Rev. Daniel O. Fox and w., Poona.
Rev. E. F. Freese and w. (Canton, O.).
Rev. J. H. Garden and w., Vikarabad.
Rev. Geo. K. Gilder and w., Hyderabad.
Rev. Joseph H. Gill and w., Paori.
Rev. A. G. Gilruth and w. (Haverhill, O.).
Rev. Henry Girshom and w., Thongwa.
Rev. William H. Grenon and w., Nagpur.
Rev. C. P. Hard and w. (Evanston, Ill.).
Rev. George C. Hewes, Lucknow.
Rev. Charles B. Hill (Madison, N. J.).
Rev. William H. Hollister and w., Kolar.
Rev. G. F. Hopkins and w. (Blair, Neb.).
Rev. R. Hoskins, Ph.D., and w., Cawnpore.
Rev. H. Jackson and w., Mazafarpur.
Rev. L. R. Jannoy and w. (Oregon City, Ore.).
Rev. T. S. Johnson, M. D., and w., Jabalpur.
Rev. Wm. L. King and w. (en route).
Rev. Samuel Knowles and w., Gonda.
Rev. August Kullman, Calcutta.
Rev. James C. Lawson and w., Allgarh.
Rev. A. T. Leonard (Madison, N. J.).
Rev. James Lyon and w., Pisangan.
Rev. J. T. McMahon and w., Dwarahat.
Rev. Nells Madsen, Pakur.
Rev. H. Mansell, D.D., and w., Mussoorie.
Rev. Wm. A. Mansell and w., Lucknow.
Rev. Jas. P. Meik and w., Bolpur.
Rev. Jas. H. Messmore and w., Calcutta.
Rev. David C. Monroe and w., Sitapur.
Rev. Thos. E. F. Morton and w., Harda.
Rev. Frank L. Neeld and w., Bareilly.
Rev. John E. Newsom and w., Cawnpore.
Rev. Dennis Osborn and w., Mussoorie.
Rev. E. W. Parker, D.D., and w., Lucknow.
Rev. Geo. W. Parks and w., Bombay.
Rev. C. H. Plomer and w., Phalera.
Rev. A. W. Pratch and w., Tanna.
Rev. Ira A. Richards and w., Kolar.
Rev. Wm. E. Robbins and w., Bombay.
Rev. J. T. Robertson, Rangoon, Burma.
Rev. John E. Robinson and w., Camp Baroda.
Rev. J. W. Robinson and w., Lucknow.
Rev. N. L. Rocky and w., Shahjehanpur.
Rev. A. W. Radisill, D.D., Madras.
Rev. G. J. Schilling and w., Rangoon.
Rev. J. E. Scott, Ph.D., and w., Muttra.
Rev. T. J. Scott, D.D., and w., Bareilly.
Rev. F. E. N. Shaw and w., Karachi.
Rev. J. Smith and w., Rangoon, Burma.
Rev. R. Sorby, Richmond Town, Bangalore.
Rev. Wm. H. Stephens, Bombay.
Rev. Geo. I. Stone and w., Quetta.
Rev. Homer C. Stuntz and w., Naini Tal.
Rev. D. L. Thoburn and w., Naini Tal.
Rev. James B. Thomas and w., Bijnour.
Rev. Matthew Tindale and w., Agra.
Rev. A. S. E. Vardon and w., Khandwa.
Rev. Charles B. Ward and w., Yellandu.
Rev. Frank W. Warne and w., Calcutta.
Rev. J. W. Waugh, D.D., and w., Naini Tal.
Rev. John D. Webb and w., Kurki.
Rev. J. N. West and w., Vepery, Madras.
Rev. Peachy T. Wilson, M.D., and w. (Evanston, Ill.).

MALAYSIA (Straits Settlements).

Rev. Benj. H. Balderston (North Wiltshire, Prince Edward Is., Can.).
Rev. John F. Deatker and w., Penang.
Rev. Charles C. Kelso and w., Singapore.
Rev. Wm. T. Kensett (Madison, N. J.).
Rev. H. L. E. Luering and w., Singapore.
Rev. D. Davies Moore and w., Penang.
Rev. R. W. Munson and w., Singapore.
Rev. George F. Pykett, Penang.
Rev. W. G. Shellabear and w., Singapore.
Rev. William H. B. Urch, Singapore.
Rev. B. F. West, M.D., and w. (Crawfordsville, Ind.).

CHINA.

Rev. J. J. Banbury and w., Kinkiang.
Rev. LaCiede Barrow and w., Tientsin.
Rev. R. C. Beebe, M.D., and w., Nanking.
Rev. W. N. Brewster and w., Foochow.
Rev. F. Brown and w. (in England).
Rev. H. Olin Cady (Middlebury, Vt.).
H. L. Canright, M.D., and w., Chentu.
W. H. Curtiss, M.D., and w., Peking.
Rev. G. R. Davis and w., Tientsin.
Rev. J. C. Ferguson and w., Nanking.
Rev. F. D. Gamewell and w., Peking.
J. J. Gregory, M.D., and w., Foochow.
Rev. J. F. Hayner and w., Peking.
Rev. I. T. Headland, Peking.
Rev. W. T. Hobart and w., Peking.
N. S. Hopkins, M.D., & w. (Wellfleet, Mass.).
Rev. J. R. Hykes and w., Kinkiang.
Rev. Ralph O. Irish and w., Nanking.
Rev. James Jackson and w., Kinkiang.
E. L. Johnson, M.D., and w., Nanking.
Rev. C. F. Kupter and w., Chinkiang.
Rev. W. H. Lacy and w., Foochow.
Rev. Spencer Lewis and w., Chungking.
Rev. E. S. Little and w., Kinkiang.
Rev. W. C. Longden and w., Wuhu.
Rev. H. H. Lowry, D.D., and w., Peking.
Rev. W. E. Manly and w., Chungking.
J. H. McCartney, M.D., and w., Chungking.
Rev. R. L. McNabb and w., Foochow.
Rev. G. S. Miner and w., Foochow.
Rev. O. A. Myers and w., Chungking.
Rev. D. W. Nichols and w., Nanking.
Rev. J. F. Peat and w., Chentu.
Rev. J. W. Picher, D.D., and w., Peking.
Rev. N. J. Plumb, Foochow.
Mrs. N. J. Plumb (Delaware, O.).
Rev. J. H. Pyke, Tientsin.
Mrs. J. H. Pyke (Delaware, O.).
J. F. Scott, M.D., Tientsin.
Rev. Nathan Sites, D.D., Foochow.
Mrs. Nathan Sites (Washington, D.C.).
Rev. S. A. Smith (Centralia, Mo.).
Rev. George B. Smyth and w., Foochow.
Rev. Leslie Stevens and w., Nanking.
Rev. G. A. Stuart, M.D., and w., Wuhu.
Rev. M. L. Taft, D.D., and w., Peking.
Rev. G. W. Verity and w., Tientsin.
Rev. W. F. Walker, D.D., and w. (Greencastle, Ind.).
Rev. John Walley and w. (in England).
Rev. M. C. Wilcox and w., Foochow.
Rev. J. H. Worley, Ph.D., & w., Foochow.
Rev. A. C. Wright and w., Chinkiang.
Miss Sarah M. Bosworth, Foochow.
Miss Martha I. Casterton, Foochow.
Miss Clara J. Collier, Kinkiang.
Miss Hattie E. Davis, Peking.
Miss Mary Goehenour, Nanking.
Miss L. C. Hanzlik, Nanking.

JAPAN.

Rev. R. P. Alexander and w., Tokyo.
Rev. J. F. Belknap and w., Tokyo.
Rev. Charles Bishop and w., Tokyo.
Rev. Benj. Chappell and w., Tokyo.
Rev. J. G. Cleveland and w., Yokohama.
Rev. J. H. Correll, D.D., and w., Nagasaki.
Mr. W. H. Correll, Nagasaki.
Rev. J. C. Davison and w., Tokyo.
Rev. G. F. Draper and w., Yokohama.
Rev. E. H. Fulkerson and w. (Howard, Kan.).
Rev. H. B. Johnson and w., Nagasaki.
Rev. Julius Soper and w., Hakodate.
Rev. D. S. Spencer and w., Nagoya.
Rev. J. O. Spencer and w., Tokyo.
Rev. H. B. Swartz and w., Tokyo.
Rev. H. W. Swartz, M.D., and w., Sendai.
Rev. M. S. Vall and w., Tokyo.
Rev. J. W. Wadman and w., Hiroaki.
Rev. John Wier, D.D., and w., Tokyo.
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Miss Jennie S. Vall, Tokyo.

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J. B. Busted, M.D., Seoul.
Rev. W. J. Hall, M.D., and w., Seoul.
Rev. H. B. Hulbert and w., Seoul.
Rev. George H. Jones and w., Seoul.

W. B. McGill, M.D., and w., Seoul.
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ARGENTINA.

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PERU.

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Rev. E. E. Powell, Rome, Italy.
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Superintendent of Chinese Missions in the United States.

Rev. F. J. Masters, D.D., San Francisco, Cal.

Superintendent of Japanese Missions in the United States.

Rev. M. C. Harris, D.D., San Francisco, Cal.

FOREIGN MISSIONS.	Members.	Probable Monera.
Liberia.....	3,290	477
South America.....	1,464	1,309
Foochow.....	3,009	2,790
Central China.....	400	87
North China.....	1,484	907
West China.....	49	62
North Germany.....	8,640	2,925
South Germany.....	5,805	981
Switzerland.....	13,789	2,109
Finland, etc.....	505	172
Norway.....	4,821	475
Denmark.....	2,359	305
North India.....	10,660	15,153
South India.....	454	171
Northwest India.....	4,254	10,812
Bengal-Burma.....	736	747
Bombay.....	614	1,112
Malaysia.....	106	56
Bulgaria.....	150	50
Italy.....	995	277
Japan.....	3,193	841
Mexico.....	1,505	1,348
Korea.....	68	173
	68,262	43,250

GOSPEL IN ALL LANDS.

FEBRUARY, 1894.



A CHINESE EVANGELIST PREACHING THE GOSPEL.

SOUTH AMERICA AS A MISSION FIELD.

BY REV. THOMAS B. WOOD, D.D., OF PERU.

(Read before the Congress of Missions at Chicago, September 30, 1883.)



SOUTH AMERICA'S physical development may be first considered. It surpasses all other continents in the following respects :

1. Proportion of surface available for dense population. It has no great tracts under perpetual snow like North America, Europe, and Asia, nor any great deserts like those of Arabia, Africa, and Australia. It must some day average denser in population than any other grand division of the globe.

2. Extent of available service, now sparsely populated, and inviting immigration on a grand scale. South America has 7,000,000 square miles of surface. Over 6,000,000 square miles are good for immigration—double the territory of the United States. It has 35,000,000 inhabitants—only half the present population of the United States. Thus it is one fourth as densely populated as this country—about what this country was two generations ago. No other tract of good land exists so large and so unoccupied as South America.

3. Accessibility to immigration in all parts. Its coasts are all compassed by steam navigation already well developed, second only to that of the most populous parts of Europe and the United States. Its interior is nearly all accessible through rivers, the mightiest on earth, with navigation established for thousands of miles, the beginnings of the mightiest river traffic in the world.

Its railway systems are well commenced to connect the waterways with every part of the territory. The Andes have been scaled at two points at heights of 14,500 and 15,500 feet, the highest railway passes in the world, and the highest points where steam is now at work. Railways will gradually pass the Andes at many points, opening up vast and rich territories lying near the sea, but hitherto shut off from the sea by a mountain wall. This barrier once vanquished by modern railway progress, South America will become the most accessible of all continents.

4. Welcome accorded to European home seekers. The time was when the United States could boast of this above all other countries, and being nearer than South America to the sources of European emigration, it absorbed the streams as fast as they could come, and almost monopolized them. Now, however, its population has become so dense as to afford resistance to the incoming tide. That resistance tends to offset the difference in distance and throw the balance of advantages in favor of South America.

There ten young republics are absorbing the immigration as fast as it can come, and vying with each other to attract it. The United States never offered such inducements to foreign settlers as those countries are now offering. No other part of earth is bidding so high as South America for Europe's surplus millions.

5. Kinship with the United States in physical conditions and resources. The Andes and the Rockies are parts of one grand chain. The Alleghenies and the Brazilian ranges are detached portions of one system. The intervening table-lands in the two continents correspond exactly. The two Americas are twin continents. Their mineral and agricultural resources—all their facilities for the development of human welfare—are practically identical.

South America has the advantage of a climate that makes all parts of it available and all its coasts accessible. Its low latitudes are offset by its great altitudes, giving it a temperate zone character over the most of its area wholesome and inviting for Europeans.

HENCE THE FOLLOWING RESULTS :

1. The streams of emigration from Europe are now turning from the United States to South America. The first drift in that direction dates from forty or fifty years ago, soon after the independence of those countries from European rule. A steady flow dates from about thirty years ago, and for the last twenty years it has been an increasing tide reaching every part of the continent in greater or less degree.

2. That continent in the near future will be the home of teeming millions from all parts of Europe, assimilating with each other and with the elements already there, and developing a new and mighty people, precisely as has happened in the United States. This process is already advancing in the southeastern countries where the immigration is most voluminous, in a way that demonstrates the certainty of bringing the whole continent under its sweep.

3. This movement will progress more rapidly there than has ever occurred here, and on a scale unknown in history. The European influx into the United States never reached two per cent of the population in any year, and never averaged above one per cent in any decade. In the Rio de la Plata countries the increase by immigration from Europe has averaged two per cent per annum for the last twenty years. Steam and electricity have shortened distances. Europe is more populous than ever. South America is twice as large as Europe, and invites the immigrants not only along its eastern shores, but everywhere.

The twentieth century will witness there a movement of migrant humanity of which the nineteenth century movement to North America will prove to have been but the beginning.

4 It must stand in history as the youngest and the vastest and the densest of all the transplantings of European humanity to virgin soil. After the two Americas and Australia are developed there will be no territory left in which to repeat the operation. The engrafting of European elements on other stocks may go on in many lands, but to develop them from their own roots on new ground will never be possible again unless a new continent should arise. To evangelize this new development of the highest types of mankind is the work of missions in South America.

SOUTH AMERICA'S MORAL DEVELOPMENT.

South America surpasses every other grand division of the globe in the following respects :

1. Moral homogeneity in all its parts.

It has two dominant languages, but they are so closely allied that they seem merely dialects of one. It has ten nations, but currents of thought and feeling as well as the movements of immigration flow across their frontiers as freely as the rivers or the winds. The uprising for independence swept the entire length of the continent in the space of a few weeks. Important movements anywhere agitate the whole.

It has everywhere dominant the Latin civilization and culture and the Roman Catholic religion, with North American republican government and free institutions. No other territory so vast has such uniformity of moral conditions.

2. Feeling of close kinship among all its nations.

They have all the same historic traditions, the same political and social aspirations, the same peculiar tendencies, and, with all, a consciousness that they form a family of nations whose interests are common and whose destiny is one. No other portion of earth presents this peculiarity on so vast a scale.

And this has come to pass, not as in the United States, with the aid of a dominant federal sovereignty, molding many new States on the model of a few old ones all in

gradual succession, but rather, despite segregation, disunion, and conflict, among many sovereignties springing into existence all over the continent at the same time with no bond to unite them. It is the result of a mysterious providential tendency innate in those peoples, binding them together for good.

3. An all-prevailing aspiration to imitate the great nation of North America.

Those ten nations have copied our constitutions, our laws, and our political methods; have introduced our school systems and imported teachers from here to work them; have made a study of our whole mode of existence, on purpose to seek to reproduce it among themselves.

This is without parallel in all the world. And when we remember the barriers of language, religion, and race prejudice that separate them from us this profound and all-prevailing tendency in them to make themselves like us is unparalleled in history.

Alas! that, unlike us, they have not the Gospel nor the moral power that goes with it. As a result of this their efforts to imitate us in moral achievements have thus far failed everywhere, and always failed, with not a single success in any nation or province to stand as a happy exception. But despite the discouragement of such universal failure to reach our moral standards their mysterious aspiration to do so continues undiminished. It seems like a divine inspiration preparing those peoples to receive from us the one thing needful, and then through it enter into our inheritance of moral blessings.

4. Freedom from Old World domination.

North America still has Canada under European sovereignty. Australia is entirely so, but South America is almost completely free. Only the Guianas, three insignificant little colonies, still remain subject to foreign powers. Nowhere else has the New World aspiration for independence and self-government so widely prevailed. South America is the freest of all the grand divisions of the earth, and the grandest of all free countries.

Alas! that her freedom is vitiated by the lack of moral power in the masses of the people, so that they find adequate self-government impracticable, and their independence often seems to be a curse rather than a blessing. But despite this the love of freedom is all-pervading, exactly as in the United States.

Hence:

1. South America is the vastest field on earth for sweeping moral movements in the near future.

Examples in the past are the uprising for independence, the predominance of republicanism, the abolition of slavery, the spread of free schools, the growth of power of the press, the extension of Masonry, Odd Fellowship, and the like.

The multiplicity of free sovereignties facilitates the starting of a new movement, which may find the ground untenable at some points, but easy to hold at others. The homogeneity of the mass facilitates extending a movement once started on good vantage ground. The kinship of the several peoples makes a movement well advanced tend to become all-pervading. The vastness of the field uniting these conditions makes it stand without parallel.

2. It is the grandest field on earth for expanding the moral developments peculiar to the United States.

The founding of the republic here was followed by an outburst of republicanism in Europe, but in only one country, France. It was followed in South America by the founding of ten republics, over thirty times larger than France.

North American influences everywhere else meet resistance in tendencies from

which South America is free. And in its freedom South America is eager to accept those influences as conducing to its highest aspirations.

Alas! for the great moral drawbacks that interfere as yet, and will continue to interfere till overcome by the moral power that accompanies the Gospel.

3. It must one day form the largest half of God's New World of human welfare in the Western Hemisphere. All humanity is now gazing with admiration on the development of this country and people, in ways and degrees impossible for the Old World and peculiar to the New. They will one day admire yet more this same development, grown wider and more glorious by its extension over all America. To hasten this result is the work of Protestant missions in South America.

SOUTH AMERICA'S MORAL DRAWBACKS.

South America suffers, beyond all other lands, from the following drawbacks to moral improvement:

1. Priestcraft.

This was forced upon it at the point of the sword, and maintained by the fires of the Inquisition, with no Protestantism to protest against it nearer than the other side of the world. In recent years a woman was burned alive by a priest, in the republic of Peru, and two others have since been threatened with the same fate by another. Only a few months ago Rev. Justus H. Nelson completed a term of imprisonment in Brazil for writing against sacerdotal abuses, and on the west coast the Gospel workers have suffered many arrests, one of which kept Rev. Francis Penzotti in prison over eight months, while a false accusation against him was dragged through all grades of tribunals, including the national supreme court. Priests, monks, and nuns sway an influence that is all-prevailing. The principles of Jesuitism dominate and vitiate every sphere of human activity. Abominations of every kind are sanctified in the name of Christ.

The priesthood as a class is like the old Jewish priesthood, in holding the truth of God in unrighteousness and making the divine word of none effect by human traditions. It deserves all the curses that Christ heaped upon the priestcraft of his time, with still more scathing chapters for the new abominations of the confessional, enforced celibacy, and the prohibition of the word of God.

Were it not for this drawback reformatory movements in Church and State and all society would be swift and sweeping, regenerating the South American peoples.

2. Swordcraft.

Brazil and Argentina are at the present time torn with internal wars. Armed revolutions have always been the bane of all those republics, and always will be till the masses are evangelized. They hinder every kind of progress, and foment every kind of evil. Priestcraft has its hand in them, and generally profits by them. Whatever weakens the civil sovereignty increases clerical predominancy. Military conspiracies and ecclesiastical conspiracies are inseparable from politics in all South America, and make the adequate development of free institutions impossible.

3. Peculiar forms of demoralization inseparable from these two evils, forming a combination of moral drawbacks elsewhere unknown.

Civil wars fill society with rancor and with aspirations for revenge. They foment violence and outrage even in times of peace, and make appeals to might instead of right normal in every sphere. Patriotism is perverted and paralyzed by them. Patriotism is further vitiated by Jesuitism, which puts virtue into falsehood and blasts moral consistency even in noble characters. Peace without patriotism promotes corruption, and sooner or later lapses into anarchy. Anarchy has no remedy but usurpa-

tion. Usurpation provokes revolution and justifies violence and disorder. Thus the dreary circuits repeat themselves. Priestcraft leads to corruption in those who submit to it, and drives to unbelief those who revolt against it. Both these tend to moral weakness, and that helps perpetuate priestcraft. Thus it maintains its control with believers and unbelievers alike bowing down to it, giving money to it, and surrendering their children to it. Thus another dreary circuit closes.

4. Absence of adequate remedies for the moral drawbacks.

The hopelessness of this moral situation is appalling. Every effort has been made to remedy it by the best minds and hearts of those countries, but in vain.

Good constitutions have failed. Those of Brazil and Argentina are second to none in the world, being improvements on the federal constitution of the United States. But they cannot stop waste of blood and treasure, much less demoralization and corruption and the prostitution of patriotism.

Good laws have failed. They cannot impart the moral power which is lacking for carrying them out.

Good schools have failed. They can make the scholars to know everything good, but cannot make them able to do as well as they know.

Railroads, steamboats, telegraphs, telephones, electric lights, all have failed. Not a soul has been regenerated by them. They happen to abound most where wars are raging at present.

Immigration has failed. The children of the immigrants grow up as natives, in the atmosphere that makes the natives what they are, and the case remains hopeless.

Hence:

1. The regeneration of South America cannot arise from within, but must be introduced by propaganda from beyond the seas.

If the priesthood could be reformed then a mighty reformation would immediately follow. But that seems out of the question. Priests have been converted in South America, and done their best to start movements that might permeate the Romish Church, and failed in every case. An English priest went through all those countries a decade and more ago and got up great enthusiasm for the reform of the clergy, but it came to nothing, except to show how irreformable that system has become.

Those countries, left to themselves, sink down instead of rising. Barbarous tribes are found there that have lapsed from civilization and prosperity. Decline in moral power, now going on, is equally certain and equally fearful in many places.

2. South America stands to-day at the bottom of the moral scale of nominal Christendom, looking with wistful eyes toward the top of that scale as it looms up here, lamenting her vain attempts to reach these heights sublime, bleeding, bruised, and weary with her struggles to find the way of sure progress, and calling on all Christendom to give her a guiding and uplifting hand.

3. With Catholic South America at the bottom of the moral scale of Christendom, and Protestant North America at the top, as seen to-day, the one incapable of rising even by imitation of the other, ever stumbling and slipping and falling back in the attempt, while the other is ever mounting higher by an uplifting and guiding power from within, the world beholds to-day in the two Americas an object lesson, the grandest that ever was, showing the tendencies of Catholicism and Protestantism, and their effects on human well-being.

4. The greatest of all battlefields between Romanism and the Gospel will be in South America, and the great reformation will achieve there its most far-reaching triumphs.

NORTH AMERICA TO THE RESCUE.

South America stands in the following peculiar relations to Protestant lands :

1. It is situated nearest to North America of all great mission fields, but is more remote from Europe than are many others.

The two Americas, isolated from the rest of the world, and joined to one another, have a manifest destiny to be more to each other than either is to other lands. The people of the United States have not yet awaked to this great fact. South America is less to them than is almost any other land. This ought not so to be. O, for another Columbus to rediscover South America and reveal her to the North American people in her providential relations to them !

2. It welcomes influences from the United States as no other field, while it is freer from European influence than almost any other, especially those where European sovereignty is extending.

This fact is wonderful to contemplate, when it is remembered that Europeans abound in South America, while North Americans are few and far between. It is one of the amazing proofs that superhuman power is working on those masses of humanity, preparing them for their moral regeneration on North American lines.

3. North American Churches have commenced operations at strategic points, tending to evangelize the whole continent. European Churches are leaving that continent severely alone.

The latter scarcely look after their own members that have emigrated thither, and do almost nothing for the vast priest-ridden masses. They find enough to do in their own hemisphere, and are leaving America to Americans.

4. The work of the North American Churches in South America is a success beyond cavil, promising to do in the future for those ten republics what progressive evangelization has done and is doing for the great republic.

The Presbyterians are established in Brazil, Chili, and Colombia, the Baptists in Brazil, and the Methodists in many parts. Chief among them all stands the Methodist Episcopal Church, with an Annual Conference just organized embracing all South America, divided into six districts, with six chief centers and many minor ones located at the most advantageous points to influence the whole. The pioneering has been done mainly by the American Bible Society, whose work in the two Americas ranks it as the first and noblest of Pan-American institutions.

The operations include every form of activity usual in this country. The reports of the societies represented are full of facts going to show that North American results are sure to be attained all over South America, and that the time is at hand for enlarged missionary operations.

Hence :

1. South America offers the grandest opportunity on earth for North American evangelism to extend its domain without competition, and work out its results on the widest possible scale.

2. South America calls on North American Christians, as the most imperative of all Macedonian criers to them, "Come over and help us."

3. To preempt this largest half of our own hemisphere in the name of God and human welfare, to reclaim this wilderness of priestcraft and swordcraft and bring it to the lofty possibilities of New World development, to give the saving truth to thirty-five millions already there and to untold millions that are coming, such is the mission in the great southern continent now before the American Churches. Will they be true to their high calling ?

The City of Shanghai, China.

BY REV. A. R. LEONARD, D.D.

APPROACHING Shanghai one quite forgets that he is in the Orient. Viewed from the steamer's deck the city has a decidedly occidental appearance. The buildings, whether for residences or business purposes, are Western in architecture, and in some instances of the most elaborate and substantial character. One soon learns upon going ashore that there are here two distinct cities, one foreign and the other native. The foreign city stands upon what is known as the Foreign Concession, and contains about five thousand foreign and two hundred and fifty thousand native residents. It includes the English, American, and French quarters, the English and Americans being under a government elected by

of two hundred thousand. For the sake of the contrast the writer, accompanied by Rev. Leslie Stevens, superintendent of the Central China Mission, crossed the dividing line for a stroll through the Chinese city. Immediately upon passing within the wall eyes, ears, and olfactories were assaulted with the sights, sounds, and odors peculiar to all Chinese cities. The narrow, filthy streets are crowded with people, some of whom are richly and elegantly clad, but the multitude of whom are in rags. The deformed, the blind, the leprous, hobble and grope and lie helpless along the streets and by the city wall. Beggars swarm and dog the steps and persist in thrusting their ragged, filthy, and vermin-infested bodies into the presence of the foreigners, refusing to desist until a few cash are obtained or they are tired out by the unremunerative chase.



FIRST VIEW OF SHANGHAI.

foreigners only, the French having a council of their own. The streets are splendidly macadamized and are illuminated with electric lights. There are great mercantile, manufacturing, and banking establishments, and the volume of business transacted exceeds that of any other city in the Middle Kingdom. Many private residences are palatial in proportions and furnishing, and their grounds are as beautiful as landscape artists can devise.

Here are hotels which for elegance and comfort are scarcely excelled in any European or American city. The Astor House, standing on the border of the American quarter, and kept by an American proprietor, is worthy of the name it bears, and, being run upon the American plan, attracts to its spacious apartments all American travelers. After having been doomed for months (when missionary homes were not available) to such accommodations as Japanese and Chinese towns could afford, the luxury of entertainment in the Astor House can hardly be imagined by persons who have not had similar experiences.

Only a narrow street separates the foreign from the native city, which is walled and has a population

No more striking illustration of the difference between Eastern and Western civilization can be found than that presented in Shanghai. In temporal conditions the contrast is so great that it must be seen to be appreciated. On one side of the line there are residences grading from the palatial to the comfortable, embowered in rich tropical flowers, plants, trees, business houses of all dimensions, municipal buildings, and church and school edifices of elegant architectural design and ample proportions. There are clean and well-kept streets, sometimes bordered with shade trees and parks and fountains, suggestive of rest and comfort. On the other there are low, one-story houses, without windows, chimneys, or paint; shops for all kinds of trade and toil, opening upon the narrow, filthy, gutterless streets, in which crowds mingle and surge, and dogs, pigs, and donkeys are privileged characters. Temples and shrines are numerous, in and about which are priests, whose only business is to secure contributions of money from their deluded and degraded followers.

Strange to say, in this city the Methodist Episcopal Church has no work. All our missionaries must land here when on their way to their stations up the

Yang-tse River, and all our missionary supplies must pass through this port. It would be just as reasonable for us to occupy the country lying along the Hudson River without having work in the city of New York as it is to attempt to give the Gospel to the Yang-tse Valley without holding Shanghai. At the earliest practicable day this mistake of twenty-five years' standing should be corrected.

Superstitions of the Natives of Shanghai.

BY REV. JAMES WARE.

ON the first day of the year neither water nor rubbish must be emptied out of the house, the floor must not be swept nor any business transacted. To transact business would be to incur a year of difficulty; to empty rubbish or water would be to empty all luck out of the house, and to sweep the floor would be certain poverty. On the 13th and 18th of the first month variegated lamps are lighted and houses and shops are decorated, which precautions are said to insure seasonable rains and winds, and a generally prosperous year.

At this season children are often seen wearing small silver locks around their necks. These are called "hundred family locks," because they have been purchased with money subscribed by a hundred families. They are used for the following reason: Parents generally take their newborn sons to a fortune teller to learn from him what the child's lot in life will be. Sometimes they are told the child's destiny is good, but his parents will be unfortunate and unable to rear him themselves, and so in order that his destiny should not be interfered with, it is necessary that he be at once transferred to the care of others. On his hearing this, one hundred relations and friends are invited to decide to whom he should be transferred. Sometimes he is delivered to the care of a friend, but more often he is passed over to a celebrated idol, when he is called the son of Buddha. His head is then shaved, and for many years he wears a priest's coat. As soon as the transfer takes place the relations take up a collection and buy a silver lock, which is put around the child's neck in witness of the transaction. But the transfer is only nominal, as the parents have the responsibility of rearing him just the same as before. The idea is that the parents have incurred the displeasure of the gods, who might punish them in taking their children away, and so by transferring them they think they deceive the gods into believing they are childless.

Should several persons in a family be taken sick together, they will say there are evil spirits in the house, and a female exorcist is at once summoned to inspect the premises. "Yes," she will say, "there are a great many evil spirits here; they need food, but they have none; they need clothes, but they have none; they need money, and they have come to get it." The family will then burn a lot of

paper utensils and incense, and remain up half the night burning paper money and candles. They will also place a quantity of food in a dish, saying at the same time, "Be off, be off; take the silver and go: this is a poor family with not much money; go and select a rich family." The head of the family will then take the food, burning paper money all the time, and deposit it in the street, when it will be immediately snatched up and devoured by a passer-by, generally a beggar or cooly. Should a person see the food exposed and pass by without taking it, the evil spirit will follow him home, while all his evil influences would continue with the sick family as before. But should the food be taken at once, the evil spirit takes his departure, and the sick ones may expect a speedy recovery. Should these means fail, however, a physician is called in who writes a recipe for a medicine, usually a herb, which is prepared by frying. While it is being fried a pair of scissors or a knife is laid across the utensil to prevent the evil spirits from extracting the virtue from the medicine; should this occur, the patient would receive no benefit from it. Great care is also taken that the dregs are emptied outside of the house, for should this be neglected, the patient could not possibly get well.

When a person has been ailing for a long time, his friends call in a fortune teller, who informs them whether the patient will recover or not; should he decide that the man's fortune had forsaken him, he would recommend the family to call in an astrologer, generally a Taoist, to assist them. The priest brings with him eighteen paper men, which he stands in the guest chamber. He then utters awful imprecations against them, after which, with a sharp knife, he cuts their heads off, one after another. This is regarded as the destruction of the eighteen malicious stars, whose places are immediately filled by other and more fortunate stars.

As soon as a person dies all of his relatives and friends pay him a sort of worship. Some bring offerings of silver, some bring copper cash, while others bring paper money, utensils, and clothes, which are burnt before him for his benefit in the spirit world. Poor people call in one Taoist priest, the rich call in a great many. The priests decide at what time the body should be put into the coffin. They can only decide this; but should either of the family have the temerity to do so on his own responsibility, he would be the next to need a coffin. The coffin is generally left in the house for a long time, sometimes for years. In front of the coffin is placed a tablet bearing the name and age of the deceased, in which one of his three spirits is supposed to reside. By his side are placed paper attendants whose duty it is to minister to his wants. Rice and vegetables are also offered before the tablet twice a day. Any strange noises in the house during the night would be regarded as coming from the ghost of the departed,

and should a snake be seen near the house on no account must it be struck or frightened away, as very likely it would contain one of the spirits. When this occurs it is regarded as a sign that the ancestor is very unhappy and needing the help of his friends. So a female exorcist is called in, who immediately on entering the house becomes possessed with the spirit of the departed. Her own spirit leaves her entirely, and to all intents and purposes their ancestor stands before them. His friends then question him touching his welfare in the spirit world, when with tears he gives the most distressing account of his experiences. At this, all present lament his sad condition with violent outbursts of grief, and call upon him by the name of father. This soothes him, when he departs from his family comforted, and the woman regains consciousness. Sometimes a member will question the woman about what has passed, but she pretends not to have the slightest knowledge of anything that was said or done, her spirit having been entirely displaced by the ancestral spirit.

A story is told of a certain governor of a province who had no faith in exorcists, but whose mother believed them to be infallible. One day the old lady, believing her house to be infested with evil spirits, sent her servant for her favorite sorceress. After inspecting the house this lady said: "Yes, there are evil spirits here." "How many?" asked the old lady. "Five hundred," replied the exorcist. This troubled the old lady very much. And so she went and told her son, and begged him to take some

means to have them expelled. But to her sorrow, her son would not believe a word his mother or the sorceress said. However, he sent for the woman, and in the presence of his mother asked her, "Now, truly, how many spirits are there present?" She answered, "Five hundred." "Where are they?" he asked. "Under the bed," she replied. "How large are they?" he again asked. "Each as large as a dragon lantern," she replied.

Thereupon the son called his servants and commanded them to go and buy five hundred dragon lanterns. They did so; and he again commanded them to pack them every one under the bed. They commenced so to do, but found that there was room for only thirty. The son then turned to the woman and said, "You assured me that there were five hundred spirits under the bed, and each one as large as a dragon lantern; why, then, am I only able to pack thirty dragon lanterns under the bed?" Then, in the presence of them all, he said: "Why do you thus seek to deceive people?" and administered to her a severe rebuke.

On the 28th of the third moon, which is observed as the beginning of summer, the people are weighed to see if they have increased or decreased in weight. According as they have gained or lost, so are they supposed to have gained or lost merit. The Buddhists and Taoists teach that this custom prevails in hell, where according to a man's weight so he receives punishment. Hence, a Chinaman's ambition is to get fat. The fatter a man is the happier he is said to be.



A CHINESE FAMILY IN EVENING DRESS.



A CHINESE BRIDE AND GROOM.

On the 5th of the fifth moon occurs the Dragon Boat Festival, called the "day of poison," when it is said that evil spirits are about seeking to mix poison with the people's food. To remedy this they make an entire change of diet for the day, consisting of yellow fish, glutinous rice balls, and all kinds of savory dishes which the evil spirits do not recognize. To preserve the children from evil, parents suspend a garlic around their necks, give them a small wooden tiger to play with, and write the character king on their foreheads. A large garlic and some pointed reeds from the river are also hung from every door so as to insure peace and protection to the household. But the great event of the day is the procession on the water. The chief boat, which is in the form of a dragon, is filled with musicians and is followed by crowds of other boats carrying thousands of admirers. The boat stops every now and then to take up collections of cash, which come in very plentifully on this occasion. One very ancient custom observed, as the procession moves along, is the custom of casting glutinous rice balls into the water wrapped

in straw to protect them from the fishes. This offering is made to the spirit of a famous minister of state who, because the emperor stripped him of his rank on account of false charges made against him, committed suicide by throwing himself into the water. After his death an ode was written extolling his faithfulness, and every year, as the day comes round, large numbers of rice balls are deposited in the river for his benefit.

On the 12th of the first moon occurs the Feast of Pure Brightness—Tsing Ming. This is one of the greatest feasts of the year, and is observed as the new year of the spirit world. For seven days before and eight days after this feast the people are engaged in the worship of their ancestors, when friends and relatives are invited to partake of the ancestral viands. In Shanghai the chief feature of this holiday is the offering of vast quantities of paper money to the hungry spirits who are supposed to be roaming destitute through the spirit world, and seeking to do all the evil they can to the living by causing a sickness and calamity to befall them. In order,

therefore, to propitiate these malicious spirits, a society has been formed whose agents collect immense quantities of paper money, which is in the form of the common currency of the country, and offer it by burning upon altars erected for that purpose.

But as the destitute ghosts are in a state of famine, unless they are controlled they will scramble and fight for the money, and so, to prevent this, the chief god of the city is carried out with great pomp and splendor, and placed in front of the altar, where he divides the spoil equally. Thousands take part in this procession, especially those who have been very ill or in any very serious difficulties during the past year. The wealthiest of the devotees dress in beautiful silk robes, and, riding on horses, constitute the bodyguard of his godship.

But the saddest part of the whole affair is the part taken by children in the procession. These are for the most part children who have been dangerously ill themselves or who represent families in distress. They are dressed in red, the color worn by a condemned criminal, and wear wooden handcuffs, and rush collars on their necks, in imitation of the cangues worn by prisoners. This is to show that henceforth they are devoted to the service of the idol. They are borne upon the shoulders of their relations and parents, who strive to get close enough for the little ones to see the idol's face. Poor little things, how they are hustled and squeezed about for hours together! Many of them come from long distances and suffer a great deal of hardship on the journey, but this is all forgotten if they can but catch a glimpse of the idol's face, which, as soon as they do, they clasp their little hands and bow their heads in solemn adoration until his chair has passed by.—*Missionary Intelligence.*

A Visit to the City of Kaifengfu.

THE *Quarterly Record* for October, of The National Bible Society of Scotland, contains the following account given by Mr. Annaud, the society's agent in China, of a visit made by him to the ancient capital of Honan, accompanied by a young Pekingese named Li, and by his faithful henchman Liu:

We had only been on the road ten days when the barrowmen fairly ran away, terrified by the evil report of what awaited their employer and themselves should we ever reach Kaifengfu. Fortunately I was soon afterward overtaken by a Mohammedan carter, returning to the great city, who, for a consideration, agreed to take their place. He could not, however, take me to an inn within the walls—not for twenty thousand cash. He had once taken a *mai-shu-ti* (bookseller) into the capital, and as a punishment had been deprived of his cart and fleeced by the yamen satellites.

We left Fengchou Hsien very early, and made

for the Yellow River, distant about eight miles. The carter, who was beginning to fear that he would have trouble on account of his companion, told me that we ran a great risk in crossing the river. He related some appalling stories of boats upset by the swiftness of the current or the fury of the waves; but, finding me determined, advised me to buy thirty cash worth of crackers and incense sticks with which to make an offering to the god whose duty it is to befriend the poor mortals who are forced to cross the Yellow River, which none cross of their free will. All travelers, he declared, performed this ceremony, and he, though a Mohammedan, always conformed to the custom. I asked him how he who professed to believe that the gods of the heathen were but dumb idols could possibly perform this idolatrous rite; but he replied that he always got a heathen to do it for him, and that I might do the same, thus sacrificing incense sticks but not principle!

Almost the only difference between a Chinese Mohammedan and a heathen is that the one does not eat pork when he is watched whereas the other eats it whenever he has the opportunity. The Chinese declare that when a Mohammedan travels alone he partakes like themselves; but when they go in pairs one keeps the other straight. There is, indeed, a Chinese saying to the effect that "one Mohammedan is not a Mohammedan; two Mohammedans make a Mohammedan."

We arrived at the Yellow River about eight in the morning, and fearing a recurrence of what happened here to Mr. Lilley in 1874, I determined, if possible, to cross before the mandarin in charge of the station got his eye on me, and jumped on board a ferryboat which was pushing off as we came up, telling Liu to come over with the carter as soon as he could. In summer the river is said to be nearly seven miles across at this point, but now it was not more than one and a half, though on account of the sand banks we had to sail up stream about six miles before coming abreast of the station. The large boat was manned by nearly fifty men, with two hundred passengers, thirty-five mules, and eight carts. A fair wind promised a quick passage, but two hours on a sand bank, a calm, and an opposing current made our progress tediously slow. It took us from 8 A. M. to 4:30 P. M.: truly the Chinese traveler has need of patience. The boatmen have an odd way of crossing the river. When they come opposite their desired haven they cast out an anchor which is attached to the mast by a short rope, the current carries the boat down stream, and the rope brings it again up to the anchor. The process is repeated till the other side is reached. The strain on the mast is very great, and the boat stops with a jerk that sets every mule on board kicking. It was half past eight, a dark night, and threatening rain when I was rejoined by the cart. After enjoying some broth and *miea* (Chinese macaroni) we pushed on to the capital. We

left the small mat hut in which we had sheltered an hour before midnight, and reached Kaifengfu about two o'clock next morning. With considerable difficulty we got quarters at the East Gate, the innkeeper not noticing that I was a foreigner. I am sorry to say that he subsequently received one hundred blows for not immediately reporting my arrival. After the bambooning he came to me and with a sad smile said, "I could have stood more!" Poor fellow, I wonder what kind of angel he thought he had entertained unawares!

Kaifengfu was the capital of the empire from A. D. 960 to A. D. 1129, and was then, if Chinese historians can be trusted, a place of great splendor. The old city, however, was destroyed by the Manchu invaders, and the new one certainly falls far short of the glory ascribed to its predecessor. The inhabitants have always been strongly anti-foreign. Even the agents of the Famine Fund of 1878 were not allowed to remain in the city or to work in the environs.

Rain fell heavily the first day, and few people came to see me. The mandarin, however, heard of my arrival, and sent an official to question me about my movements. This gentleman was surprised to find that I had crossed the Yellow River, and predicted trouble in store for the mandarin who had failed to stop me. He assured me that on no account could I be allowed to enter the city. After a long conversation I arranged to send the mandarin copies of my book, and said if after reading them he found anything to harm the people I would willingly leave the place.

Next morning came a permit and an escort of eight soldiers with two military mandarins. They were all Mohammedans, and from their bearing, and the fact that in the Mohammedan quarter I was held as a brother and sold a number of books, I am inclined to think that the carter must have made known the stand I had taken against idolatry. The people were naturally curious to see such a *rara avis* in the forbidden city, but I was everywhere treated with civility, the big man himself coming out in his chair to see that all was going well. In four hours I sold about two hundred Gospels and a large number of tracts for four thousand and eighty-six cash.

I have not seen in any Chinese city so many articles of foreign make as here. In many of the principal shops glass cases were arranged on counters, which displayed a variety of watches, from the cheap Waterbury to the most costly timekeeper; combination forks and spoons of German make; knives, condensed milk, etc. I remarked to one of the shopkeepers that if the people had no particular liking for foreigners they seemed to have a high opinion of their productions, with which remark he and the bystanders heartily agreed.

Having sold all my books I asked the soldiers to guide me to the ancient site of the T'iao-ching (Jew-

ish) temple. When we arrived I found a pond with a little hillock in the center, on which was placed a stone giving the dates when the temple was built and rebuilt, and when it fell into ruins. The Jews are known here as the "T'iao-ching-chiao" (the sect which pulls out the sinew). They all live round the site of the ancient temple, and a number came about me while I gazed on the spot where once "Israel's possession" stood. The soldiers were surprised that I should take an interest in those whom they believed to be the most depraved people in the city. The Mohammedans affirm that the Jews were brought here as slaves, and that they have always looked down on them; but there is fairly good proof that the Jews were in China before the Mohammedans. The Jews themselves believe that they came over during the Han dynasty, B. C. 200 to A. D. 220. In the afternoon one of the soldiers called with a young Jew named Kao-hui-kuei, with whom I had a long talk. He had some Jewish features. They have no place of worship, he said, and no wealthy men to enable them to rebuild the temple as they desired. When Dr. Martin visited them in 1866 there were seven families, now there are only six—Kao, Chao, Ai, Li, Shih, and Chin. According to my visitor these include five hundred souls, but the Mohammedans put the figure at less than half. Mr. Kao denied that any of them had become Mohammedans, but if he was a fair specimen it would not be easy for the T'iao-ching-chiao to change their religion; he could not give me the faintest idea of what they believed. They seem to have entirely given up their old worship, have lost all knowledge of the God of Israel, and have nothing but the memory of what they once were to distinguish them from the heathen.

How Chinamen Deal With Each Other.

FROM the reports of three American consuls in China some very interesting facts may be gleaned in regard to debt and litigation.

In China there are no lawyers, fees, and costs. Litigation is regarded as a great evil, and is made very simple. A magistrate hears a case very much as a father would a dispute between two children, and in the main justice is administered speedily, thoroughly, and cheaply.

To prevent litigation many debts have been made debts of honor, not binding in law. Among these are all loans of friends or relatives to start a man in business, extricate him from trouble, assist him in litigation; all loans to a gambler, spendthrift, drunkard, or runaway wife; all loans upon parole, without security, and various other debts. Drinking debts are not collectable. A Chinaman takes a very little liquor at his meals. If he is a drunkard it is a disgrace of the deepest sort. The only saloons in China are owned and patronized by Europeans and Americans. Professional services cannot be sued

for, unless there is a written obligation. The unsecured creditor simply stands in front of the debtor's door and weeps. He rarely has to do this longer than an hour. To get rid of the annoyance and avoid disgrace the debtor hustles around and gets the money.

In cases of insolvency the debtor almost invariably pays if he retrieves his position. A legal debt is binding upon a man's children and grandchildren, and it is considered a filial duty to pay a father's debt of honor. A peculiar custom in China is that of mutual forgetfulness. When a creditor is on friendly terms with a debtor who cannot pay in full or in part

he calls on him and agrees to "forget everything" to date. This custom is greatly favored by magistrates, and is equivalent to a release under seal.

Consul Bedloe says:

"Beyond the fear of going to law is the greater fear and disgrace of being a delinquent debtor. A Chinaman who becomes financially embarrassed will sell himself for a plantation cooly, go into exile for twenty years, or even commit suicide. It is part of his religion to pay off all he owes in the last week of the year, in order that he may begin the next one free from care and obligation. If he has not enough money he will give a note or bond, or a bond signed by relatives, to tide himself over to a more prosperous season. At this time of the year creditors are lenient and liberal. Where they are satisfied with the *bona fides* of a debtor they will compromise on easy terms, and on many occasions will forgive the debt entirely.

"The Chinese business man is the soul of honor, and foreigners prefer to deal with him. There are no fraudulent failures. In the event of a failure a



LANTERN SELLER.

man's whole family is responsible for a legal debt."

Consul Fowler writes:

"For a Chinese not to pay his debts is a disgrace felt so keenly that he will commit suicide rather than face the reproaches of his friends. On the last day of the year the Chinese have a great settling. On that day they settle with their creditors, and begin the new year with clean books. At this time suicides are more frequent, the poor wretches being unable to meet their obligations. At two other periods of the year accounts are settled, but not so scrupulously."

The rich do not contract debts unless they are

reasonably sure that they can pay, for in the event of failure they would lose respect, and the possibility of a suicide's grave stares them in the face. The poor do not contract debts, because credit is not accorded them. They must pay cash down.

About Shops and Shopping in China.

BY REV. O. M. JACKSON.

THE Chinese cities and towns seem to have great sameness. The streets for the most part are very narrow and winding, about eight feet wide, the path often not more than four feet wide. The crooked streets are accounted for by the fact that the people believe that evil spirits cannot go round a corner. For the same reason a wall is often seen built in front of an important house or residence to keep any spirit from going in. This belief in evil spirits accounts for many things; for instance, looking-glasses are often seen over a front door, as it is thought that the spirit will see its own ugly face, be frightened, and run away!



SNAKE SELLER.



MONEY CHANGER.



SWANPAN PLAYER.



PIPE VENDER.



BASKET MAKER.

Whenever we put up for the night crackers and bombs are sent off by the dozen on all sides.

There are no vehicles except barrows, and these have one big wheel in the middle, and the loads are put on either side, and sometimes they have a big weight on

one side of the barrow. Barrows are not used, however, as far as I have seen, in this inland province of Szchuen, but only the ordinary method of portage by coolies carrying their loads swung over their shoulders on a bamboo pole, like our milkmen at home carry their pails. In summer the long lines of coolies wear very little clothing, so in the narrow streets you find yourself in the midst of a picturesque crowd of unclad yellow backs. None wear hats in summer, and few wear boots.

The streets, though narrow to begin with, are made still narrower by small movable stalls at every available spot; the traveling cooking-stalls give out quite a variety of savory odors as you pass by. The streets are all stone paved, but very uneven (there are no "vestries" or "town councils" to look after mending the roads), so it often happens that in wet weather they are almost impassable; if not extremely careful you step into a puddle and get well splashed, or step on a loose stone with a similar effect.

The streets, however, differ considerably. Most great cities seem to have their "Regent Street," which is fairly straight and wide, and has good paving and very fine shops. The well-to-do streets in Chungking, in some parts at least, are pictures of neatness. The signboards have large gilt letters, and all the shop fittings shine with black varnish.

There are no shop windows, as the shops are all open, and at dusk rough wooden shutters close them in from top to bottom, so that the streets have a very dingy appearance at night, with only a few candle-lit Chinese lanterns, or

oil lamps here and there. The shops are of every variety, but they do not have many goods on view. There are the silk shops with numbers of assistants, and shops for every variety of clothing, selling native cloth of every shade and thickness (the very ordinary kind costs about one pence a yard); also hat shops and boot shops, with the articles being made under your eyes. Then there are literary establishments or "publishers," and bookstores, and other shops selling nothing but paper and scrolls.

There are "artists" shops, which you see occasionally, where fans and scrolls are painted and exhibited. Chinese pictures are too well known to describe; they are highly fanciful, more so than correct, and are often closely connected with idolatrous superstition. As you pass along you are made aware of the drug stores, where the drug roots, etc., are being pounded up and prepared; sometimes the smell is most pleasant. Many of the drugs from which some of our well-known medicines are made are found in these shops; but the Chinese have little idea of their value or how to use them. You often see pottery shops also, and others with very ornamental goods, and sometimes small places for clocks and watches, as at Chungking, where I had a spring put into my watch. In these latter shops the goods, of course, are foreign and the stock rather old-fash-



STREET MUSICIAN.



STREET PEDDLER.



PUNISHING A CRIMINAL.

ioned. Shops for eatables are very numerous: the cooking is done in the front, so that you may see all the process; in fact, all the manufactures are done under the eyes of the public.

At night one of the sights is the Chinese "baker" making cakes. He has two sticks in his hand about twenty inches long, and as he rolls his paste and forms the cakes he beats time, making a continuous clatter.

One part of Chungking I called "Birmingham;" it was a narrow street full of smiths and forges, making all manner of iron goods. Other streets were almost entirely given up to the manufacture of bamboo goods, or furniture shops stored with plain and ornamental furniture. Another part of Chungking I called "Whitechapel;" it abounded in small butchers' shops, selling plenty of raw meat and pork. Certain spots might have been called Covent Garden or Borough Market, for vegetables, fruit, flowers, shrubs, roots, etc. Other streets are full of grain stores; various sorts are piled up in large mat baskets in large open shops.

The cash shops (a cash is a small Chinese coin) are fairly numerous, where you can change your silver. Strings of cash are laid in piles on the counter, or sometimes all round the shop. This kind of money is very inconvenient to carry, and very dirty; it is literally "filthy lucre."

At Chungking I once paid a visit to a bank where silver is stored. It was said to be one of the best in the city, so, as we had a check from Shanghai to change, I was anxious to see all that could be seen. The check was a large sheet with some curious engraving.

Inside the bank there was no appearance of business, but after chattering in a nicely furnished room over cups of tea with a genial old gentleman who turned out to be the manager, we handed him our check and he brought us a packet of silver from another room. Over this transaction the proper customs of bowing with salams had to be observed. The manager followed us to the outer gate, and we at each door bowed and bid him return.

Most transactions of business are done through a "middleman," who of course gets his commission; all the people are well up to this, and any of them are ready enough to act for you, and most men seem to know what price ought to be given for anything not too uncommon. The owner always asks about twice the fair price. You then offer him the proper sum. If you walk off he will sometimes fetch you back and let you have the article at your own price.

In buying goods, however, the owner will willingly bring you a good quantity to your own house for selection. Then, in order to have your clothes made, you have only to call a tailor and he sets to work; as to measurement, little is required for the Chinese dress, possibly only your height. The tailor sits at his table,

not on it, as an English tailor would do. His thread is silk, and his thimble much like our own.

A barber, also, for a few extra cash comes to your own house, and if you allow him he will go through the whole operation of not only shaving your head and the lower part of your face (hot water only is used, no soap), but will shave your nose, your forehead, your eyelids, and your ears. Then he will perform like a mesmerist, passing his thumbs about your nose and temples; next, with a sharp tap on the shoulder he will commence pommeling your back, working with his knuckles down the spine; then he slaps you up and down as though beating a dusty coat: finally, he claps his hands and finishes with a few extra thumps, nearly knocking you off your seat!

The charge for all this is equal to about a penny. The barbers are a distinct class, one of the lowest, and are not allowed to attend any of the great government examinations, and so cannot rise as other Chinamen may do.

One of the prominent features in most streets is the coffin shop. The coffins are made of thick, heavy timbers, and protrude for show well into the street. It is considered an honor, and is very common, for a son to buy one for his father and keep it in the house or yard! There are also large dyeing establishments for dyeing cloth. I have seen some immense vats filled with blue dye, the commonest color for these cloth gowns which we wear. In some shops this same cloth is glazed by being rolled under a piece of heavy polished stone.

Conversation with a Mohammedan in China.

BY DR. EDKINS.

NUMEROUS as Mohammedans are in China very few of them are originally Chinese. They are chiefly Turks, Persians, or Arabs, who have at different periods, since the age of Mohammed, pressed into China, built mosques and introduced an order of priests addressed as *Ahluung*. Such person is in other countries known as *Mullah*. One such came to me in Peking five years ago, bringing with him a note from a missionary. He wished to know Christian views about the Trinity, and we looked together at some passages in the New Testament bearing on the doctrine. Among these passages were some in John 14, where our Lord teaches the mission of the Comforter. Jesus says, "I and my Father are one. I am in the Father and the Father in me. I go to my Father. On that very account ye shall do greater things than I do. I will pray the Father, and he shall send you another Comforter. By his dwelling with you ye shall know him, and he shall teach you all things and bring all things to your remembrance whatsoever I have said to you."

Instead of recognizing this as divine teaching my visitor maintained that Christ will come again, and when he appears all mankind will obey the true

faith. This agrees with what very many Mohammedans say, especially some of the most fervent sectaries in the Mohammedan countries of the East at present. Mohammed, they say, is the comforter. He honors Christ and brings to remembrance what Christ taught. They claim to believe in Christianity, but they do so in the Mohammedan sense. The last and greatest of the prophets, they say, bears witness to Jesus—the *last but one*. He is the Paraclete.

Wishing to test the reality of this acceptance of Christianity which my visitor claimed, I asked him if he had united in prayer with his and my friend, the missionary, who had given him the letter of introduction to me. I knew that that friend, Rev. J. Crossett, remarkable for his sympathy with all native religionists, would propose to him that they should pray together. He evaded the question by remarking that prayer is not kneeling in a certain place, but is entirely a matter of the feelings. In this he was undoubtedly expressing the opinion of very many devout religionists among the followers of the Arabian prophet. In the words of Montgomery's hymn,

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast,"

there is nearly the same sentiment.



CHINESE BOAT WOMAN.

Is it not also suggestive of the thought that when our Lord said, "Neither in this mountain nor yet at Jerusalem shall men worship the Father," and "they that worship him must worship him in spirit and in truth" he touched a spring in the universal human heart? Not only the Mohammedan says so, but the Buddhist also, for if, in a gorgeous temple on the walls of which are hung round pictures of sacred subjects sent from Thibet, and in the center of the hall stand three lofty gift images, gigantic in size, representing Buddha, past, present, and future, a priest be asked, What is Buddha? he will answer, Buddha is not an image, kneeling is not worship, to read the book of prayers is not real reverence. The heart is the seat of worship, the throne of Buddha, and the essence of prayer.



CHINESE GIRL.

My friend, after insisting much on the identity of Christianity and the teaching of Mohammed, and the fact that Mohammed paid special honor to Jesus, gave me his views on Confucius and Mencius. They, he said, and with them Wen Wang, one of the wisest Chinese monarchs, and also counted among the sages, all knew the true God. To substantiate the statement he quoted a passage from the Chinese classics, which says that the soul of Wen Wang is in heaven, moving up and down in the presence of God. He took for granted that the ancient Chinese knew the true God. He said, too, that we ought not to desire heaven nor fear hell, but steer a middle path between such

desires and fears. Nor, said he, should we think that heaven is in any particular place.

The above is a specimen of religious thought in China among a class of Mohammedan sectaries.—*Chinese Messenger*.

Woman in China.

BY REV. J. E. WALKER, OF CHINA.

THERE are some things about the Chinese which remind us of the "unspeakable Turk," such as official mendacity, corruption, and misgovernment, and stolid fatalism which can be driven from the bad old ways only by repeated disasters. But there are other things in which they differ widely. Thus their theories as to the position and treatment of women, while similar in some respects, are in other things widely different. The Chinese do not deny to woman a soul, but only claim that her soul is on a lower plane in the ascending or descending scale of transmigration. In the classical language the word for *wife* has nearly the same sound as the word for *equal*, and the explanation given is that the wife is the equal of her husband. Chinese practice has departed widely from this theory, and



CHINESE SLAVE GIRL.

even their classics teach things that do not accord with it; yet its influence is seen in this, that though a man may have several concubines he can only have one wife.

An elegant Chinese expression for daughter is "Thousands of Gold." Just fancy a Turk speaking of his daughter in such a phrase! The other day as I was counting out some "T'ung-t'sien," of which one thousand are worth about one silver dollar, a bright little girl, the daughter of a Chinese helper, stood watching me. I said to her, "Why should a 'Thousand of gold' look at copper cash?" This led to the subject of her going to school. Her father said, "She is waiting for the coming of the two young ladies we have asked for." Then one of our preachers asked, "Are they coming yet?" "No." "Do you keep on asking?" "Yes." "Well, keep on asking and asking." Recently at a conference with our helpers they all joined in the injunction to *keep on asking*.

A study of the seclusion and degradation of women in non-Christian countries convinces me that social purity is the key to the situation. It is the social impurity pervading all such lands which first defiles woman, and then despises her, as Amon loathed Tamar; and then shuts her up, because in such a state of society it is neither safe nor decent for her to be abroad. As political corruption is the worst foe of civil liberty, so social vice is the worst foe to woman's freedom and elevation. If American society was as corrupt as Chinese society American women would soon be "smoked" out of every desirable position which they have secured, and cooped up in zenanas; and very shame would compel their best friends to insist on it. This seclusion of the women is in itself bad enough, but, bad as it is, it is the less of the two evils. It is of the same piece with the preference of despotism to anarchy in civil affairs.

Related to this is the practice of buying and selling women for wives. In itself considered it is revolting, but in the present state of society it is a check on what might be worse. The wife's money value is a protection to her person. Suicide is resorted to with sad frequency in China by those who suffer harm or wrong. Both in the eye of Chinese law and custom suicide constitutes conclusive evidence of inhuman treatment; and so if a woman commits suicide there is not only the loss of her money value, but a costly settlement with her relatives. Thus it is that a woman's money value, especially in connection with Chinese custom in regard to suicide, two things both bad and revolting in themselves, constitutes a valuable protection to Chinese women. To do away with these and not put something better in their place would only be to make a bad matter worse. When the fall substituted passion and power for right and reason the defilement and enslavement of woman was a logical, inevitable consequence; and only as the Gospel, the power of God, transforms society can there be deliverance for her.

We held last month our "annual meeting." We apply this name not to a business meeting of missionaries, or of missionaries and Chinese workers, but to a sort of "Feast of Tabernacles." One interesting feature was the presence of six women from a mountain village about twelve miles distant and half a mile above the place where the meetings were held. They all had bound feet, but they started from home before daylight, and reached the place in time for dinner, trudging the whole distance on foot. They were full of aches and pains the next day, but they enjoyed the meeting. It was more of an event in their lives than was a visit to the Centennial to many a woman in America. But just imagine to yourself heathen husbands allowing their wives to attend such a gathering of heathen. They would not, and they could not, have done so. I regret to say that the conduct of the women during the meetings did not compare fully with the behavior of the men; but when we make due allowance for the adverse influence to which the women had been subject all their lives until they became Christians the seeming disparity in behavior melts away. It is a great thing to require of a woman that she be sensible when she has been brought up to be a fool.—*The Advance*.

Education in China.

BY REV. P. W. PITCHER.

THE Chinese are a terribly ignorant people; whatever may be said to the contrary, you may put it down as fact, that there is no such thing as universal education here. Perhaps one in ten can read the common literature of the day; only a very small per cent can read the classical books, and a still smaller proportion can read such literature with any degree of intelligence. But this, the highest education China affords, is not what we call education. That mind that only gyrates around Confucian lore and other kindred subjects, and devotes its attention to books written a thousand years ago or more, as the case may be, knows not so much about education as the ten-year-old lad that attends a district school in America. Yet in the face of all this almost total ignorance a Chinaman had the profound audacity to ask an American missionary, "Can you people read?" I suppose it is one of the most difficult tasks to make Chinamen believe we can teach *them* anything.

But we turn our attention from the great mass whom we cannot hope to reach at present, and confine our efforts to that very small number whom God has given us to foster and teach; even these few have not been quick to respond to our methods and system of education, but now they are beginning to appreciate them more and more and becoming convinced that they are right.

The school work is the necessary result of evangelization. To evangelize them and leave them ignorant is to do only half our duty. Education

welds the truth and makes better Christians. And besides all this, aside from giving them an education, it is our hope and our expectation to raise up from among these Christian families a native ministry.

But how can we ever hope to do this if we intrust these boys and girls to the schools of China, such schools as are described in the following extract?

"The pupil, who at the time of his entrance to the school is perhaps seven or eight years of age, is set to learning by rote, the 'Hundred Surnames,' the 'Trimetrical Classic' and perhaps 'Millenary Classic.' Neither the sound nor the meaning of a single character is known to the pupil; but as the teacher reads over the line, the pupil repeats after him the sounds, and thus gradually learns to associate a particular sound with a particular shape. A line or two is assigned to each scholar, and after the sounds of the characters have been ascertained, his 'study' consists in bellowing the words in as high a key as possible, constantly corrected by the teacher whenever a wrong sound is made.

"When he can repeat the whole of his task without missing a single character, his lesson is 'learned,' and he then stands up with his back to the teacher and recites—or 'backs'—it, at railway speed. Every school-teacher is aware of the extreme difficulty of preventing children from reading the English language with an unnatural tone. To prevent the formation of a vicious habit of this sort is as difficult as to prevent the growth of weeds, and to eradicate such habits once formed is often next to impossible. In the case of Chinese pupils, these vices in their most extreme form are well-nigh inevitable.

"The attention of the scholar is fixed exclusively upon two things, the repetition of the characters in the same order as they occur in the book, and the repetition of them at the highest attainable rate of speed. Sense and expression are not merely ignored, for these words represent ideas which have never once dawned upon the Chinese pupil's mind. His sole thought is to make a recitation. If he is really master of the passage which he recites, he falls at once into a loud hum, like that of a pegtop, or a buzz like that of a circular saw, and to extract either from the buzz or from the hum any sound as of human speech—no matter how familiar the auditor may be



CHINESE SCHOOLBOY.

with the passage recited—is extremely difficult, and frequently impossible.

"But if the passage has been only imperfectly committed, and the pupil is brought to a standstill for the lack of characters to repeat, he does not pause to collect his thoughts, for he has no thoughts to collect—has in fact no thoughts to speak of. What he has is a dim recollection of certain sounds, and in order to recall those which he has forgotten he keeps on repeating the last word, or phrase, or sentence, or page, until association regains the missing link. Then he plunges forward again, as before.

"Let us suppose, for example, that the words to be recited are the following, from the Confucian Analects relating to the habits of the Master: 'He did not partake of wine and dried meat bought in the market.' 'He was never without ginger when he ate.' 'He did not eat much.' The young scholar, whose acquaintance with this chapter is imperfect, nevertheless dashes on somewhat as follows: 'He did not partake—he did not partake—partake—partake—partake—partake of wine and dried meat bought in—bought in—bought in—bought in the market—market—the market—the market. He was never without ginger—when—ginger—when ginger—when he ate—he ate—he ate—he ate—he did not eat eat-eat-eat-eat with-out ginger when he ate—he did not eat—did not eat much.'

"This is the method of all Chinese instruction. The consequence of so much roaring on the part of the scholars is that every Chinese school seems to an inexperienced foreigner like a bedlam. No foreign child could learn, and no foreign teacher could teach, amid such a babel of sound, in which it is impossible for the instructor to know whether the pupils are repeating the sounds which are given to them, or others.—*Mission Field.*



CHINESE PUPIL AND TEACHER.

Objectionable Features of Chinese Customs.*As connected with Weddings, Funerals, and Other Institutions.*

BY REV. W. B. BONNELL.

SYNOPSIS.

I.—Objectionable as Inexpedient.

1. The employment of go-betweens.
2. The betrothal of infants, born or unborn.
3. The marriage of children.
4. The purchase of wives.
5. Extravagant expenditures.
6. Purchase and deposit of coffins during life.
7. Excessive "wine" drinking.

II.—Objectionable as Superstitious.

1. Necromancy.
2. Demonology (spiritualism).
3. Geomancy (involving *fungshui* and "luck").
4. Astrology.
5. Fortune telling by use of
 - (a) Animals and birds.
 - (b) Cash.
 - (c) Physiognomy.
 - (d) Palmistry.
6. Use of charms, amulets, etc.
7. Meritorious and propitiatory performances.

III.—Objectionable as Essentially Idolatrous.

1. Worship of heaven and earth.
2. Worship of images and imaginary deities.
3. Worship of ancestors.
4. Worship of sages, especially of Confucius.
5. Worship of animals and monsters.

NOTE.—Worship is defined as consisting of prostrations, prayers, libations, burning incense and candles, offering sacrifices, and [or] any other religious ceremony.

The Religions of China.

It is commonly stated in books on China that there are three religious systems among the Chinese, and they are designated Confucianism, Buddhism, and Taoism. Buddhism was brought into China from India in the first century of the Christian era. It has many adherents in China, having found entrance by accepting many of the idolatries of the native worship into the system of Buddha. Taoism is the modification of the native idolatries which was introduced by the Chinese sage, Laoutsze, who lived at the same time as Confucius.

Confucianism, as a religion, comprises the early native idolatries as they have come down from the earliest period of the nation, and as they were received and transmitted by Confucius. It is established by imperial statute as the state religion of China, with a liturgy and an official enrollment of all the objects and things and persons that must be worshiped. It is the recognized worship of the government, and the other two are spoken of and regarded

as heretical. Heaven, earth, and man are spoken of as the three original divinities. All the objects of worship are classified as belonging to one of these three powers. Heaven, earth, sun, moon, stars, wind, clouds, lightning, rain, seas, mountains, rivers, hills, etc., are enrolled in the list of gods.

Of men, the persons to whom worship is to be paid, as directed in the imperial statutes, are the imperial ancestors, the emperors of former dynasties, the great teacher, Confucius, the patron of agriculture, the patron of the manufacture of silk, the first physician, deceased philanthropists, statesmen, scholars, martyrs, etc.

There are three grades of worship—the highest, the middle, and the lower. In the imperial ritual the highest worship is to be paid to heaven, earth, the imperial ancestors, and the gods of the land and of the grains. The several parts of heaven and earth, Confucius, and the patrons of agriculture, silk manufacture, and the healing art, all receive the medium worship, and all other persons and things receive the lesser worship. The emperor himself is the high priest of the people, and he only can perform the annual worship at the imperial altars to heaven, earth, imperial ancestors, and the gods of the land and of the grains.

It thus appears that the native worship of China is a worship of created objects—of the creature and not the Creator. The material universe as a whole and in detail is worshiped.

Each family has its own household gods. The special Confucian household gods are these: Heaven, ruler, parent, and teacher. But that part of this idolatry which has the strongest hold upon the Chinese is the worship of ancestors. The tablets of deceased parents are in every family. Incense is burned to them every morning and evening, and more formally upon the first and fifteenth of every month, and on all feast days. Every family connection has an ancestral temple, in which the tablets of the successive generation of ancestors, from the foundation of the family, are preserved. Some families have tablets of successive generations, the oldest dating for one thousand years before the year A. D. The ancestral temple serves as a schoolroom for the children of the connection.—*Rev. A. P. Happer, D.D.*

The Worship of Confucius.

BY REV. W. T. A. BARBER.

For centuries past the learned classes have given to China her rulers; they are the natural leaders of the people, their word is all powerful for good or ill, and any Church which sets before it the bringing of this mighty nation to Christ cannot afford to ignore these two millions and a quarter of its natural aristocrats. What, then, are the elements of their mental and spiritual life? The same Confucian books, conned and mastered in the same order, have formed

their mental warp and woof; they have acquired all that was worth knowing in the world. The lofty moral maxims of these books have become so many pegs to hang competitive essays on, and the result is a mass of high-sounding words, with the heart of their meaning eaten out. We have thus all the elements of the Pharisee. Confucianism deals with the duties of man to man; it is silent as to all beyond the realm of sense, and the Confucianist scholar is sense-bound. Confucius said, "The part of wisdom is to attend carefully to our duties to men, and while we respect the gods, to keep aloof from them." We have thus all the elements of the Sadducee; and, as in all systems in which man can see nothing

before them sacrifices similar save only for the ox. Down the cloisters of the court are set the tablets of his lesser disciples, arranged in groups, and before each group are set similar sacrifices. There is a pause, a stir, lights are set to the bonfires, which crackle upward; then enters a choir, dressed in blue robes trimmed with black velvet, with tall feathers on their headdresses, marching two and two, till, with ancient wind instruments of music in their hands, they take their stand on the platform, where candles have been lighted and incense curls up in the still air. Behind them enter the high mandarins of the province, the viceroy, with supreme power over sixty millions of his fellow-men, the governor,



IN A TAOIST TEMPLE IN CHINA.

higher than his idolized self, there is no sense of sin.

If you desire to see the highest point to which their system rises, come with me to the worship of Confucius. The midnight has past in a Chinese city; the dawn is yet an hour distant. We walk along the dark, narrow streets till we reach the roof-curved gates of a great temple, which bear the legend in golden letters, "His virtue is a match for heaven and earth." Soldiers are picketed around their large lanterns; sedan chairs and their bearers are everywhere awaiting the mandarins who have entered for the worship. We enter a large court open to the sky; round this courtyard are set huge stacks of reeds, ready for bonfires; at the head of the court beneath a great roof is a high platform whereon stands the tablet of the "Sage of Ten Thousand Ages"—Confucius.

Before this are spread sacrifices, the ox—sacred to him alone beside supreme heaven—the pig, the sheep, and in cups and platters the animal and vegetable products of the land. To right and left are smaller tablets, each to two great disciples, and

all the others, clad in silken robes of state and hats of crimson floss silk, taking their station according to rank, in the center of the courtyard.

The high, lilting voice of the master of the ceremonies cries out, "Bow your heads!" and the proud mandarins kneel, bowing their heads thrice three times to the very earth. Then at the different words of command the various officials are taken to do their worship before each of the shrines. The whole scene, the crackling flames roaring upward to the solemn stars, the weird music up and down the gamut, the stately dance of the choir, with their interlacing feathers against the ruddy background of the candle-lit shrine, the high monotones of the master, the statuesque figures of the mandarins reverently bowing, all forms the nearest resemblance to cathedral worship to be found in China. Then is chanted the "Ode to Confucius," written on silk, and with reverent gestures the reader hurries down the open court to burn the silk in a tripod, the flames leap up, the ashes sink down, the dawn rushes across the sky, the mandarins go forth, the worship of Confucius is over.—*Missionary Notices.*

The Spiritual Condition of China.

BY REV. R. GLOVER, D.D.

THE Chinese are the highest in morality of all heathen people. They have never had any of that deification of vice which degrades India to-day, which degraded Egypt, Syria, and Greece in ancient times. China is immeasurably superior in its morals to India on the one hand, or to Japan on the other. It stands foremost for morals and for thoughtfulness. Still, there are some features—there is one feature particularly—on which I will briefly dwell at this time. The ancient religion of China was Monotheistic, of a clear, strong, controlling character. That has largely disappeared. Confucius felt it but slightly, and transmitted the poorer form of it they have to-day. While some survivals of that theism are found in the worship by the emperor of the God of heaven, in the worship of some of the secret sects, and with some Confucian scholars, yet the religion of China to-day, so far as a stranger can make it out, is a creed of one article—"I believe in man."

I do not suggest that the Chinaman is conspicuous for confiding in and trusting and appreciating his fellow-man. Far from it. But they believe in man, in his existence, in the claims of man on man, the claims of the parent on the child (finely developed by Confucius), the claims of man upon his neighbor; in self as the root of sorrow, and the destruction of self as the cure of sorrow. Kindness, as the duty of life, is recognized by all the Buddhist element in the religion of the people. They believe in the claims of man, especially of the parent, in the paternal claims of the official, in the family claims which grow out of the father's, and in the ordinary claims of man upon his neighbor.

Believing in man, they believe in the survival of man after death. All classes of the people—rich, poor, Buddhist, Confucian, scholar, peasant—all believe in this. Their view of immortality is sometimes grotesque. It is the old Pythagorean transmigration of souls, in which they see the penalty of human sin. Sometimes it is more like our own conceptions, for China has enlarged Buddhism in many ways, and conceives of a heaven more resembling our own; while the penalty for evil doing which Gautama found in the mere continuity of evil they represent as a hell.

They believe in the survival of the dead. This world is their sphere of influence; they have capacity; they have power; they can revenge injury, appreciate attention and respect; they can delight in love; they can, within some limited extent, answer prayers addressed to them. The worship of China goes out to men and women. Sometimes their worship is the worship of fear, sometimes of love, sometimes of hope, but all believe in the power of the dead. Their dead parents are consulted at every turn in the family life, in the marriage of the daugh-

ter, in the new departure, in any enterprise. Everything is reported to them and their blessing asked.

The deities that they worship are men and women chiefly. They do not worship for the god of war some stupid Mars that nobody knows anything about; they worship the William Wallace of China, a real man, whose deeds are matter of history. What could he do *there* if he had not got a military department to look after? They believe in him, and worship him accordingly. Every city has its city god—some man, an official, of philanthropy, of justice—who they know will still remember them, and, thinking of them, may help them still. Their god of wisdom is Confucius, worshiped in one thousand five hundred temples throughout the land.

The greatest object—the noblest object of heathen worship which has ever charmed the hearts of worshipers, their goddess of mercy—is a woman who by goodness had merited heaven and was entering it, but thought she would stop outside to help others in. Four or five hundred deities are mentioned in the Chinese calendar, all of them with their particular days of service, all of whom were men or women. You can understand that the worship of men must crowd out the worship of other beings. There is still some worship of the great God, by the emperor, by the secret sects. There is the worship of the powers of nature, of sun, moon, and stars, the gods of mountain, flood, field, sea, husbandry; and there is the worship of what may be called the vermin of the other world, tricky sprites that confuse men. But man is their creed. There is some thought of duty, there is some enlargement in linking the living to those who have gone before them; there is some refinement, and there is a wonderful unity that has made them the marvel of the world. But is it enough? It seems to me that to have no hope but that which rests on man, to feel no sin but that committed against man, to offer no prayer but that directed to man, is a very sorrowful spectacle. All their emotions, hopes, regrets, move within a narrow and cramped compass. Their souls want enlargement.

We worship One who never saw a woe he did not share, who stooped to Calvary to take all woes away. From that faith we get enlargement, a lifting up of the spirit, immortal hope, strength, grace. If we are better off than they there is need, and there is claim. There has been large experience of the sort of reception which China would give to the Gospel. Three great invasions of China by the Gospel have taken place in previous centuries: First, the Nestorian, fourteen or fifteen, or perhaps seventeen centuries ago; then the mediæval Catholic mission, in which, I suppose, some hundreds of Europeans went to China overland to convert them six hundred years ago; then the Jesuit missions of three hundred years ago. These preceded the Protestant mission invasion of to-day. Corruption of doctrine, of life, and bloody

persecution sought to extinguish it; but one of the beautiful things to me is that when all these things combined to extinguish the Gospel somehow it was left working as a sort of leaven, purifying heathenism and propagating itself in latent and mysterious ways. Sometimes that underground influence has been almost amusingly exhibited, as, for instance, when Buddhism in Central Asia borrowed from Catholicism almost the whole array of executive activity, cardinals, pope, monks, nuns, bells, relics, pilgrimages, beads, masses for the dead, holy water, and I do not know what else—a good many other things.

But a more blessed and surprising thing is the way in which they fixed on what was the essence of the Gospel. Buddhism entered Central Asia atheistic—absolutely so; but it found and accepted the thought of a living God, and from that day to this there has been at least one sect of Buddhists that has worshipped the supreme God as a God of mercy, that has held that salvation comes only from him, that has held that faith is the condition of its reception, that has held, moreover, that all goodness of life is not the price by which the favor of God is won, but is the expression of the gratitude of man for the life and the love of God that has come to him.

That sect that worships to-day Amita Buddha as the supreme God is the most living sect of Buddhism, at this hour has eighteen thousand temples in Japan, is widely spread in Central China, and is largely represented in the secret sects. They wait for the knowledge of God.—*English Missionary Herald.*

The Progress of Protestant Missions in China.

BY HUNTER COEBETT, D.D., OF CHEFOO.

ON the arrival of Robert Morrison, the pioneer of Protestant Missions to China, in 1807, two difficulties confronted him: the strict rules of the East India Company forbidding the propagation of Christianity among the natives, and the spirit of seclusion among the Chinese officials, which made the open propagation of Christianity impossible. In those days to assist a foreigner in the study of the Chinese languages was a crime punishable by death. A teacher Dr. Morrison employed always carried poison on his person, so that in case of arrest he could by taking his own life escape death by torture. After a time spent in the study of the language, Dr. Morrison accepted the appointment of translator under the East India Company, in whose service he continued twenty-five years.

His first great work was the compilation of a Chinese and English Dictionary of 931 pages, which was printed by the East India Company at an expense of £12,000. Rev. Dr. Milne was sent as a colleague to Dr. Morrison in 1813. By their joint labors the entire Bible was translated into Chinese in 1818, and the British and Foreign Bible Society granted £500 to assist in printing it. Dr. Morrison

prepared a Chinese grammar, wrote much, both in English and Chinese, and did much to prepare the way for those who came later.

After twenty-seven years of incessant toil, on August 1, 1834, at the age of fifty-two years, Dr. Morrison was summoned to a higher service. During all those years he was not at liberty to preach openly, but "he had held secret meetings with a few natives in his own room, where, with locked doors, he read and explained the gospels every Lord's Day." He never lost faith in the final evangelization of China. "After all his faith and toil and prayer, he only saw three or four converts, no church, no schools, nor congregations publicly assembled."

In the last letter he ever wrote are found only sentiments of hope. "I wait patiently the events to be developed in the course of divine providence. The Lord reigneth. If the command of God our Saviour prosper in China all will be well. Other matters are comparatively of small importance."

Dr. Milne wrote of the prominent traits in the character of Dr. Morrison, that "the patience that refuses to be conquered, the diligence that never tires, the caution that always trembles, and the studious habit that spontaneously seeks retirement, were best adapted for the first Protestant missionary to China."

An attempt to print portions of the Scripture in Chinese style resulted in the imprisonment of two block cutters, one of whom was beaten with forty blows on the face. At the command of the emperor search was instituted by the provincial authorities for "traitorous natives," who might be engaged in printing Christian books. Siang Afah, the first ordained Christian minister in China, and who became interested in Christianity through reading the Gospel put into his hands to print, fled to Macao. The government denounced Afah as a traitor, and the Holy Scriptures as the "vile and trashy publications of the outside barbarians." From this time books and tracts could neither be printed nor distributed at Canton.

Dr. Milne moved with his family in 1815 to Malacca to begin the publication of books and educational work. Three years later the Anglo-Chinese School was founded at Malacca. During the years it remained there "about fifty students finished their education, some of them became sincere Christians, and three or four became preachers." So zealously were missionaries excluded from the empire that for years attention was turned chiefly to the Chinese emigrants who had gone to Malacca, Penang, Singapore, Borneo, Batavia, and other countries of the Malayan Archipelago. It was hoped by evangelizing this class, through them to reach China when they returned.

The majority of these emigrants had fled from China without their families, to avoid the injustice or oppression of their rulers; or had left to gain a livelihood which they could not find at home. They

spoke a variety of dialects, led for the most part a roving life, and comparatively few were sufficiently educated to relish or care for the instruction of books.

Previous to 1841, during the period of thirty-five years, fifty-eight missionaries representing various Missionary Societies, came to labor for the Chinese. Of this number only four came direct to Canton. Eight were stationed at Macao, a Portuguese settlement, and the remaining forty-six in the various settlements in the Malayan Archipelago. Their time was occupied in the study of the language, the establishing of boarding schools, printing and circulating tracts and Scriptures, and preaching the Gospel extensively in the Chinese and Malay languages. In 1837 Dr. Medhurst wrote: "About ten thousand children have passed through the mission schools. Nearly one hundred persons were baptized and several native preachers raised up."

When China was opened by treaty, in 1842, nearly all the missionaries laboring in the various Chinese settlements felt constrained to establish themselves at the five treaty ports where the prospect for permanent work was more promising.

The first English expedition to China of which we have an account was dispatched by the East India Company in 1647. On arriving in the Canton River the ships were anchored near the Bogue forts, and at the request of the mandarins were waiting there the promised completion of arrangements for opening trade. Meanwhile the forts were armed by the Chinese, and at the end of four days unexpectedly fire was opened upon the foreign ships. The fire was returned, crews landed, and the forts captured.

The result of this was that arrangements were made for a limited trade at Canton. Eventually the Chinese authorities in order to keep all foreigners under strict surveillance adopted the expedient of appointing thirteen men, known as *hong* merchants, to whom was given a monopoly of all foreign trade. The *hong* merchants alone were officially recognized by the Chinese government as shippers and foreign traders, and were made responsible for the conduct of the "barbarians" during their stay at Canton.

On the withdrawal of the East India Company, in 1834, Lord Napier was sent by the British government as Chief Superintendent of Trade. His attempt to communicate with the governor-general at Canton was contemptuously refused. No one would even receive or read the letter he brought from the home government. The close confinement Lord Napier was obliged to observe during the hottest part of the year, added to the responsible and harassing nature of his position, so seriously impaired his health that he died three months after his arrival. In a Chinese dispatch this event was attributed to a judgment of heaven. Captain Elliot was appointed Lord Napier's successor. At this juncture the Chinese emperor appointed Lin Tsehsu imperial commissioner, with unlimited power to proceed to Canton to crush out the opium traffic.

Lin was a man of commanding presence and of superior ability. Had it not been for his arrogance and supreme contempt for the few defenseless foreigners over whom he was conscious of possessing unlimited power, the war which followed might possibly have been averted. Lin did not deign to communicate with Captain Elliot or any foreigner. He issued proclamations both to the *hong* merchants and foreigners. The one to the foreigners required them within three days to deliver up every particle of opium in the store ships, and give bonds that they would bring no more on penalty of death. Suddenly troops were assembled around the factory, and armed cruisers stationed on the river; and the three hundred foreigners in Canton, including Captain Elliot, were made prisoners in their own houses. They were left without supplies of food, deprived of servants, and cut off from all intercourse with the home government. Captain Elliot surrendered under protest, and ordered all the opium in the hands of British merchants, amounting to 20,283 chests, the cost price of which amounted to nearly \$11,000,000, to be given up to Commissioner Lin. By order of the emperor all this opium was destroyed in the summer of 1838. The Chinese authorities spurned the very suggestion that they should pay the foreign merchants for the losses sustained under threats of violence, or make reparation for insults and injuries offered to representatives of the British government.

The supremacy the Chinese arrogantly assumed over all other nations, and the contemptuous and haughty way of dealing with them, and the means adopted to drive them off or keep them under restraint, were such as no independent power could long endure. Striving to resist this contemptuous policy culminated in the war of 1841.

When the British troops arrived, in quick succession one city after another fell into their hands. The world has seldom seen a more conspicuous instance of the superiority of a comparatively small body of troops possessing science, skill, discipline, moral energy, and courage and superior weapons of war, over immense multitudes of undisciplined, conceited, and ignorant soldiers. Soon the very sight of the British fleet struck the inhabitants with mingled astonishment and dread.

During the war the emperor issued orders to collect troops to "destroy and wipe clean away, to exterminate and root out rebellious barbarians." The people were encouraged to regard them with the same bitterness they did their personal enemies. His mandate said, that "his enemies had been rebellious against heaven, opposing reason, and one in spirit with brute beasts." It is, therefore, not surprising that luckless foreigners who fell into the hands of the Chinese were treated with atrocious cruelty. A Manchu imperial commissioner ordered one foreigner to be "flayed and afterward burned to death." Two transport ships were wrecked on Formosa. Many of the

survivors perished from the hardships and exposures to which they were subjected after reaching the shore. The remaining one hundred and ninety-seven "were placed at a small distance from each other on their knees. Their feet in irons and hands bound behind their backs, they awaited for the executioners, who went round with a kind of two-handed sword, and cut off their heads without being laid on a block. Afterward their bodies were thrown into one grave, and their heads stuck up in cages on the seashore."

Soon the Chinese magnates were compelled to see their wall of supremacy, isolation, and conceit shattered beyond the possibility of restoration. In August, 1842, at Nanking, the ancient capital, a treaty was signed opening the ports of Canton, Amoy, Foochow, Ningpo, and Shanghai to British trade and residence, ceding the island of Hong Kong to the British government, and binding the Chinese to pay \$21,000,000, namely: For the expense of the war, \$12,000,000; for debts due the English merchants, \$3,000,000; and for the opium destroyed, \$6,000,000. It is a matter of lasting regret that the impression should have been left indelibly upon the minds of all classes of the Chinese that the war was an *opium war*, waged chiefly to uphold the trade on that article. Opium undoubtedly entered largely into the dispute, but higher principles than the mere recovery of the opium destroyed were involved. The wrongs and insults of well-nigh two centuries called for revenge. To the honor of Great Britain, at the close of the war the Chinese government was left entirely free to put whatever restriction upon opium it might be thought best.

When British rule had been established at Hong Kong opium was not allowed to be stored on shore. Strange as it may seem no edicts were issued by the emperor or mandarins concerning it. The trade was permitted to go on unchecked. Opium was landed along the whole coast and smoked publicly. The old laws denouncing its use, purchase, or sale under penalty of death, still remained on the statute books, but were wholly disregarded.

NEW ERA OF MISSIONS.

No sooner was China opened than missionaries of indomitable faith, already trained for service and conflict, together with increased numbers direct from the home lands, entered China and with untiring, zealous energy began to lay deep and broad foundations for attacking the citadel of ignorance, pride, and heathenism. Henceforth Christianity was to be brought face to face with a mighty people differing from the rest of the world in their language, laws, government, domestic habits, and religious rites and ceremonies; a heathen world of a distinctly Chinese type; a land of thick darkness, even darkness which might be felt; a land in which for twenty-five centuries the cold and agnostic writings of Confucius had been memorized by every educated man, and had influenced every life, molding the thoughts and pen-

etrating the life so that for a Chinese subject to dream even of having thoughts of his own would be an act of treason against the sage. Every man bows with the deepest reverence before the sage as one whose "virtue is equal to heaven and earth."

The Confucian system comprises no personal God, no Saviour, no immortality of the soul, and no future rewards and punishment. It gives no answer to the thousand questions the heart is always asking, nor does it fire men with inspiration which makes them purer, nobler, and better.

Filial piety, exemplified chiefly in ancestral worship, being the corner stone of the ethical system of Confucius, the people of every class have come to regard its observance as the essence of true religion, and the neglect of it an evidence of impiety worthy of a thousand deaths.

This system having no provision for man's spiritual yearning has furnished a rich soil for the vigorous growth of Buddhism and Taoism with all their network of superstitions. In view of the fact that the Chinese are a people without God, enslaved by powerful systems of false religion, and have from time immemorial cherished a deep-rooted scorn and contempt for foreigners and all that pertains to them, regarding them as adepts in witchcraft and capable of every crime, is there hope of Christianity preached by such detested foreigners asserting its divine power and gaining victories over the hearts and lives of the people?

In full confidence that the Gospel is the divine remedy for all evils, schools, dispensaries, printing establishments, and chapels were opened, the language acquired, and the Gospel faithfully and persistently preached for eighteen years at the five treaty ports and on the island of Hong Kong. The work seemed to make slow progress indeed. Many were compelled to toil ten years or more without having the joy of seeing men won for Christ. In those days to give up ancestral worship and idolatry and to embrace the Christian religion meant to risk death at the hands of rulers and evils indescribable from the hands of kindred and neighbors.

The same insulting, injurious, and high-handed methods of dealing with foreigners and their affairs which was the chief factor in bringing about the first war being persisted in made a conflict, however much to be regretted, inevitable. Passing by the justice or the injustice of the second war with China, the invasion of Peking by the Allies in 1860 and the treaty which followed may be regarded as closing the long conflict began in 1839. Hitherto "China, deaf to argument, would admit no opening for learning her real position among the nations of the world," "but blindly, mulishly persisted in cherishing her ignorance, her isolation, her conceit, and her folly."

The hitherto absurd claim of universal supremacy has been exploded. The favorite dogma, "There is

but one sun in the heavens, so there can be but one emperor, the Most High's vicergerent on earth, appointed to rule all nations," lost its meaning. The emperor, however, loth to accept the situation, was compelled to acknowledge the change, and ratify a treaty which opened ten new ports in northern and central China, gave to ministers plenipotentiary the right of residence in his capital, and the toleration clause—the *Magna Charta*—of the Christian in China. It reads, "The Christian religion as professed by Protestants or Roman Catholics, indicates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it, or professing it, shall alike be entitled to the protection of the Chinese authorities, nor shall any such peaceably pursuing

said, was permitted only because it could not be kept out, and foreign friendship retained because it was less objectionable than foreign enmity.

From the first, natives professing the Christian religion have in all sections of China been subject to every kind of bitter persecution. They have been called to endure the spoiling of property, beating, imprisonment, and untold trials. Hundreds of native Christians have been cruelly massacred. Riots involving missionaries have been of frequent occurrence. On June 21, 1870, the mob at Tientsin massacred twenty innocent and unoffending Europeans—ten of them Sisters of Mercy. The deed was done by means of such revolting brutality as leaves it almost without a parallel in the blood-stained annals of Asia. It is true the Chinese authorities executed twenty of the lowest class of the people, but no one believes that the persons on whose heads the guilt of the massacre really rested were ever punished. The passion of the mob had been thoroughly aroused by the circulation of the old stories of kidnapping and taking out eyes and of vile literature attributing the most horrible and barbarous crimes to foreigners.

Again and again the same methods have been successfully employed in exciting to mob violence and culminating in the oft-repeated riots in central China in 1891. These riots led to the massacre of two Europeans and the destruction of much valuable property, and for months imperilled the lives of thousands of foreigners widely scattered over China and led to the brink of another foreign war. These troubles have all helped to give a clearer insight into the work still to be done. Other causes than conflicts with Western nations have helped to sober some of the Chinese and give them more just views of the rights and the power of others.

The Taiping rebellion grew out of the utter failure of the rulers to understand the great truth that every man has a right to worship God according to the dictates of his own conscience, and must answer to God and not to man for his special manner of life and form of worship. During thirteen years populous cities, towns, and villages were reduced to ashes and millions of lives sacrificed. It was only by the vigorous assistance of the great General Gordon, lent by the British government, that the rebellion was crushed out and quiet restored over large portions of southern and central China. It is probably owing to the assistance of General Gordon that the future viceroy, Li Hung Chang, who also fought side by side with him, became an advocate for progress, and has exerted such a potent influence in China.

Later the Mohammedans in western China were for years in a state of revolt, and carried devastation and death over immense districts. Again and again the overflowing of the Yellow River has deluged large portions of the country and brought death and poverty to multitudes. Pestilence and famine have been frequent visitors. It was during the severe



their calling, and not offending against the laws, be persecuted or interfered with." This in addition to the right to travel and the right of residence in the interior, if faithfully executed, comprises all the rights the missionary asks from any government.

This clause in the treaty has doubtless proved a great blessing and has been a check upon native officials, and thereby bound the imperial government not to become a persecuting government, as it has more than once wished to be. It was soon discovered that laws and treaties do not restrain the wicked hearts of men, and that it remains true that all that will live godly in Christ Jesus shall suffer persecution. After the treaty had been ratified and published, a secret memorial to the throne of no less a personage than the great viceroy Tseng Kwofan, then resident at Nanking, fell into the hands of foreigners and was translated. Foreign trade, he

famine of 1877 and 1878, and again in 1888, that vast sums of money flowed from the countries of the West and saved great numbers of lives and relieved untold suffering. This kindled kindly feelings in many hearts, awakened a respect hitherto unknown for the foreigner and the Christian religion, and has already borne much fruit.

All these various agencies have been used by God to bring about wonderful changes.

China, instead of holding her position as the teacher of all nations and the pupil of none, is taking her place as a pupil.

The government, in appointing ministers to the West and sending her choice youth abroad for education, shows that she feels the necessity for more light. The press is now becoming a power. Foreigners chosen for their special qualifications are employed in military camps, in arsenals, in the customs service, in colleges, departments of translation, in coast surveys and lighthouse service, in mines, surveying and construction of telegraphs and railways. A navy possessing many foreign-built men-of-war armed with guns of the latest improvement and more than fifty foreign-built steamers owned by Chinese, are some of the signs of change from which there can be no retreat.

In estimating success the numerous obstacles to be overcome must be taken into account. The vast inert masses to be acted upon and the numerous difficulties already alluded to, will give some idea of the obstacles in the way of the successful propagation of Christianity in China. As was to be expected, a vast amount of preparatory labor was necessary before extensive results could be expected.

Fifty years of labor in such a land has scarcely given time as yet for more than the first harvest fruits.

Happily we are now able to point to results which prove beyond a doubt that "the foundations of God's spiritual temple have been laid, and the walls of the glorious superstructure are now beginning to appear."

In 1842, so far as known, there were but six native Protestant communicants in all China.

The latest published statistics from all parts of the empire were presented at the Shanghai Conference in the spring of 1890 and brought the work to the end of 1889. At that time the number of foreign missionaries, of whom 211 were ordained, was as follows: Men, 589; wives, 391; single women, 316; total, 1,296.

At the end of 1892 the number had increased to about 1,500, with 1,657 native helpers and preachers. One of the ablest preachers in the Foochow Conference was offered \$50 per month some years ago to engage in the consular service, but he declined this, preferring to remain in the ministry with \$3 per month mission pay.

In 1889 there were 522 organized native churches,

94 of them fully self-supporting, and 37,287 communicants. The same rate of increase as during the three years preceding 1890 would now give 50,000 communicants. There were 16,836 pupils receiving a Christian education.

The well-equipped Christian colleges, crowded with promising young men, established at Peking-Tungchow, near Peking; Tungchow, Shantung, Shanghai, Nanking, Foochow, Canton, Formosa, and elsewhere, cannot fail to exert a mighty change in the near future. There are thousands intellectually convinced of the truth of Christianity, and a still greater number asking to have their children educated in Christian schools. The future is full of promise.

"It is a great thing to be a missionary to China; and at such a time as this he may count himself doubly blessed who hath part and lot with us in the service now required at our hands."—*Church at Home and Abroad.*

The Rights of Missionaries in China.

REV. TIMOTHY RICHARD, a missionary in China, writes in the Chinese *Messenger* the following as his understanding of the privileges and rights of missionaries in China:

Besides the treaties, concerning which there are different interpretations, the Chinese government has issued regulations which were republished (in 1886) in the Viceroy Li Hung Chang's book on *Foreign Relations*. The regulations may be summed up thus:

1. That no land in the interior is to be sold to foreigners *as such* on any condition whatever.

2. That land for mission purposes can be sold if it is clearly stated in the agreement by whom it is sold and that it is for the use of the "Chinese Christian Church."

3. That before this can be done the local magistrate must be first consulted and, after he has satisfied himself that the people of the place have no objection, then he may permit the sale.

4. But whenever a man sells or rents houses or land to a foreigner without consent from the local mandarin, he is to be at once seized and punished for it.

Therefore, it follows according to these regulations, which are the recognized law of the mandarins, the missionary's right to reside in the interior depends on the *good will of the mandarin and people* and *not* on the *treaties*. The edict of 1891, while it enjoined the suppression of riots and protection "at all times," did not abrogate these regulations.

On the other hand, foreign ministers and consuls, while some warn missionaries that they go to reside in the interior at their own risk, yet they are all unanimous, I believe, in claiming from the treaties three things at least, namely: (1) the right to propagate Christianity throughout the empire; (2) the protection of travelers everywhere; and (3) that the life

and property of their subjects shall not be at the mercy of lawless mobs. Still this last protection often unfortunately takes the form of inadequate compensations after mischief has been willfully done and which can never be undone.

Unhappily of late years the *spirit* of the treaties which is peace and good will has been disregarded in many places. The government continues to permit the circulation of the vile and horrible calumnies against foreigners and Christians, which are in their Blue Books (*King sheh wen su pien*) and other books like them. Thus fresh prejudice against foreigners and Christians is daily sown throughout the empire, and therefore when there is only the appearance of evil the ignorant masses are easily fanned into wild passions and riots.

China Southern Methodist Mission.

BY REV. A. P. PARKER.

THE eighth session of the China Annual Conference of the Methodist Episcopal Church, South, met in Shanghai, October 18, 1893, and adjourned October 23. Dr. C. F. Reid was chosen president and Rev. W. B. Bonnell secretary. We had a good profitable meeting. Brother Reid managed the business of the Conference with promptitude and dispatch. He made a very good bishop. Three young preachers were received into full connection, and one was received on trial. One was located. There are now ten native preachers in full connection in the Conference and four on trial.

The reports from the preachers showed that the past year has been the best in the history of this Mission. There has been advance in every department of our work without exception. Our evangelistic, educational, and medical work have all had a year of encouraging success. The Holy Spirit has been with us in converting power. A net increase has been made in the membership of over fifty, and we now have the names of more than three hundred probationers, the majority of whom will, in due time, be received into the Church. Three points have been especially blest this year, namely, Shanghai, Suohow, and Nanzing, at each of which places there have been some striking cases of clear conversion and heartfelt experience of the saving power of the Gospel.

The work of the Woman's Board has been prosecuted with vigor and success. Native Bible women have been going everywhere telling the story of the cross; the foreign missionary ladies have been instructing the hundreds of children in the day schools and boarding schools in the truths of the Gospel, and many homes have been reached by means of the hospital. The field is wide open to us, and these teeming millions are ready to hear the Gospel. Why is it that the men are not forthcoming to go all over these wide and populous plains to preach the Gospel of the Son of God to these perishing people?

We must start another mission in another part of China, preferably in North China or Manchuria. Such a mission would not only not interfere with our present Mission, but would be the means of increasing interest in it in the home Church, and it would, in fact, be better supported than it now is.

APPOINTMENTS:

Shanghai District.—M. B. HUI, P. E.

Shanghai Station, C. F. Reid, Sz Tsz-kia; College Chapel, G. R. Loehr; Hongkew and Chwansha Circuit, W. B. Bonnell, Tsfau Tsz-fong; Sungkiang Station, R. A. Parker, Yau Me-kung; Sungkiang and Tsingpoo Circuit, W. B. Burke, Dzung Zing-san, Ling Tsz-yien; Nantsiang and Kia-ting Circuit, M. B. Hill, Li Tsz-i, Sz Tsz-kwen, Dzung Tsz-kuin; President Anglo-Chinese College, Y. J. Allen; Professors, G. R. Loehr, W. B. Bonnell.

Soochow District.—D. L. ANDERSON, P. E.

Soochow Station, A. P. Parker, L. Letch; Soochow and Kwensan Circuit, D. L. Anderson, Dzung Ying-kyin, Sung Yon-peh, one to be supplied by Tsa Vong-tsang; Changshuh Station, B. D. Lucas, Dong Mohsan; Changshuh Circuit, H. L. Gray, Li Yien-ung; Nanzing Circuit, J. L. Hendry, Ng Dong-shien, T. A. Hearn; Nanzing Dispensary and Chapel, C. K. Marshall; Buffington College, A. P. Parker; Soochow Hospital, W. H. Park, M.D., E. H. Hart, M.D.

STATISTICS.

	1893.	1892.	Net Increase.
Native Members.....	437	371	66
Probationers.....	299	54	245
Total of Adherents.....	736	425	311
Sunday School Scholars.....	1,164	943	221
Pupils in Schools.....	1,585	1,276	309
Patients in Hospitals, etc.....	12,236	9,064	3,172
Contributions of Natives.....	\$352 22	\$257 51	\$94 71
Total Contributions.....	\$2,097 53	\$965 50	\$1,131 85

The Foochow Methodist Episcopal Mission.

THE Foochow Mission was commenced in 1847, and organized as a Conference in 1877.

Rev. Dr. N. Sites reports for the Foochow, Ming Chiang, and Hai Sang Districts:

"The Foochow District was placed in my charge in May, 1891, and since that time there has been steady progress.

"Rev. J. H. Worley and pastor Hu Bo Mi, started an afternoon Sunday school in our East Street City Church, and the children came by scores, remaining through the hour to study Scripture texts and listen to the explanation of God's word.

"At Cing Sing Dong, just outside the south gate of the city, Miss Bosworth and Brother Lacy have carried on a Sabbath school with from two hundred to two hundred and fifty in attendance.

"At Siu Liang Dong and in the Adu suburbs Brother Miner, with the aid of students from the Anglo-Chinese College and the School of Theology, is carrying on three Sunday schools with three hundred scholars, all his little school rooms will contain. Here, too, he has three day schools, with one hundred and fifty pupils, and others pleading for admittance.

"But not only among the children is the work encouraging. Last March I baptized, at her home in the city, an old lady, Mother Wong, eighty years of age. She is an invalid confined to her bed. She had never seen a church, but the blessed Gospel had been carried to her home by pastor and Bible women, and she understood plainly the faith into which she was baptized."

"The Ming Chiang District has been occupied by our Church for twenty-eight years. When, two and a half years ago, it came into my charge, it was considered the dead district of the Conference. After twenty-six years' occupancy the report in 1891 read: Full members 61, probationers 21, and baptized children 26. We now number, full members 147, probationers 153, and baptized children 80.

"In the Fourteenth Township, twelve years ago, our rented chapel was mobbed and our preacher compelled to leave. For ten years we had there no place of worship. Some years ago a poor old woman came from this township to Foochow for medical treatment, and heard of Jesus while at the hospital. She returned to her home fully trusting in Christ, and has constantly been telling abroad to her neighbors and friends all she knew of the way of life. She walked six miles every Sabbath to hear the Gospel, and this she did for years. She pleaded with every preacher she met to go to her township and open a chapel. Last year we went, rented, preached, and eight souls were converted in eight months, while many more were interested learners.

"News has just come of twenty more turning to the Lord. From among this people three bright women are at present attending the Woman's Training School in Foochow."

"The Hai Sang District reports about the same statistics as last year, but during the latter part of the year it experienced severe persecution. For this we have received apologies from the officials."

The Anglo-Chinese College is reported by Mrs. Alice H. Smyth, who acted as president during the absence of her husband in the United States during most of the year. The teaching staff is as follows: Rev. George B. Smyth, A.M., B.D., President; Mrs. Alice H. Smyth, Rev. W. H. Lacy, A.M., B.D., Mrs. Emma Nind Lacy, Ph.M., Rev. George S. Miner, A.B., Mrs. M. Marie Miner, Miss Sarah M. Bosworth, Instructors; Ting Maing Ing, Ho Tieng Cheng, Assistant Instructors in the English Department; four Chinese teachers; Rev. Ngoi Siong U, Chief Monitor.

"On February 2, 1893, we graduated our third class, a young man of good Christian character, and having a good record in all his studies. Since his graduation he has been teaching in the college and theological school, and doing some translating for the *Fuhkien Christian Advocate*.

"During the year there have been one hundred and nine students in attendance, the largest number

in any one year since the opening of the school. More than half of these live in the dormitory under the constant care and supervision of the monitor, while the remainder either live at home or in the house of some responsible friend, coming in as day scholars.

"The Young Men's Christian Association, of which Mr. Miner is president, has held meetings regularly every Sunday afternoon in the college chapel. After this meeting several of the students have gone with Mr. Miner to Suliangtong, a chapel about a mile distant, where he has conducted a flourishing Sunday school for heathen children, and there they have found ample opportunity of telling to others the story of the Gospel. Last term the older students of their own accord began a weekly prayer meeting in English, which is still continued. There is a half hour daily prayer meeting in Chinese which was started two or three years ago to instruct the younger students who were interested in the 'doctrine.' On Wednesday evenings Mr. Miner attends this meeting and answers questions which any one may wish to have answered. All our students attend the preaching service on Sunday, chapel exercises every day, and have systematic instruction in the Bible."

Rev. G. S. Miner, in addition to teaching in the college, has charge of 'Ah Do,' a suburb east of the college, with a population of about seventy thousand. He says: "I have organized three day schools (at the last quarter's examination of which one hundred and fifty-two pupils passed), three Sunday schools with a membership of about three hundred, appointed a colporteur to visit from house to house, hold Gospel meetings and sell books and tracts, and during July and August had three evangelists holding two or more services daily in day school rooms and on the streets. They reported thirty converts, some from the opium smokers and some from the literary class. Mrs. Miner's health has been very good, enabling her to teach one class in the college constantly, give music lessons, help in superintending the orphanage, and help in a score of other ways to advance our Redeemer's kingdom."

Miss Bosworth reports: "It is now a little more than a year since I reached Foochow and began my work in the Anglo-Chinese College. I am teaching eight classes, and find the work of constantly increasing interest. These Chinese boys are, for the most part, quick to comprehend and eager to learn, and teaching them is a genuine pleasure. I have also taught in a Sunday school for heathen children."

The Foochow Boys' Boarding School, Mrs. Worley, principal, has numbered fifty-four most of the year. More room and greater facilities are greatly needed. "Many students are turned away for want of accommodation. We could just as well have one hundred and fifty boys if we had the room to take care of them. Most of our students enter the college

or theological seminary, so we occupy an important place in preparing workers for the great harvest field. An excellent religious spirit has pervaded the school, and several of the boys have been converted and united with the church."

The Foochow Theological Seminary has as its faculty: Rev. J. H. Worley, A.M., Ph.D., Principal and Professor of Systematic Theology and Exegesis; Rev. Sia Sek Ong, D.D., Professor of Homiletics and Church History; Lau Ping Sang, Professor of Chinese Classics. "We have thirty-two students this year, the largest number in the history of the school. The standard for admission has been raised and the course of study advanced, so we get a better class of students; yet the number of acceptable candidates is rapidly increasing. This is a most hopeful sign, and speaks well for our day and boarding schools and shows a general spirit of progress. Seventeen were admitted this year, and a larger number will probably knock at our door next year; but we shall be compelled to turn some away unless the Society or some generous friend help us to enlarge our quarters. We ought to have at once \$3,000 to purchase ground and erect a building."

Mrs. Lacy reports for the Mary E. Crook Memorial Orphanage in Foochow: "There have been eighteen children in the orphanage during the year, the oldest thirteen years of age, the youngest but a few days old. At present there are thirteen. To care for these little ones Christian women are employed who not only attend to the physical wants of these little ones, but who teach the lisping lips to pray and sing the sweet songs of Jesus and his love. It is a comforting thought to know that these little ones will never know anything of idolatry and heathenism, but from their earliest days will learn to worship the true and the living God. We have been much crowded in our rented quarters, but our new and commodious building is now well under way, and in a few months we shall be in our new home."

Rev. W. H. Lacy, who acts as professor in the Anglo-Chinese College and superintendent of the Mission Press, reports for the Press that it has continued its work with unabated prosperity, printing during the year 13,866,912 pages. A branch office has been opened at Hinghua City to provide a literature in the Hinghua dialect. "There has been a marked increase in the subscription list of the *Fuh-kien Christian Advocate*. Much credit is due its editor, Rev. G. B. Smyth, for his able management of the paper, and to his efficient wife, who, during his absence in America most of the past year, has kept it up to the mark. In this work Dr. Sia Sek Ong has rendered valuable assistance. The child's paper, published in the colloquial, is being more and more appreciated, and its circulation increased thirty per cent last year and twenty per cent this year."

Huong Pau Seng reports for the Hokchiang District: "Most all the circuits have been blessed with

revivals during the year, but none is more encouraging than Hokchiang City, which has been noted for indifference and often open opposition to the Gospel. Twenty-one persons, fifteen of whom are men between nineteen and forty, belonging to three of the oldest and most distinguished literary families in the city, have been baptized and openly professed faith in Christ. Three of them are first degree men, and the others are studying for it. Several are exceedingly zealous in proclaiming the good news, and it is hoped God will call them to the ministry."

Rev. R. L. McNabb reports for the Ingchung District that it has a population of between one and two million people who speak the Amoy dialect. There have been a goodly number of conversions, baptisms, and additions to the Church. Ingchung City has two good societies, worshiping in old rented buildings. Huing has one of the largest and most prosperous societies of the Conference, and on Sunday the large chapel is crowded all day. In Daicheng the workers have been greatly persecuted and the pastor has been thrice robbed during the year. New fields are opening and the people calling for the Gospel.

Rev. W. N. Brewster reports that the Hinghua District has enjoyed a prosperous year. The theological school which was organized two years ago enrolls 27 pupils, averaging about twenty-five years of age. The Boys' Boarding School has steadily improved in spite of its poor quarters, and there are 40 pupils. On the district there has been an increase of over 300 members and probationers.

Rev. M. C. Wilcox reports a gratifying advance on the Kucheng District. The church in Kucheng has more than doubled the number of its members and probationers. The Boys' High School has maintained its excellent name for high literary standing and for positive Christian influence. The school for women and girls, established by Mrs. Wilcox, with some outside help, in a neglected part of Kucheng, has resulted in several conversions. Marked prosperity has been the rule in the country circuits. "Numerous and urgent are the calls for preachers and teachers in places where, for lack of means, regular work has not yet been established. In one village is a strange anomaly, a heathen school in which half the books are Christian. The teacher, one of our exhorters, persuaded his patrons to permit the gradual introduction of Christian books. Best of all, twelve adults of the village have embraced Christianity and joined our nearest class, which is about ten miles distant. Now they earnestly petition that a preacher be sent them."

Rev. M. C. Wilcox says of the Iongbing District: "Its present condition affords many reasons for encouragement and gratitude. It has been free from persecution. An increasing friendliness—the forerunner of a numerous ingathering of souls—is nearly everywhere manifest. At Sagaing a man recently

said to me, 'Formerly the people here did not like to have you come, but now they are becoming acquainted and are glad to see you.' Some years ago, when I first visited this city, my reception was so rude that I might have fared badly had not an official rushed out and interfered in my behalf. The other day I had a quiet, friendly reception."

The missionaries of the Woman's Foreign Missionary Society report progress. In the Foochow Girls' Boarding School are 87 boarders and 18 day scholars. The school was moved in April last to a large, new schoolhouse. In the Hamilton Girls' School at Hinghua City are 50 girls, and recently over 20 of them were received into the Church. In the Julia Turner Woman's School in Hinghua City are 20 women, most of whom are preparing for work as teachers or Bible women. In Kucheng City there is a woman's school with 20 pupils and a girls' boarding school with 25 pupils. The day schools on the Kucheng District number 14, with about 180 pupils. In the Ingchung District are 4 girls' schools, and in Huihong 1 woman's school. In Hokchiang is a woman's school. Throughout the Conference these missionaries as often as possible hold meetings with the women and girls. Yearly conferences are held in each district, and the evangelistic and school work of the women are important factors in the work and success of the Mission.

North China Methodist Episcopal Mission.

THE North China Mission was commenced in 1869, and organized as a Conference in Peking, September 29, 1893, under Bishop Foster. Rev. H. H. Lowry, D.D., had been the superintendent of the Mission for several years, and at the Conference made the following report:

"North China contains over 150,000,000 people, and includes that portion of the empire north of the provinces bordering on the Yangtse River. The actual work of this Mission touches only a portion of this great field. We are located in some of the largest and most important cities of the province of Chihli, which has been called the 'Empire province of China,' with an estimated population of 25,000,000 or 30,000,000. We have a promising work in the finest part of the province of Shantung, containing over 28,000,000 people, and our lines are extending beyond the Great Wall into the borders of Manchuria. With the present methods of travel it requires more time, and much greater fatigue and hardship, to make the round trip from one extreme of our stations to the other than to go from New York to Peking.

"In connection with sister Churches we have assumed a share of the responsibility for the evangelization of this vast territory. We are made aware of the magnitude of the task before us when we mention the vastness of the country, the immense population, the condition of society, the characteris-

tics of the people, their seeming imperviousness to spiritual ideas, their absorption in all the temporal and grosser concerns of this life, their almost total absence of the religious sense, their poverty, their conceit, their prejudice against everything foreign, and the strength of the opposition of the official and literary classes to everything not in harmony with the ancient institutions of the country. Great as these difficulties are in themselves, it is well known that they are often intensely increased by the lives and conduct of representatives of Christian nations.

"But unfortunately some of the worst suspicions of the people have during the past year been confirmed by the unjust legislation of our own government. We have held up the Christian civilization of the West as an illustration of what the Gospel will do for any nation that accepts it, and in opposition to the great sin of this people, have taught that truthfulness both in *public* and in *private* affairs is of priceless value. But the fact that the United States could deliberately break its solemn treaty obligations for its own profit will only confirm the Chinese in their belief and practice that truth is to be regarded only when it is to one's own advantage. And though the Chinese government may not resort to active or open retaliation, this official disregard of solemn promise will operate as an object lesson more powerful than preaching, increasing the distrust with which all foreigners are regarded, and hence diminishing confidence in our assurances of the benefits and certain fulfillment of the promises of the Gospel.

"But notwithstanding these seemingly overwhelming difficulties, both from within and from without, the work before us is to change the whole current of thought and feeling of these millions, transforming natures essentially animal and steeped in most degrading actions into spiritual beings, with their faces turned toward truth, righteousness, and heaven. We are to enter this conflict, not with the blind impulse of fanaticism, but with an intelligent understanding of the conditions of successful work, knowing that 'the weapons of our warfare are not carnal, but spiritual, mighty to the pulling down the strongholds of Satan.' Preaching the Gospel is the work to which we are commissioned. But this, in its widest sense, means more than an occasional formal discourse. It includes all forms of evangelistic, educational, and philanthropic work.

"The evangelistic work is carried on from three centers (Peking, Tientsin, and Tsunhua), where we have well-appointed compounds containing parsonages and other necessary buildings valued at about \$170,000. The field is divided into five presiding elders' districts, each the size of an ordinary Annual Conference in the home land. Our force consists of 16 foreign missionaries, with 14 ladies of the Woman's Foreign Missionary Society, 6 ordained elders, 4 deacons, 17 local preachers, and 24 exhorters. But, small as our foreign force is, the full number is never

on the field at one time. Considerations of health, education of children, the necessity of the years given to the study of the language, and other causes, make this unavoidable. But this necessitated diminution of our small working force should be borne in mind when estimating the work to be done or the results to be accomplished.

Under the circumstances most of the time and energy of the foreign workers have necessarily been given to the work of administration and general supervision of the churches, while bringing the Gospel to bear directly upon heathen audiences has devolved mainly upon the native brethren. Preaching in all the chapels has been regularly kept up, while new centers have been opened in several important districts. Nor have evangelistic efforts been confined to our chapels; but, by preachers, colporteurs, and school teachers, many hundreds have heard the Gospel in many towns and villages, and especially at the frequent fairs held in market towns, which form so prominent a feature of North China. Special revival services have been held, and many members of the Church have been quickened in their religious life, and many others have rejoiced in the conscious awakening of spiritual life.

The Peking University is the head and center of our educational work. While organized upon an un denominational and independent foundation, it is essentially and practically, and we hope ever will be, an invaluable aid to our mission work. An endowment and the erection of other needed buildings will be a direct contribution to the work of evangelization. Here our preachers, teachers, doctors, and intelligent men of business are to be fitted for influential places in the regenerated society that must replace the institutions of the past. Hundreds of our youth, who will never pass entirely through the courses of study, will receive an impetus and inspiration that will fit them for useful lives. Around the university as a center and an inspiration our schools are being better organized and are producing more satisfactory results. Intermediate schools are established at Peking, Tientsin, Tsunhua, Taian, and Lanchou, while the day schools are receiving more attention than ever before. One encouraging feature of these country and inland city schools is that the native churches are manifesting increased interest by contributing for their support. Most of our day schools are now entirely self-supporting, with the exception of the teachers' salary, while very encouraging amounts in money and grain have been given for the boarding schools at Taian and Lanchou. In many instances, also, the schools form the nucleus of the church, furnishing a place of meeting in a community where there is no regular preaching, as well as the means through which Christian truth reaches the families of the pupils. Better native teachers, with more foreign supervision, is a desideratum for all these schools.

"The medical work is mainly confined to the cen-

tral stations where missionaries reside, though many patients are seen and much good is done in country dispensaries and in occasional visits into the interior. The influence of this work is wide-reaching, and deserves more liberal support than it has hitherto received. The equipment at Tientsin and Tsunhua is sufficient for the accommodation of the work, but in Peking there are neither hospital nor dispensary buildings worthy the name. The immediate and urgent demand is a dispensary in connection with a new chapel on the Great Street, and another in an accessible part of the Southern City; and, finally, a good hospital building where patients can be received and cared for under the best sanitary conditions. In this connection we are pleased to welcome Dr. Ts'ao, who, after an absence of over three years pursuing special studies in the United States, has returned to resume his labors in this Mission.

"Our membership has increased. Its numbers might have been largely increased had we received all applicants, but we are still convinced that it is wise in China to insist on a long trial, not only as condition for membership, but before entering names as probationers. Serious persecutions have prevailed in some districts, not only testing the faithfulness of our members, but diminishing the numbers of inquirers. More new chapels have been opened during the past year than in any previous year of our history, thus increasing our efficiency for future aggressive work. But no system of figures can represent the physical discomforts endured, the sacrifices made, the journeys performed, the care of the churches, the mental distress suffered in administration of discipline, in consultation and advice upon the varied and often trivial affairs of the members, as well as the patient investigation of serious difficulties incident to the establishment of the Church in China."

From the other reports made at the Conference we gather the following: On the Peking District outside of Peking there are seven day schools. The fidelity of some of the members in attending church is encouraging, especially in the case of the women who go long distances on their lame feet. An old lady, sixty-seven years of age, has attended service regularly at Hantsun, walking to church and return, a distance of twelve miles, every Sunday.

At Asbury Chapel, Peking, thirty-eight have been received on probation, and fourteen baptized during the year. At the Sunday school Sunday morning there has been an average attendance of two hundred and sixty, composed of the students in our schools and of our church members. In the afternoon the "heathen" Sunday school meets, with an attendance of over five hundred, composed of the heathen children gathered from the surrounding heathen homes.

A new chapel has been built in Tientsin, furnishing a commodious street chapel and the largest audience

room in Tientsin for union services. In Lanchow City we have a large compound with a good chapel, rooms for dispensary, native parsonage, school buildings, and quarters for the missionary, and the Boys' Boarding School is in successful operation, nearly all the expenses being borne by the native church.

Peking University is rejoicing in its new Durbin Hall, well-arranged buildings, extensive campus, good instructors, and a goodly number of students.

Annual Meeting of the Central China Mission.

BY REV. EDWARD S. LITTLE.

THE regular Annual Meeting of the above Mission was held at Chinkiang, commencing October 25. The chapel of the new institute was the home of the meeting. This building, not yet completed, is the gift of German Methodists in America, and is the second institution of this nature they have given our Mission.

Bishop Foster and Dr. Leonard were with us, the latter sent out by the Board to look into various matters of administration, buildings, plant, and plans. It is the first time a secretary has been sent from the office. The visit ought to be of benefit to our work generally both at home and abroad. It is impossible to make some matters plain to the officers of the Society at home; conditions and circumstances are so different from those which obtain in the home land. Dr. Leonard confessed that he had no idea of the actual position of work in these Eastern lands, and that he had to unlearn many preconceived notions. His visit has been much appreciated by the Mission. The Society will do well in the years to come to send another secretary.

The reports of the work done were very interesting; they showed much faithful work and many successes won for Christ. There were remarkable instances of conversion among the heathen. It is noteworthy that there have been several instances of Taoist and Buddhist priests abandoning their professions and turning to Christ, and in some instances these are men well up in their orders. Two or three are now in the schools of the Mission and are reported to be diligent students; we pray the Lord may call them into his ministry, so that they may proclaim the riches of Christ and salvation through him to their fellow-idolaters.

The statistics showed that there was an increase of one hundred and ten on the Mission during the year. For this we praise God. There have been riots and uneasiness, missionaries have perished at the hands of brutal mobs, and there has been persecution, but in the face of it all God's hand has been upon us for good, and we report an increase.

For the first time in our history a class of five young men is recommended to the Foochow Conference for admission on trial. Till now we have only had one man, now we have six. In a few years we

shall have quite a corps of ordained native ministers in Central China. There is also a large and fine class of exhorters and local preachers coming on, a large number of whom will eventually pass into full connection with the Conference. There are more than thirty thus on our lists. The number will certainly increase as the years go by.

During the last few years there has been a steady advance in the printing and publishing work. A press has been established and grown up, and a tract society started and maintained. This year about \$1,000 worth of work has been done under the direction of the Tract Society. The home societies have rendered us splendid assistance, without which it would have been impossible to undertake the work. For several years a Church paper has been issued and an attempt made to push Methodist literature. This year the *Hwei Pao* has been accepted as the official paper of the Mission and an editor appointed.

The native preachers have been more thoroughly tested in their examination work this year, and several were put back in their study because they failed to come up to the required standard. A new course of study was taken up and accepted by the Mission. This is the most acceptable course yet presented, and if our preachers do the appointed work well they will be a credit to the Methodist Church. It was pointed out that the course of study contained no history of Methodism, and the reason given was that no such work existed in the Chinese language. A brother was then appointed to prepare such a work with a view to putting it in the course of study when ready. Foreign missionaries coming to the field will in future be required to pass a more rigorous test in their Chinese studies.

Other actions were taken with a view to bringing Chinese Methodism into closer union and more uniformity of work. A committee was appointed to correspond with other missions of our Church in China, in reference to the advisability of asking the General Conference to establish a central Conference in China. Another committee was appointed to correspond with the Board of Managers of the Epworth League in the United States, with a view to an organization of the League in China.

We were favored with a visit from Mrs. Keen, Secretary of the Philadelphia Branch of the Woman's Foreign Missionary Society, and her daughter. Under their guidance a Woman's Conference was organized and held its first meeting. Doubtless this will hereafter be a regular feature of our sessions.

The days passed by filled with work, the tedious work of interpreting into Chinese being a hindrance to the rapid progress of work. When we have a missionary bishop for China who can talk this language we shall get along faster.

The brethren and sisters have now returned to their stations for another year's toil and, we hope, victory.

Kiukiang, November 9, 1893.

Chief Stations of the Central China Mission.

BY REV. A. B. LEONARD, D.D.

THE Central China Mission of the Methodist Episcopal Church was founded in 1868 at Kiukiang, on the Yangtse River, nearly five hundred miles from its entrance into the Yellow Sea. From that point the work has extended down the river, and important centers have been established at Wuhu, Nanking, Chinkiang. At each of these points we have interests worthy of special notice.

Kiukiang is a city of two hundred thousand inhabitants. Here we have four excellent missionary residences, which for spaciousness, convenience, and comfort will compare very favorably with the best grade of parsonages in the United States. The intense heat of the long summers requires special recognition in the construction of residences. Rooms

toms officers, and such other English-speaking people as may chance to be in the city. On Sabbath evenings a native service is held in this chapel, upon which there is always a large attendance. Two street chapels are located in different parts of the city, in which daily preaching services are held, and in connection with one of which there is a large day school for boys. Here the Woman's Society has an excellent ladies' home and a flourishing girls' school. From this center large circuits, extending many miles into the country, are worked by the missionaries, native preachers, and helpers.

Descending the river about two hundred miles we come to Wuhu, a city containing a population of two hundred thousand. Here our compound is located on a bluff overlooking the river, and can be seen from the deck of the steamer for a distance of about eight miles. The property consists of two residences, a



METHODIST EPISCOPAL MISSION BUILDINGS AT WUHU.

must be spacious and ceilings high, to render habitation endurable during the hot weather.

The friends of the missionaries at home and the whole Church will be glad to know that the Missionary Society provides homes for its workers which, as far as possible, protect them from the unhealthful climates in which they must sometimes live. These homes are plainly and substantially furnished. As a rule floors are painted or covered with reed mats, as carpets are liable to serious damage during the rainy seasons.

At Kiukiang the Kiukiang Institute, a school for boys, is located. It is supplied with a good, substantial building, appropriately furnished, and containing a commodious chapel which affords excellent accommodations for church services. The dormitory provides for about eighty students, and the rooms are all occupied. Rev. James Jackson is the successful principal of the institute and pastor of the native church. There is in connection with this school the beginning of an industrial department, consisting of furniture and carpenter shops and a printing press, all of which are doing very creditable work.

On the Foreign Concession, which occupies a considerable space outside the city walls and along the river front, stands St. Paul's Chapel, in which an English service is held every Sabbath morning for the accommodation of the families of consular and cus-

well-appointed hospital, most efficiently conducted by Dr. Stuart, and a school building and chapel erected by the Woman's Society, but now owned by the Missionary Society, in which a training school for native helpers and church members is held during the winter. The site is all that could be desired so far as healthfulness is concerned, but being about two miles from the city is rather inconvenient for missionary operations. In the city there is a chapel in which daily preaching services are held, and in connection with which there is a boys' school. Two large circuits, one on each side of the river, are regularly furnished with preaching, and at several places medical dispensaries have been opened.

About sixty miles further and we come to Nanking, once the capital of the empire, containing a population of 500,000. Five hundred years ago this was not only the capital, but the greatest city in China containing a population of 4,000,000. The revolution that elevated the present dynasty to power well-nigh destroyed the city, after which the capital was established at Peking. Its natural advantages enabled it to recover much of its lost prestige, which was again largely lost in the Taiping rebellion, which commenced about sixty years ago and held out against the national troops for fifteen years. During this period Nanking was the central stronghold of the rebels, and suffered greatly upon the final sur-

render. Just outside of the city twenty thousand rebel leaders were beheaded in one day. But again she has rallied and now ranks high among the cities of the empire. It is now the most important point in the Central China Mission. The property of the Mission consists of six residences, a first-class hospital, of which Dr. Beebe has charge, assisted by Dr. Jellison, and the Nanking University buildings. There is no hospital in China that ranks with this one, nor is there a physician that has won greater honors than Dr. Beebe. Several tablets adorn the hospital chapel walls, gifts of high officials, in recognition of distinguished medical services rendered to themselves or their friends.

The university has a group of buildings consisting of the Fowler Theological School edifice, Sleeper Memorial Chapel, Collins Dormitory, and a preparatory building. The first was erected and named by Mrs. Philander Smith, the second by the heirs of the distinguished layman whose name it bears, the third by Mr. Collins, of Pennsylvania, a most earnest and liberal supporter of missions, and the last by the Missionary Society. These buildings are all of excellent architectural design and well adapted to the purposes for which they were erected.

Within less than five minutes' walk is the compound of the Woman's Society, upon which are a ladies' home and girls' school buildings of symmetrical proportions and excellent furnishment. During our visit the president of the university, the Rev. John C. Ferguson, to whose energy and industry the success of this important enterprise must be largely credited, assembled the students of both schools in Sleeper Chapel, where addresses were made by Bishop Foster and the writer. There were over two hundred present, and their attention and general bearing would have been a credit to schools of equal grade in any country.

In addition to these institutions there is carried forward in the southern part of the city in rented buildings a most hopeful evangelistic movement, in connection with which there is a boys' school. Dispensaries have been established in several neighboring towns, in connection with which regular evangelistic work is vigorously prosecuted.

Continuing our journey down the river about fifty miles we reach Chinkiang, a city of 200,000 inhabitants, one hundred and fifty miles from Shanghai. Here there are two residences, a commodious chapel, and a school building of beautiful design rapidly approaching completion. The school building is being erected by special gifts made by German Methodists in America. The chief agent in this good work is the principal of the school, Rev. C. F. Kupfer, himself a German, by whom the money was secured, and under whose personal supervision the edifice has been brought to its present advanced condition.

Here the Woman's Society has a well-appointed hospital under the efficient management of Dr. Lucy

H. Hoag, a ladies' home, a girls' boarding school, and an orphanage.

Within the past year a residence has been erected and work opened at Yangchow, a large city fifteen miles north of Chinkiang, and one of the best built and cleanliest of all the Chinese cities I have seen.

The directly evangelistic work in this Mission is vigorously carried forward by Brothers Longden, Little, Banbury, Nichols, and Wright, aided by several native preachers, exhorters, and helpers.

West China Methodist Episcopal Mission.

THE West China Mission of the Methodist Episcopal Church was commenced in 1881. Chungking and Chentu are the two stations occupied. From the reports of the superintendent, Rev. Spencer Lewis, and of the other missionaries, we gather the following:

"Less traveling has been done than for several years. Considerable interest has been manifested at a village about eighty miles from Chungking, which has been visited by native helpers and missionaries. In Chungking the attendance on preaching services, prayer meetings, class meetings, and Sunday school has increased about twenty per cent. Nearly every member and probationer and many inquirers meet in weekly classes. Two classes for men and one for boys are efficiently led by natives, and Mrs. Lewis has a large class of women. Our Sabbath school, which has had an average attendance of over a hundred for the year, is superintended and largely taught by natives."

"The work among the women has been greatly blessed. Good progress has been made by several in learning to read, and much precious truth has been committed to memory by those who know no characters, or very few. Better than this, however, is the spiritual growth which can be noted in not a few, and the greater zeal manifest in behalf of relatives and neighbors unsaved."

"The Boys' High School at Chungking is to have a good building next year, as its erection is in progress. We have thirty boys in the high school, or preparing for it, several of whom are engaged in learning tailoring, shoemaking, and carpentering. About six hours a day are given to study and recitation and three to manual labor. Writings are made out engaging the boys to remain for a term of five years. They receive their support while learning. Their labor pays for part of the cost, but to what extent it is too early to determine accurately. They already make the most of their own clothing and shoes. We think we are safe in saying that \$50, in addition to what a boy can earn, will meet all his expenses for five years. We greatly need an endowment, that there may be less demand for ordinary mission funds."

"There is a large boys' day school in connection

with the high school, with an average of over forty pupils. There is also a school in connection with a dispensary, ten miles in the country, which has had about forty boys and eight or ten girls in regular attendance. In these schools the Chinese classics are taught part of the day and Christian books a part. In the girls' school there are six boarders and twelve day pupils. The forenoons are devoted to study and the afternoons to needlework."

"Chentu is the capital city. It is situated in the midst of a broad, fertile plain, and is the great center for the whole province as well as the numerous outlying cities and villages. Many foreigners speak of it as the finest Chinese city they have visited. Among the natives it is noted for its very busy streets, and on one of these our mission property is situated. Since we were the first foreigners to buy property here there has been more or less opposition, not so much open hostility as petty annoyances. To help allay much of this treatment our most pressing need is a hospital. With ample means for healing the people's bodies, and the Lord's blessing, we feel confident of being able to banish much of this prejudice."

"In the Mission at Chentu at morning prayers each day a Bible lesson is read and explained. All natives on the place are expected to attend, and as many others as will may come. All are encouraged to learn and recite a verse from the chapter read. Street-chapel preaching is carried on every day by our native helpers. Our day school has a Christian teacher, and is attended by more than a score of boys and girls. On Sunday morning and evening preaching services are held. We have just organized a Sunday school which meets at 3 P. M. Besides these there is a weekly prayer meeting, a catechism class, and a woman's class."

"In Chungking the hospital patients cover a large area of territory. A woman patient came over four hundred miles, and not a few have come two and three hundred. The larger number of patients have paid their board. Three preaching services each week have been held in the hospital, and several hundred copies of Scriptures and tracts have been sold and given away to the patients on leaving the hospital. Four student assistants have received systematic instruction. The country medical work has also been carried on, and a building has been rented in one of the country dispensing places, and a Christian man and wife put in charge of a prosperous girls' and boys' school. We attempted to rent for school and dispensary in the larger of the other two places, but were prevented by the Chungking officials. They have lately reported that we could rent there now if we choose. Chinese friends have been very liberal in their donations to the hospital, and the two larger officials of this district have visited the hospital and expressed their appreciation of the work."

Our China Missionaries.

OUR missionaries, their appointments, and the date when they entered the mission work is as follows:

FOOCHOW.

1862. Rev. N. Sites, D.D., Presiding Elder of Mingchiang District.
 1870. Rev. N. J. Plumb, Missionary in charge of Hokchiang and Haitang Districts and Editor of *Fukien Advocate*.
 1881. Rev. M. C. Wilcox, Presiding Elder of Kucheng District, Missionary in charge of Iongbing District, and Principal of Kucheng Boys' High School.
 1882. Rev. George B. Smyth, President of the Anglo-Chinese College, Foochow.
 1882. Rev. J. H. Worley, Ph.D., Principal of Theological School and Presiding Elder of Foochow District.
 1887. Rev. W. H. Lacy, Superintendent of the Mission Press.
 1888. J. J. Gregory, M.D., Superintendent of Wiley General Hospital, Kucheng.
 1888. Rev. W. N. Brewster, Missionary in charge of Buodieng and Siengieu Districts and Principal of Hinghua Training School.
 1891. Rev. R. L. McNabb, Missionary in charge of Ingchung District.
 1891. Rev. G. S. Miner, Instructor in Anglo-Chinese College, Foochow.
 1892. Miss Sarah M. Bosworth, Instructor in Anglo-Chinese College, Foochow.
 1893. Miss Martha I. Casterton, nurse in Wiley Hospital, Kucheng.
- Wives of Missionaries:* Mrs. S. Moore Sites (in United States), Mrs. Julia W. Plumb (in United States), Mrs. Alice H. Smyth, Mrs. Hattie C. Wilcox, Mrs. Genie A. Worley, Mrs. Emma Nind Lacy, Mrs. Ida M. Gregory, Mrs. Elizabeth F. Brewster, Mrs. M. Marie Miner, Mrs. S. Canan McNabb.

NORTH CHINA.

1869. Rev. Hiram H. Lowry, D.D., Presiding Elder of Peking District, Pastor in charge of Asbury Church, Peking, and Dean of Wiley College of Theology.
 1870. Rev. George R. Davis, Presiding Elder of Tientsin District.
 1873. Rev. Wilbur F. Walker, D.D., now in the United States.
 1873. Rev. James H. Pyke, Presiding Elder of Lanchou District.
 1880. Rev. Marcus L. Taft, D.D., Presiding Elder of South Peking District and Professor of Exegesis and Historical Theology in Peking University.
 1881. Rev. Frank D. Gamewell, Dean of College of Science and Professor of Chemistry and Physics in Peking University.
 1882. Rev. William T. Hobart, Presiding Elder of Tsunhua District.
 1886. Rev. Frederick Brown, absent in England.
 1886. Nehemiah S. Hopkins, M.D., absent in the United States.
 1887. William H. Curtiss, M.D., Physician in Peking Methodist Hospital and Professor of Theory and Practice of Surgery in Peking University.
 1890. Rev. Isaac T. Headland, Preacher in charge of Feng Chen, Peking, and Professor of Mental and Moral Science in Peking University.
 1892. J. F. Scott, M.D., Physician in charge of Tsunhua Hospital.
 1893. Rev. La Clede Barrow, Preacher in charge of Tsunhua Circuit.
 1893. Rev. G. W. Verity, Preacher in charge of Wesley Church, Tientsin.
 1893. Rev. J. F. Hayner, student of the Chinese Language.
 1890. Miss Hattie E. Davis, Instructor in English Lan-

guage in Peking University and Principal of Peking Intermediate School.

Wives of Missionaries: Mrs. Parthie E. Lowry, Mrs. Maria B. Davis, Mrs. Flora M. Walker (in United States), Mrs. Belle G. Pyke, Mrs. Louise K. Taft, Mrs. Mary P. Gamewell, Mrs. Emily Hatfield Hobart, Mrs. Agnes Brown (in England), Mrs. Fannie H. Hopkins (in United States), Mrs. Florence G. Curtis, Mrs. Barrow, Mrs. Verity, Mrs. Hayner.

CENTRAL CHINA.

1873. Rev. John R. Hykes, Agent of the American Bible Society for China.

1881. Rev. C. F. Kupfer, Presiding Elder Chinking District and Principal of Chinking Institute.

1882. Rev. James Jackson, Preacher in charge of native church in Kiukiang, President of Kiukiang Institute, and Editor of Sunday School Literature.

1884. Rev. Wilbur C. Longden, Presiding Elder of Wuhu District, and Preacher in charge of native church in Wuhu.

1884. Rev. Robert C. Beebe, M.D., Physician in charge of Philander Smith Memorial Hospital at Wuhu.

1886. Rev. George A. Stuart, M.D., Dean of Medical School of Nanking University, Physician in charge of General Hospital at Wuhu, and Preacher in charge of Wuhu Circuit.

1886. Rev. James J. Banbury, Presiding Elder of Kiukiang District, Preacher in charge of native church in Kiukiang, and manager of Press.

1886. Rev. Edward S. Little, Preacher in charge of native church in Kiukiang.

1886. Rev. John Walley, in England.

1887. Rev. John C. Ferguson, President of Nanking University and Dean of College of Liberal Arts.

1887. Rev. Don W. Nichols, Preacher in charge of South Nanking Church and Nanking Circuit.

1889. Ernest R. Jellison, M.D., in charge of Evangelistic and Medical Work on Heo Cheu Circuit.

1890. Rev. Leslie Stevens, Superintendent of Mission, Presiding Elder of Nanking District, and Dean of Fowler School of Theology.

1891. Rev. A. C. Wright, Preacher in charge of Yangchow Circuit.

1893. Rev. Ralph O. Irish, Preacher in charge of St. Paul's Church, Kiukiang.

1891. Miss Clara J. Collier, woman's work at Kiukiang.

1891. Miss Laura C. Hanzlik, woman's work in hospital at Nanking.

1892. Miss Mary Gochenour, Dean of Preparatory Department of Nanking University.

Wives of Missionaries: Mrs. Hykes, Mrs. Kupfer, Mrs. Jackson, Mrs. Longden, Mrs. Beebe, Mrs. Stuart, Mrs. Banbury, Mrs. Little, Mrs. Walley (in England), Mrs. Ferguson, Mrs. Nichols, Mrs. Jellison, Mrs. Stevens, Mrs. Wright, Mrs. Irish.

WEST CHINA.

1881. Rev. Spencer Lewis, Superintendent of the Mission.

1886. Rev. H. Olin Cady, in the United States.

1889. Rev. S. A. Smith, in the United States.

1890. J. H. McCartney, M.D., medical work at Chungking.

1891. H. L. Canright, M.D., medical work at Chentu.

1893. Rev. W. E. Manly, Chungking.

1893. Rev. J. F. Peat, Chentu.

1893. Rev. Quincy A. Myers, Chungking.

Wives of Missionaries: Mrs. Esther B. Lewis, Mrs. J. H. McCartney, Mrs. Margaret M. Canright, Mrs. Florence B. Manly, Mrs. May Peat, Mrs. Cora L. Myers.

The following wives of missionaries in the different missions are appointed to special work: Mrs. Mary Porter Gamewell, in charge of Training School and woman's work in Peking; Mrs. G. W. Verity to the Training School and woman's work in Tientsin; Mrs. Worley to Woman's School and evangelistic work in Foochow; Mrs. Miner to Foochow City day schools; Mrs. Lacy to Foochow Orphanage; Mrs. McNabb to girls' day schools on Ingchung District; Mrs. Lowry to day and country schools and industrial classes in Peking; Mrs. Smyth, Mrs. Lacy, and Mrs. Miner, instructors in Anglo-Chinese College, Peking.

Missionaries of the Woman's Foreign Missionary Society.

NORTH CHINA.

Peking.—Miss Annie B. Sears, in charge of day and country schools and industrial classes; Mrs. Charlotte M. Jewell, Principal of Girls' High School; Miss Cecelia M. Frey, Teacher in Girls' High School; Miss Anna E. Steere, Principal of Girls' Primary School; Miss Effie G. Young, Teacher in Girls' Primary School; Dr. Anna D. Gless, in charge of medical work.

Tientsin.—Miss Frances O. Wilson, in charge of Training School and woman's work; Miss Isabella C. Crosthwaite, in charge of day school and industrial classes; Dr. Rachel R. Benn and Dr. M. Ida Stevenson, in charge of medical work.

Tsunhua.—Miss Lillian G. Hale, in charge of Training School and woman's work and Principal of Girls' Boarding School; Miss Ella E. Glover, in charge of City Day School, and Teacher in Girls' Boarding School; Dr. Edna G. Terry, in charge of medical work and country day schools.

In the United States.—Miss Clara M. Cushman and Miss Mary Keiring.

FOOCHOW.

Foochow.—Dr. May E. Carleton, Dr. Ellen M. Lyon, and Dr. Luella M. Masters, in charge of medical work; Miss Carrie I. Jewell and Miss Lydia A. Wilkinson, in charge of Girls' Boarding School; Miss Ruth M. Sites and Miss Julia Bonafield, in charge of Woman's School and evangelistic work.

Hokchiang.—Miss Lydia A. Trimble, in charge of girls' day schools and evangelistic work.

Hinghua.—Miss Minnie A. Wilson, in charge of girls' day schools and evangelistic work.

Kucheng.—Miss Mabel C. Hartford and Miss Wilma H. Rouse, in charge of schools and evangelistic work.

CENTRAL CHINA.

Nanking.—Mrs. Anna L. Davis, and Miss Emma E. Mitchell, in charge of Girls' Boarding School; Miss Sarah Peters, woman's work.

Chinking.—Dr. Lucy H. Hoag, medical work; Miss Mary C. Robinson and Miss Laura M. White, Girls' Boarding School.

Kiukiang.—Miss Kate L. Ogborn, woman's work; Miss Alice M. Stanton, Girls' Boarding School.

In the United States.—Miss Gertrude Howe and Miss Ella Shaw.

	Foreign Male Missionaries.	Assistant Missionaries.	Foreign Missionaries W. F. M. S.	Native Workers W. F. M. S.	Native Ord. and Preachers.	Native Unord. Preachers.	Native Teachers.	Members.	Probationers.	Theological Schools.	Theological Students.	High Schools and Colleges.	High School, etc., Pupils.	Day Schools.	Day School Scholars.	Sunday Schools.	Sunday School Scholars.	Churches and Chapels.	Parsonages and Homes.	Adults Baptized 1898.	Children Baptized 1898.
Foochow.....	10	12	11	61	69	99	114	3,686	3,505	2	61	10	386	119	1,986	155	4,616	90	17	1,051	386
North China...	15	14	15	17	7	24	47	1,835	1,003	4	100	6	429	49	460	20	1,505	37	22	402	259
Central China.	15	18	10	5	3	25	43	450	136	2	11	6	250	36	574	23	1,018	21	17	82	23
West China...	3	6	..	..	..	4	4	50	40	..	..	1	14	4	126	1	112	1	3	13	..
Total.....	43	50	36	83	79	152	208	6,021	4,684	8	172	23	1,079	208	3,146	201	7,251	149	59	1,548	647

Among assistant missionaries are included the wives of missionaries and Miss Sarah M. Bosworth, of Foochow; Miss Martha I. Casterton, of Kucheng; Miss Hattie E. Davis, of Peking; Miss Clara J. Collier, of Kiukiang; Miss Laura C. Hanzlik, of Nanking, and Miss Mary Gochenour, of Nanking.

A Missionary Conference.

AN interesting conference on Foreign Missions was held at the Mission Rooms of the Methodist Episcopal Church on Wednesday, January 17, 1894, composed chiefly of secretaries of the leading foreign missionary societies of the United States and Canada.

Dr. F. F. Ellinwood, of New York, and Dr. A. Sutherland, of Toronto, Canada, were the presiding officers, and Dr. S. L. Baldwin and Dr. T. H. Stacy were the secretaries.

Papers were read or addresses made as follows:

"How to awaken and maintain an intelligent missionary spirit in the home churches," by Rev. J. O. Peck, D.D.

"The development of self-supporting churches on the foreign field; (a) The importance of this measure," by Rev. H. C. Mabie, D.D.; "(b) The best means of securing this end," by Rev. S. W. Duncan, D.D.

"The means of securing missionary candidates of the highest qualifications," by Rev. Henry N. Cobb, D.D.

"The true relation of mission boards to colleges on mission ground," by Rev. F. F. Ellinwood, D.D.

"Practical provision for missionaries as to outfits, houses, salaries, furloughs, support of children," by Rev. A. Sutherland, D.D.

Each of these was followed by discussion, and several resolutions were adopted as the result.

The proceedings will be published in pamphlet form, and when received we shall make extracts from it. A committee was appointed to arrange for another meeting next year.

The Blessing from Good Works.

At the Parliament of Religions in Chicago, Prince Serge Wolkonsky, of Russia, related the following legend popular in his own country:

"There was an old woman who for many centuries suffered tortures in the flames of hell, for she had been a great sinner during her earthly life. One day she saw far away in the distance an angel taking his flight through the blue skies, and with the whole strength of her voice she called to him. The call must have been desperate, for the angel stopped in his flight, and, coming down to her, asked her what she wanted.

" 'When you reach the throne of God,' she said, 'tell him that a miserable creature has suffered more than she can bear, and that she asks the Lord to be delivered from these tortures.'

"The angel promised to do so, and flew away. When he had transmitted the message, God said:

" 'Ask her whether she had done any good to anyone during her life.'

"The old woman strained her memory in search of a good action during her sinful past, and all at once: 'I've got one,' she joyfully exclaimed; 'one day I gave a carrot to a hungry beggar.'

"The angel reported the answer.

" 'Take a carrot,' said God to the angel, 'and stretch it out to her. Let her grasp it, and if the plant is strong enough to draw her out from hell she shall be saved.'

"This the angel did. The poor old woman clung to the carrot. The angel began to pull, and, lo! she began to rise. But when her body was half out of the flames she felt a weight at her feet. Another sinner was clinging to her. She kicked, but it did not help. The sinner would not let go his hold, and the angel, continuing to pull, was lifting them both. But, lo! another sinner clung to them, and then a third, and more and always more—a chain of miserable creatures hung at the old woman's feet. The angel never ceased pulling. It did not seem to be any heavier than the small carrot could support, and they were all lifted in the air. But the old woman suddenly took fright. Too many people were availing themselves of her last chance of salvation, and, kicking and pushing those who were clinging to her, she exclaimed: 'Leave me alone; hands off; the carrot is mine.' No sooner had she pronounced this word 'mine' than the tiny stem broke, and they all fell back to hell, and forever."

In its poetical artlessness and popular simplicity this legend is too eloquent to need interpretation. If any individual, any community, any congregation, any church, possesses a portion of truth and of good, let that truth shine for everybody; let that good become the property of everyone. Substitute the word "mine" by the word "ours."

Miss ROWE.—Bishop Thoburn writes of the work of Miss Phoebe Rowe: "Miss Rowe has for some time past devoted herself exclusively to evangelistic work among the recent converts in North India. The term evangelistic work has become very elastic in recent years, and may be made to mean anything or nothing; but as descriptive of Miss Rowe and her work it comes as near to its New Testament meaning as can be witnessed anywhere in the world. This lady takes two Hindustani Christian women with her who assist her in her work, and are of service to her as traveling companions. She goes from town to town and from village to village, and goes immediately among the people, talking with them in their huts, or gathering them together under trees, or in any secluded place where she can collect an audience, however small. She has a wonderful command of Hindustani, and is able to speak it with equal facility when conversing with the most cultured people or with the most illiterate villagers. She never fails to make herself understood, and yet never offends the cultured ear by the use of an idiom which is peculiar to the illiterate. Her influence over the Hindustani Christians is wonderful, and she is doing more than any other one person in India to lead village Christians into a higher Christian life."

YOUNG PEOPLE'S DEPARTMENT.

Banner of Missions.

BY GEORGE W. DOANE.

FLING out the banner! Let it float
 Skyward and seaward, high and wide;
 The sun, that lights its shining folds,
 The cross on which the Saviour died.

Fling out the banner! Angels bend
 In anxious silence o'er the sign,
 And vainly seek to comprehend
 The wonder of the Lord divine.

Fling out the banner! Heathen lands
 Shall see from far the glorious sight;
 And nations, crowding to be born,
 Baptize their spirits in its light.

Fling out the banner! Sin-sick souls,
 That sink and perish in the strife,
 Shall touch in faith its radiant hem,
 And spring immortal into life.

Fling out the banner! Let it float
 Skyward and seaward, high and wide:
 Our glory, only in the cross;
 Our only hope, the Crucified.

Fling out the banner! Wide and high,
 Seaward and skyward let it shine;
 Nor skill, nor might, nor merit ours:
 We conquer only in that sign.

Chinese Stories About the Fox.

BY E. R. JELLISON, M.D.

THE Chinese are much opposed to killing a fox. In Wuhu the father of one of our helpers killed a fox and hung his skin up as a warning to other predatory foxes. The night following more than twenty foxes came and barked furiously around the house over which the skin was hanging. The neighbors were loud and positive in their assertion that calamity would speedily come to the rash destroyer of the fox.

If a fox barks at night incense must be burned and the proper worship conducted, or the result will be a fire or a death. Foxes are accredited with the power to secretly poison food in such a manner that a chronic form of indigestion, very common among the natives, is caused. There are many stories about the fox in circulation among the Chinese, showing the superstition of the people. I have selected some of these, and in giving them I have kept to the words of the Chinese who have related them to me.

I. THE FOX AND THE OFFICE SEEKER.—Once in the halcyon days of the Ming dynasty a native of Nanking, possessed of considerable means, desired an office at the hands of the emperor. Though repeatedly warned by his family and friends of the

dangers of travel he resolutely set out for Peking to interview the officials in whose hands was the power to appoint him. Armed with plenty of credentials from influential people he hired a comfortable boat and set sail for the capital. His journey took him by the way of the Grand Canal. When approaching Yangchow he was suddenly taken very ill. As the boatman would get into much trouble and expense if the traveler should die on his boat he endeavored in every possible way to get rid of him.

When the sick man had eaten nothing for some days the poor boatman was driven nearly to the verge of despair, when luckily for both a small boat, in which sat a beautiful lady, came alongside of them. She, seeing the sick man, very kindly offered to take him on her boat and look after him. Overjoyed the boatman quickly transferred his passenger. After inquiring into the patient's condition the lady produced two pills and induced him to take them. Having swallowed them he was instantly cured, and they proceeded on their journey in the happiest mood. On making inquiry to whom he was indebted for so great kindness his benefactress said she was a resident of Yangchow, out for an excursion on the water. He told her where he was going, and as he would not risk the former boat after such shabby treatment they concluded to go on to Peking together. Moreover, as they journeyed the beautiful lady, who by the way was a fox, so fascinated the office-seeker that he desired to make her his wife. This being the aim and purpose of the fox she readily gave her consent.

Arriving at Chinkiangpu the office-seeker decided to leave his wife there until his return from Peking. This was accordingly done, and alone in her little boat, wafted by favorable breezes, he rapidly accomplished the journey to Peking; and, assisted by the secret influence of the fox, he was appointed to a high position in Szechuan, to which place, by a circuitous route, he at once repaired; but, however, not returning by way of Chinkiangpu, where he had left his wife. His good fortune had soon led him to forget his benefactress, and as out of sight is out of mind he no longer cared for her, and sought in this manner to rid himself of her. Getting well settled in his office, with a good income, he heard no more of the fox and had quite forgotten her, when one day the fox came into his *yamen* and demanded to be installed in her proper place as his wife. Influenced as formerly by her beauty and magnetic presence he made no objections. He prospered, and no doubt they would have lived long and happily together, but he took to himself other wives, which led to misunderstandings and unhappiness.

One day in the sixth month the fox, exhausted by the heat, fell asleep upon the floor of her room. As

the soul left her body she resumed the shape of the fox. Her husband coming in saw a fox lying on the floor of his wife's apartments, and as the thought came to him that the woman who had bewitched him was this fox he seized a sword and sprang forward



GOD OF THIEVES.

to slay her. Hearing the noise the fox awoke and at once resumed the form of the same beautiful woman. Angered at the ingratitude of the man whose life she had saved, she demanded the return of the two pills she had given him at the time of his illness. He cast them into her hand, and she disappeared. The official, being deprived of the support of the magic medicine of the fox, was at once seized with the former complaint, and, taking to bed, soon solved the great mystery.

II. THE FOX AND THE FARMER.—A poor farmer in Hupeh lived alone in his little straw-thatched, mud-walled hut. As bachelors are wont to do, he did not keep his hut very tidy. As he must cook his own rice, he was content with a hot supper and what few leavings he could pick up for breakfast. A fox took pity on him, and when he was out tilling his little garden spot, would come into the house, and changing herself into a woman, sweep the floor, make the bed, and prepare a good hot meal of rice, with such vegetables and meat as the farmer liked best. It was a great wonder to the farmer to come in from the field and find a clean house with a nice dinner all prepared for him. Day after day the same thing occurred, until at last he determined to secrete himself and find out in what manner these things came to pass. Hid behind a water jar he patiently waited.

Soon he was rewarded by seeing a fox creep slowly through a hole in the wall, and, turning a

somersault, land on her feet a handsome woman. As she turned the fox's skin fell to the ground. The farmer quickly caught it up and hid it under the pig trough. The house having been swept, the bed made, and the dinner cooked, she turned to the place where she dropped the skin, but it had disappeared. She had no recourse but to remain a woman and become the farmer's wife. One day he was carrying one of his children by the house, and in a joking way said, "Your mother is a fox." The mother at once demanded the proof of the accusation. He produced the fox skin, and with a somersault the wife was into the skin and scampered off, leaving him with his children. Neither did she return to keep his house or cook his meals for him.

III. THE FOX AND THE GIRL.—At the foot of Ling-cheeshan, in Hupeh, there died a young girl. According to custom she was buried in the ancestral cemetery at the border of the hill.

A fox came and remained on the grave. This at once excited the people, who declared that the girl was deified and her spirit had entered the fox. Two temples were erected, a small one over the grave and a large one at the other side of the hill. An idol was made in the form of the girl and placed in the larger temple. At once the fox left the small temple and took up a position behind the idol. Thousands came to burn incense and beseech the fox to work miracles. Many were healed, and the mother of the girl became rich by means of the number of presents and gifts of money brought to the temples. This kept up for three years. Then the prefect came and put his seal on the image. The fox forsook the temple. So did the worshipers. Great cures had been wrought by the deified girl residing in the fox, and the fame thereof was spread abroad in the land.

IV. THE FOX AND THE PEDDLER.—In the northern part of the city of Nanking there dwelt in a small mean house old Mrs. Tsū and her only son.

They eked out a precarious subsistence on the profits of the sale of the biscuits which the son daily sold on the street. One day a young lady named Pao King came to the house, while the peddler was away, and told Mrs. Tsū she would like to be her daughter-in-law. She was finely dressed and bedecked with many jewels, and withal had the appearance of a child of wealth. Mrs. Tsū would not take her as a daughter-in-law because she thought Pao King must have strayed away from home, and that the officials would soon find her out, and poor Mrs. Tsū dreaded the *yamen*.

Pao King said she could work, and would make herself useful in many ways. Daily she came to help until a neighbor, Mrs. Liu, came and said she knew the girl and that she was an honest orphan, who would make a good wife for Mrs. Tsū's son. All were agreed, and the peddler, returning from the street, was much pleased when his mother presented him with a beautiful wife. He was surprised to see

the plain home transformed into a lovely room filled with new furniture. Clothing and food were abundant and of the best quality. On approaching home he saw the same old building, but within all was new, clean, and warm. Mr. Tsü's business flourished as never before. His wife, who was a fox, managed so cleverly that they soon saved some money. The hut was replaced by a commodious residence, while money and friends were plenty. He was no more the itinerant peddler, but a rich and honored man. The household and business affairs were all in the hands of his wife, whose marvelous business ability and wisdom had made him rich.

Seeing their good fortune Mrs. Liu asked for a reward for arranging the match. The fox gave her a bamboo cane and told her to take it home. On placing the cane on her table Mrs. Liu was astonished to behold a silver cane. She took it to the banker, who paid her thirty *taels* for it.

Time passed on until their son was twenty years of age. The fox had instructed him in accounts and all the business matters necessary to conduct the extensive affairs of the house. One day she persuaded Mr. Tsü to buy a coffin large enough for two. As he was getting old he consented. When the coffin came the fox told him they would both die the next day. The saying was fulfilled, and together they slept the long sleep and were buried with all the pomp and ceremony wealth could procure.

Idol-making in China.

BY REV. S. F. WOODIN.

IN all the cities of China there are shops for the making and sale of idols of wood and clay. Crockery and variety stores generally have earthenware idols for sale, and a few brass idols are to be found in the curio stores. There is no standard of size for any idol; the same idol may be had only a few inches in height or as many feet, as suits the purchaser. Prices range from ten cents to fifty dollars, or even more, when made for a magnificent temple. Rarely do they cost ten dollars; and the average price of Chinese idols would probably be less than two dollars. In spite of the many idol temples the great mass of Chinese idols are kept in private houses.

Taoist, Buddhist, and indigenous idols, deifying some local celebrity of old time, often are found in the same house. Usually they stand in a box, or shrine, with open front, on a table in the main room, with a large earthen bowl full of the stumps and ashes of incense sticks just before them.

On the mountain, where I spent part of the summer, is a rude temple consisting of tiled roof, three stone walls for back and sides, with a low stone wall and doorway in front. It stands in the open field, the path to it passes between rows of mingled sweet potatoes and tea plants. The three idols had long been out of repair, and I saw them in the early sum-

mer in the last stages of dissolution—heads gone or cracked open, hands and legs dropping to pieces.

One day, seeing a couple of men there, I found they were repairing the idols. The journeyman idol-maker said that an idol had directed a certain literary man of a large village on the plain to repair the idol's temple on the mountain and renew the images. And he had accordingly agreed with the idol-maker to do



GOD OF WAR.

it, and also to paint the thirty or more figures for about seven dollars. The idol was formerly a Mr. Ahk, who lived near the head of the long bridge of Foochow; and a Mr. Ting and Mr. Ling were on his right and left. The literary man had been taken with a peculiar sickness, like epilepsy, in which an unclean spirit had come and troubled him—the fox spirit. So he was directed to fix up these idols and get rid of the fox.

The idol-maker took the old frames of three or four pieces of boards and rudely daubed on handfuls of clay, till they were unshapely forms of mud, three feet high, sitting against the wall. Then he left them several days to dry and crack open. Then he built fires all around them to hurry the drying. He then filled up the cracks and smoothed the surface with a finer coating and touched up the features. After another drying it was ready for the coloring.

The neighbors of the mountain hamlet nearest this temple have some of them been troubled with strange diseases, and now they fear that the fox spirit has come up to that temple and troubles them.

The itinerant idol-maker, upon my asking him if he had faith that the idols he made had power to protect or to harm, said he "half believed, half doubted." He also said he had a family and no other way to earn a living for them. His pay was twenty to twenty-five cents a day.—*Independent*.

GENERAL NOTES AND COMMENTS.

At Home.

WE much regret that Dr. Daniel Dorchester ceased last month to be the superintendent of the Indian schools. He has been very efficient and useful, and has pleased all except the Roman Catholics, and it looks as if their opposition caused his removal.

Rev. W. F. Oldham, D.D., formerly superintendent of our Malaysia Mission, and now pastor of the Butler Street Methodist Episcopal Church, Pittsburg, Pa., has a series of lectures, illustrated by stereopticon pictures, which he will deliver if the proceeds be devoted to either home or foreign missions. They are interesting lectures on India, Europe, the World's Fair, etc. He can be addressed at 238 Main Street, Pittsburg, Pa.

We see the announcement that Dr. M. H. Houston, for several years a missionary in China, and for ten years previous to last May the secretary of the Board of Foreign Missions of the Southern Presbyterian Church, left the United States for China on January 18, returning as a missionary to that land, and that he is to be supported by Dr. S. M. Neel's church, Kansas City. We rejoice in his return to the active missionary work in China, and still more in the example given by the church that is to support him.

The announcement is made that a "Mozoomdar Mission Fund" is being raised and an association formed in this country to further in India the work of Mr. Mozoomdar in connection with the Brahmo-Somaj, and to give him a regular personal support. *The Outlook* says: "The Mozoomdar Association, like the Ramabai, is undenominational. It invites the cooperation of all liberal Christians." That Christian must be very "liberal" who will give money to support a man who is an active opponent of evangelical Christianity, and who declares that our missionaries are neither needed nor wanted in India.

As imperative as is organization for the capitalization and effective direction of our denominational strength upon the situation, the supreme qualification of Methodism to meet the needs of the cities is something far else than simply organization. The thing needed is something that shall convert the existing membership of Methodist churches into an army of Christlike workers. The supreme need is men, women, at the very core of whose being there burns a Christlike passion for the saving of men. Such a passion must be the all-energizing soul of any effective organization for the spiritual salvation of men. Without this any organization, however perfect in form, would be as impotent to bear a divine life to lost men as would be a human body from which the soul has fled.—*George P. Mains, D.D.*

Rev. P. Z. Easton, of Tabriz, Persia, is prepared to deliver missionary addresses on the following subjects: 1. "Incidents of Missionary Life in Turkey, Persia, Russia, the Caucasus, and Turcomania, 1872 to 1892." 2. "Persia and the Persians." 3. "The Evangelical Reformation in Russia." Also a lecture on "Pantheism and Anarchism, as Exhibited in the History of Modern Persia, the Relation between them and the Dangers threatened by them to Modern Society." Mr. Easton was a missionary for twenty years in Persia, and often a valued correspondent of this magazine. His lectures are free or nearly so, and will be found very instructive and interesting. We commend him to our churches and Sunday schools. His address is 12 Perry Street, New York city.

Abroad.

WE regret to note the death at Batala, in India, of Miss Tucker, who has written several articles on Missions for this magazine. As "A. L. O. E." (A Lady of England) she has written many excellent books for young people, and for a number of years she has been a self-supporting missionary in India.

The American Baptists report that in their missions in Burma they have 149 missionaries, 588 native preachers, 580 churches (of which 337 are self-supporting), and 31,672 members. In the Telugu Mission, Madras Presidency, India, they have 85 missionaries, 245 native preachers, and 48,815 members.

It is reported from China that Cheo Han, the instigator of the riots and the fierce opposition to Christians and Christianity in 1891, has expressed his intention of visiting Dr. Griffith John at Hankow, seeking to know something of the religion he has been opposing. If he becomes a convert it will introduce Christianity into the Province of Hunan, which has been almost sealed against the Gospel.

Bishop J. H. Vincent writes of Italy as follows: "There is an Italy of the future greater in all really worthy elements than the Italy of any past age. The new civilization is better than the old, the civilization in which the Church of Christ shall be the Church of humanity, with Christ himself the head and heart of it. Christ, and not the priesthood and papacy; Christ, and not art; Christ, and not Mary. The religious agencies at work in Italy are many: Waldensian, Free Evangelical Church, Scotch Presbyterian, Church of England, Methodist Episcopal, Wesleyan—many in form and method, one in aim and spirit, protests against the foolish fancy that external unity is really necessary to true Christian unity. In 1861 eighty per cent of the Roman population was illiterate, and seventy-eight per cent in all Italy; in 1881 this was reduced to sixty-seven

per cent. Now the percentage is reduced to thirty-five. Religious liberty prevails. Roman Catholic influence is *nil* in the public schools. There is a steadily increasing faith in a religion of ethics, of righteousness, of good neighborship, and of intelligent faith in Christ."

A writer from Rome says: "The Italians are waking up to the necessity of a reform. They thought the work was done when Rome became the capital, and the seven states were united into one great kingdom. Separating from the only religion they knew, they thought they could do without one. This has been since 1870 a nation professing indifference to religion, trying to grope blindly in the dark. But God, who by a miracle made Italy, has not forsaken it. Such a thirst for 'truth and justice,' for 'the safety, honor, and welfare of the nation,' has taken possession of the people that it may end in a desire for 'religion and piety.'"

Mrs. Isabella Bishop writes of the urgency of Christian missions: "We have barely touched the fringe of heathenism in our mission work. Four millions have been baptized within this century from among the heathen, and yet their increase during this time has been two hundred million. It is said that there are eight hundred millions on the earth to whom the name of Jesus Christ is unknown, and that ten hundred and thirty millions are not in any sense Christianized. Of these, thirty-five millions pass annually in one ghastly, reproachful, mournful procession into Christless graves. In China alone it is estimated that fourteen hundred die every hour, and thirty-three thousand every day."

Dr. F. E. Clark, who has lately returned from a journey around the world, writes: "The greatest lack in modern Protestant Christianity as seen by a traveler around the world is a lack of unity and co-operation on the part of Protestant Christians. Were there a more intelligent and comprehensive plan for the division of forces and the conservation of energies far more would be accomplished than at present. This combination and federation does not mean the giving up of the denominational idea or the merging of all the work into the hands of one great missionary organization; but it does mean the intelligent planning of the work on the part of all and the partition of the world between the Christian peoples of the earth, largely between Anglo-Saxon Christians."

Rev. Dr. T. J. Scott writes from India: "Our India Sunday School Union has adopted the International lesson series, but not all missionaries see its suitability for schools among all kinds of people. This series is generally used in schools among Christians, but often in the village group under the tree some less formal kind of lesson is found better adapted for the work. In such places much can be made of singing and the telling of Bible stories, and

drill in a catechism of Bible history and some simple form of divine truth. The greatest difficulty is in getting a sufficient number of suitable teachers."

E. S. Poynter, a missionary at Landour, India, writes: "During a visit to Chakrata, a military hill station not far from here, I was struck with the number of mule drivers who are employed in bringing wood from the forest, and was told that these men are all Thibetans, and that there is quite a little colony of them in Chakrata. Does this not afford one answer to the question which is now laid on the hearts of so many of God's people, 'How are we to evangelize Thibet?' Here is a lovely climate, English rule and protection, and a number of the people of that dark land among whom nothing is being done. Were they taught and converted they might be the missionaries to return to their own country and tell their friends and neighbors how great things the Lord had done for them. Anyone with a knowledge of medicine would find a particularly open door to their hearts."

Rev. H. Loomis writes from Japan: "The one thing above all others in which Japanese pride themselves is their loyalty. Every party in the country professes, first of all, its reverence for the emperor, and then its one supreme purpose to increase the glory and prosperity of Japan. And so the opponents of Christianity take up the cry that the Christians are disloyal, and the charge, without foundation, does affect the minds of the people, and to some extent hinders the progress of the Gospel. This hostile spirit is assuming such proportions as to become serious, and if it is not in some way checked it may lead to most unfortunate results. A few days ago a foreigner was chased through the streets of Yokohama by a howling mob, and his life was probably saved by his taking refuge in a grocery store. Missionaries in the interior have frequently been insulted, and in some cases assaulted on the streets."

Mrs. C. H. Carpenter, who has labored as a missionary among the Ainu of Japan, thus writes of them: "I believe that within fifteen years the Ainu language will only be spoken by the oldest people, and that in the next generation the Ainu and Japanese will be one people, as our people are one with the children of foreigners. When I recall the doubt that still exists in the minds of many of the missionaries in Burma to this day whether it was wise to evangelize the Karens through their own language, rather than to have done so through the Burmese—the language of the rulers—I feel the more satisfaction with every indication that there is no necessity for creating a Christian literature in the Ainu language in order that they may learn of Christ and believe in him unto salvation. The largest estimate of their entire number is now seventeen thousand, scattered around the seashore of Yezo and the islands stretching up toward Kamchatka."

Our Missionary Work and Workers.

THE receipts of the Missionary Society for November and December were \$23,737.22, being \$11,429.86 less than for the same months the previous year. The cash debt of the Treasury on December 31 was \$216,124.61. This report shows to our pastors the necessity of prompt collections and remittances, to save the large amount of interest now being expended. We ask not only prompt collections, but an effort to increase largely the amount contributed from each charge. The need is great.

Dr. A. B. Leonard, returning from a visit to our missions in Japan, Korea, and China, brings favorable reports from each mission, and rejoices in the outlook. He was absent seven months and twenty days. He left the United States in poor health, and returns in good health and better equipped than ever for the duties of a corresponding secretary.

Rev. H. Olin Cady, of our West China Mission, is spending a few months in the United States. He is ready to preach on missions or deliver lectures on the customs and habits of the Chinese with the aid of stereopticon views. His address is Middlebury, Vt.

Rev. S. E. Snyder has been placed in charge of the Navajo Mission.

Bishop FitzGerald left New York for Mexico on January 16, accompanied by Dr. J. F. Thomson, of Argentina, and Dr. S. P. Craver and wife, of Puebla.

The death of Dr. Pilcher, of the North China Mission, has been a great loss to our work in China. The action of the Board of Managers is given in the next column.

Rev. G. F. Draper and family, of the Japan Mission, have returned to the United States.

We have received the appointments of the Bombay Annual Conference. We note no change from those made a year ago. The post office address of Rev. J. E. Robinson is changed to Bombay.

Extract of Proceedings of Board of Managers.

The Board of Managers of the Missionary Society of the Methodist Episcopal Church met at the Mission Rooms on January 16, Bishop Foss presiding.

The legal counsel of the board, to whom had been referred the transfer of the property in Chill from the Transit and Building Fund Society to the Missionary Society, reported that there were difficulties attending the proposed transfer of title, such as stamp tax and transfer tax, and as a foreign corporation it could not hold the title longer than a few years under the laws of Chill. The action of the meeting in December was reconsidered, and the report of the special committee amended by providing "that the present beneficiaries authorize the trustees now holding the legal title to transfer the beneficial use to the Missionary Society; that Richard Grant and Anderson Fowler become the trustees to hold the title for the Missionary Society, they to deliver to its treasurer a declaration of such trust, and their agreement to execute at any time such powers of attorney or other papers as will authorize transfers of title to the property or any part thereof, on request of the said Board of Managers, it being understood that said property is to be freed from all mortgage or other debts by the present

holders of title, and the general treasury of the Missionary Society is not to be charged with any payment for or on account of the said missions in Chill." The report as thus amended was then adopted.

The Board adopted the following minute respecting the death of Dr. Pilcher:

"This Board has heard with deep sorrow of the death of Rev. Leander W. Pilcher, D.D., of the North China Conference, which occurred at Peking, November 24, 1893. Dr. Pilcher was appointed in 1870 from the Detroit Conference, and at the time of his death had completed twenty-three years of faithful and successful service. He was a man of superior natural ability, classical education, and thorough consecration. He early acquired such a mastery of the Chinese language as to place him in the front rank among missionaries as an accurate translator and fluent speaker. His eminent fitness for the position caused him to be chosen as the president of our Peking University, an institution which under his wise management and leadership has attained a high character among the Christian educational institutions of China.

"His consecration and enthusiasm made him a model missionary. He fully believed that the Gospel of Christ would eventually overcome all opposing forces and completely conquer the Chinese people, and he joyfully gave his life to the accomplishment of that end. For more than a year his health had been gradually giving way under the burdens he was bearing, but when urged to return to his native land for rest and recuperation he begged to be allowed to remain at his post, upon the ground that his absence would increase the labors of his brethren, all of whom were already overburdened.

"In his death the Church in China has been bereft of one of its most faithful and successful servants, and the Missionary Society of one of its ablest and most devoted representatives. We tender to the bereaved wife and children of our deceased brother our sincere sympathy, praying that the God of all grace may abundantly comfort and keep them.

"We direct that this paper shall be spread upon our records, and that a copy of the same be forwarded by the secretary to Sister Pilcher."

The change of the name of our educational institution at Aoyama, Tokyo, Japan, to "Aoyama Gakuin," meaning "Aoyama Institution of Learning," was approved. The question relating to the tenure of the property of the Missionary Society in Japan, referred by the Japan Mission to the Board, was referred by the Board to Judge Fancher and Secretary Leonard, with the request that they report at the next meeting.

The treasurer was authorized to pay the Woman's Foreign Missionary Society \$560.90, being amount expended by that Society in the outgoing of Miss Dr. Sherwood to Korea, who, after being two years in the field, married Dr. W. J. Hall, one of the missionaries of the Missionary Society. The question of hereafter refunding the outgoing expenses of the missionaries of the Woman's Missionary Society who marry any of the missionaries of the Society before they have finished five years of missionary service was referred to the Committee on Nominations and General Reference.

Professor J. W. Hoffman was approved as missionary to Africa, to take charge of Monrovia Seminary, subject to his receiving an approved medical certificate.

The report of the Committee on Self-supporting Missions on qualifications of missionaries and questions to be asked them was referred to the Committee on Nominations and General Reference to secure uniformity.

The action on the report of the committee on the right of the Board to incur debts not authorized by the General Missionary Committee was deferred until the February meeting and made the order of the day immediately preceding the reports of the regular committees.

Appropriations were made for several of the foreign and domestic missions and for missionaries laboring in them.

TIDINGS FROM OUR MISSIONS.

THE Chinese presiding elder of the Hokchiang District, Foochow Conference, reports: "Both the civil and military magistrates regularly read the *Fukien Christian Advocate*. At a recent literary examination the subject for thesis was: 'History of Christianity in China. Will it be an impediment to her in the future?' Two Christians sent in theses which so pleased the magistrate that he required their publication in the paper. This officer has become very much Westernized, and wishes the decisions of his court published in the paper."

Rev. T. E. F. Morton writes from Harda, India: "Hundia, to which a native preacher of the Methodist Episcopal Mission has just been appointed, is an entirely new field situated on the banks of the Nerbudda, in close contiguity with Holkar's territory. The village is thirteen miles to the west of Harda, and is reached by ox cart in little over three hours; there is a fair government road leading to it, and it is, in my judgment, a splendid field for work. Following is the legend connected with the name: It is said a wonderful horse of a blue color came from amid the tombs of some fakirs in the adjoining hills, and went about the village with a *handi* (an earthen utensil), asking for *khairat* (alms); hence Hundia. The village contains 900 houses and 484 wells. Among the inhabitants are a number of workers in brass and copper. It is a famous place for *sharifa* (custard apple). We were fortunate in securing a suitable, centrally located house for our preacher, one of the best in this village. Nearby are the government school of seventy children, post office, and police station. To the banks of the river at this village, Hindus in well-to-do circumstances, from long distances, often bring and burn their dead. Beyond the so-called sacred Nerbudda in Holkar's territory is a fairly large village with several temples.

The Methodist Mission in Garhwal.

BY BISHOP J. M. THOBURN, D.D.

IN 1865, while absent in America, I was appointed a missionary to Garhwal, but did not reach this field until the following year. At the close of my second year I was transferred to Moradabad. For many years I have looked back to my two years spent in Garhwal with peculiar interest and with deep gratitude to God. When I reached the province there was probably not a Garhwali Christian living; certainly not one could be found in all this region. Just before leaving for Moradabad three men and ten boys were baptized, two men and one woman had been baptized previously, and altogether we had a little church, including probationers, of less than twenty persons. Returning after a lapse of a quarter of a

century, I find between seven and eight hundred Christians of all ages in the province. The boarding school which I commenced in 1866 has grown into a flourishing institution, and is exerting a profound influence among the people. More than a dozen outstations are occupied by Christian workers.

When I first reached Garhwal I quickly perceived that the people living in their little villages and hamlets, perched in inaccessible places among the mountains, could not be reached as we reach the people of the plains. In a short time a plan was formed to establish a central school on the mission premises, and buildings were erected for the purpose. Small scholarships were given to aid parents to send their boys to this central school in order to learn English, and in a few months about fifty boys were collected here. From the beginning I let it be taken for granted that all boys would attend our Sunday school and Sunday preaching services precisely as they attended the school on week days, and here for the first time in India I saw Christians and non-Christians mingling together in Sunday school with perfect freedom.

Returning after the lapse of these years I find the school in operation, but materially changed. Yesterday morning (September 24) I found three hundred and fifteen persons in Sunday school. Of these, perhaps two thirds were Christians, and of the Christians about seventy-five were women and girls. When I thought of our day of small things in 1866 this seemed to me like a great revolution. It meant progress indeed. The plan adopted for getting the Hindus to send in their boys for their education to the mission station has since been extended to the Christians, nearly all of whom are from the lower castes. A boarding school for boys and another for girls have been in operation for many years, so that in fact we have three boarding schools in connection with the one central institution.

Some months ago we were fortunate in being able to purchase a large tea plantation about two miles from the mission station. This estate contains over a thousand acres, and although more than two thirds of this land is covered with its primitive forest, yet enough, and more than enough, land is under cultivation to meet our present necessities. We are forming plans for industrial work of various kinds on this estate. The Christian girls will be removed, and the headquarters of our woman's work established on one part of the estate as soon as the buildings can be erected. Shops will also be built for the use of the industrial school for boys, and a suitable layman placed in charge of this department of the work. If possible another layman will be put in charge of the farming and fruit-growing department, and the boys and girls receive systematic instruction in such kinds of industry as will be useful to them.

A Country Trip in West China.

BY REV. SPENCER LEWIS.

My wife and I made it. It would have been a lopsided affair without her. We can never dispense with women for work among women in these heathen fields. Our objective point was the village of Wei Tze Chi, about eighty miles from Chungking. We had made the journey once about half a year before. Then we had a single inquirer there, named Chang, who reported several others who were searching the Scriptures, desiring to learn more of this way. Then we put up in an inn and were objects of such intense curiosity that a guard had to be kept to prevent the bamboo and plaster partitions being torn down. This time we were guests of Brother Chang's and treated with the utmost respect by quite a little crowd of inquirers. We were invited out to more than half our meals during our stay, having once four invitations for one meal. Since our other visit Chang had been baptized and four others, one of them from another village, had been received on probation.

Besides these there were about a score who were regular attendants on the meetings and professed inquirers. Several of these, together with Brother Chang, met us outside of the village. The probationer from the village, about ten miles away, had just arrived, and remained throughout our stay. A widow woman, who is a tenant of Chang's and the first believer among the women, had invited her sister-in-law, who lived six or seven miles away. She and another widow woman were her guests during our stay. Her room was the rendezvous for the women who came to call and hear the doctrine. We were provided with a little room six by ten, damp, dark, and bad smelling. However, it was preferable to accommodations in an inn.

We arrived Thursday evening and had a meeting that evening and on the morning and evening of the next two days. It rained almost constantly, but that did not prevent all inquirers within reach being present. One man came twice from ten miles away, and others from less distances. All were provided with Testaments, and most of them their hymn books, making melody in their hearts, we trust, if not with their lips.

Saturday night came two brethren of another mission who had been visiting country work one or two day's journey away, bringing two or three native Christians with them. Sunday was the great day. It had become pretty well understood in the village that this was our "worship day," and the place was crowded. The room in which we met has about twenty-two feet on the street and about half that in depth. Adjoining it at the back is another room about half the size. We held meetings at eight, eleven, four, and seven o'clock. The small room was packed with women, and the men filled the

larger room and stood several deep on the street. Although the most of them were there drawn by mere curiosity, they were respectful and more quiet than could have been expected.

It must not be supposed that the whole work was done at the meetings. People were there to see and converse all day long. I had a native preacher to help me, but my wife had no one to relieve her. There were women to see her before she was fully dressed in the morning, and women still when it was time to go to bed. The work was a joy, yet a weariness to the flesh. One day we took breakfast and dinner at the houses of probationers, and spent most of the day talking with the crowds who gathered there. Everywhere we were treated with respect, though the Christians and inquirers do not escape without ridicule and opposition.

On our previous visit Chang had burned a quantity of books which had been used by his father who might be called a Taoist sorcerer. His vocation was driving away evil spirits, delivering people from hudes, etc. Idols and other paraphernalia had already been brought down to Chungking. This public burning of books in his own village brought down a small storm on his head after we came away, but he weathered it safely. He had been a decent and respectable heathen, having a considerable influence in the village, and a good number of his friends stood by him.

Since our return from this second trip he writes that there is renewed opposition, and a public meeting appointed to discuss the subject. The accusation is that he has brought the foreigner into the village to lead the people astray. May the Lord grant them courage and faithfulness! One sturdy old soul of fifty-two was discussing the possible outcome of persecution. Some were saying that before long all Christians everywhere were to be put to death. In an adjoining district about twenty years ago the Catholics were driven out and some put to death. Said he, "They may destroy my body, but my soul will be saved, and that is of much more importance than my body." Surely, the Lord, and not man had taught him. He has not much to lose of this world's goods. He is all alone in the world. He has a little business, the whole stock in trade of which would sell for about five dollars. He used to be a very devout chanter of Buddhist prayers, and he is now a more devout worshiper of the true God. He shares a room with several others, and, to obtain privacy, he has cut off one corner with a piece of matting, behind which he retires to pray and read his Bible on his knees.

Monday morning we took a boat to return, visiting another station on the way. We would have been glad to remain several days more if other pressing duties had permitted. We will send a native helper to visit them soon. As we came away the names of twenty-three inquirers were handed to me. We

thought it not best to receive any more on probation till they had been tested longer. Perhaps the time of testing may come to these babes in Christ sooner than we think. Some may turn back, but if only a few remain faithful we hope to see a good work springing up in several villages. Pray for us.

Monthly Missionary Concert.

TOPICS FOR 1894: *Jan.*, The World; *Feb.*, China; *Mar.*, Mexico; *Apr.*, India; *May*, Malaysia; *June*, Africa; *July*, United States; *Aug.*, Italy and Bulgaria; *Sept.*, Japan and Korea; *Oct.*, Protestant Europe; *Nov.*, South America; *Dec.*, United States.

QUESTIONS FOR FEBRUARY.

- What do the Chinese say about woman's soul? (Page 65.)
- What is the effect of buying wives in China? 66.
- Are the Chinese an educated people? 66.
- What do the Chinese scholars study? 67.
- What Chinese customs are objectionable as inexpedient? 68.
- What Chinese customs are objectionable as superstitious? 68.
- What Chinese customs are objectionable as idolatrous? 68.
- What are the religions of China? 68.
- What does Confucianism deal with and teach? 69.
- What are the deities that the Chinese worship? 70.
- Who was the pioneer of Protestant Missions in China? 71.
- When did he go to China? 71.
- What was his first great work? 71.
- Who became his colleague in 1813? 71.
- What did the two missionaries prepare? 71.
- How many missionaries went to labor among the Chinese previous to 1841? 72.
- Where did they labor and what do? 72.
- When were five ports of China opened? 73.
- What did the treaty of 1860 do? 74.
- How many Protestant communicants were in China in 1842? 75.
- How many in 1860? 75.
- How many in 1892? 75.
- How many missionaries and native helpers and pupils in 1890? 75.
- What are the rights of missionaries in China? 75.
- When did the Methodist Episcopal Church commence mission work in China? 75.
- How many missionaries has it in China? 85.
- How many native preachers and teachers? 85.
- How many members and probationers? 85.
- How many Sunday school scholars? 85.
- How many baptisms in 1898? 85.

Recommended Books.

The World's Parliament of Religions, edited by Rev. John H. Barrows, D.D., and published by the Parliament Publishing Co., of Chicago, is the only official, reliable, full, and authentic report of the Parliament that assembled last September in Chicago. The two volumes, containing 230 illustrations and 1,624 pages, are well worth the price, \$5. They contain all the papers read at the Parliament as well as some that were not read, but were prepared for the occasion. Nowhere else can be obtained in such a condensed form the beliefs of Mohammedan, Parsee, Buddhist, Shintoist, Taoist, Confucianist, Brahman, and Christian presented by representative men who are believers of the faith they present. All phases of Christianity and philosophy are also given. We believe there is here much of error, but we also believe in the power of the truth, and the claims of Protestant Christianity are ably presented. The books are worthy of careful study. They will show the necessity of

sending to heathen lands some of our ablest men as missionaries, who shall be able to prove the sophistry of the arguments that are used to defend the religions of those to whom they are sent. These books are sold only by subscription, and persons in the vicinity of New York can obtain them of J. A. Hill & Co., 44 East 14th Street, New York. Others should apply to the Parliament Publishing Co., 90 Dearborn Street, Chicago, for names of agents or terms to agents.

Foreign Missions After a Century is the title of a book recently published by Fleming H. Revell Co. Price, \$1.50. It comprises a course of lectures delivered in the spring of 1898 before the faculty and students of Princeton Theological Seminary, by Rev. James S. Dennis, D.D., of the American Presbyterian Mission at Beyroot, Syria. These lectures are six in number: The Present Day Message of Foreign Missions to the Church, The Present Day Meaning of the Macedonian Vision, The Present Day Conflicts of the Foreign Field, The Present Day Problems of Theory and Method in Missions, The Present Day Controversies of Christianity with Opposing Religions, The Present Day Summary of Success. Its thoughts and facts will be valuable to every student of missions, and the reader will feel that the author has an astonishing grasp of his subject. He believes that the introduction of the Gospel leaven throughout the heathen world is an important element of success, and he calls attention to the startling rapidity with which changes are taking place in heathen lands, and the astonishing percentage of growth in missionary progress. The heathen world is waiting for the Christian Church. Where is the money? Where are the men?

The Hand Book of Methodist Missions, by Rev. I. G. John, D.D., Secretary of the Board of Missions of the Methodist Episcopal Church, South, is a condensed history of the missions of the English Methodists, Canadian Methodists, Methodist Episcopal Church, Methodist Episcopal Church, South, Protestant Methodists, and African Methodists. The largest portion is devoted to the work of the missions of the Southern Methodist Church. It is a most excellent compendium, and will be very helpful to all who wish to have brought together in one book the salient points in the history of Methodist missions. It is a book of 600 pages, and is published by the Publishing House of the Methodist Episcopal Church, South, at Nashville, Tenn. Price, \$1.50. It is for sale by Hunt & Eaton.

Prince Siddartha, the Japanese Buddha, by Rev. John L. Atkinson, missionary in Japan, is published by the Congregational Publishing Society of Boston. Price, \$1.25. It contains the substance of a Japanese book published over two hundred years ago, and is believed by many millions as giving the facts of the sacred life which they very highly revere. It also contains comments on the life by the author and other information concerning Japanese Buddhism, which increase its value to all who seek an acquaintance with this form of religion.

Talks on the Veranda in a Far Away Land, by Rev. Charles C. Tracy, missionary in Turkey, is a poor title to a good book which makes us acquainted with the many phases of mission work in Asiatic Turkey. Here are many incidents recorded that are interesting and instructive, and it is an excellent book for a missionary library in a Sunday school or Mission Band. It is published by the Congregational Publishing Society of Boston. Price, \$1.25.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church has issued a neat and excellent "Historical Calendar." Price, 85 cents. It can be ordered from Miss P. J. Walden, 36 Bromfield Street, Boston, Mass.

China and Its People is a new book by Dr. W. H. Withrow and published by Wm. Briggs, Toronto, Canada. Price, \$1. It is a careful compilation of facts respecting the country and people of China, and also a brief history of Protestant Missions in China with their present condition, statistics, and outlook. It will be an excellent book for reference.

Missionary Society of the Methodist Episcopal Church.

Foreign Missionaries.

INDIA.

Bishop J. M. Thoburn, D.D., Calcutta.
 Mrs. J. M. Thoburn, M.D., Calcutta.
 Rev. Albert H. Baker and w., Bangalore.
 Rev. Chas. L. Bare and w. (Ogden, Ia.).
 Rev. J. Baume and w. (Rockford, Ill.).
 Rev. Ernest A. Bell, Jabalpur.
 Rev. J. Blackstock and w., Shahjehanpur.
 Rev. Frank J. Blevitt and w., Delhi.
 Rev. William W. Bruere and w., Poona.
 Rev. Philo M. Buck and w., Meerut.
 Rev. Edward S. Busby and w., Meerut.
 Rev. J. C. Butcher, M.D., and w., Bareilly.
 Rev. H. W. Butterfield and w., Narsingpur.
 Rev. J. B. Buttrick and w., Bangalore.
 Rev. William P. Byers and w., Asansol.
 Rev. Benjamin J. Chew, Calcutta.
 Rev. B. Clancy and w., Allahabad.
 Rev. W. E. L. Clark and w., Poona.
 Rev. C. G. Conklin and w., Calcutta.
 Rev. A. E. Cook and w., Secunderabad.
 Rev. Lewis A. Core, Moradabad.
 Rev. Horace A. Crane and w., Bombay.
 Rev. T. Craven and w. (Evanston, Ill.).
 Rev. W. F. G. Curties and w., Blacktown, Madras.
 Rev. S. S. Dease, M.D., and w., Bareilly.
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 Rev. J. O. Denning and w., Narsingpur.
 Rev. C. W. De Souza and w., Ajmere.
 Rev. Charles G. Eissam and w., Kampil.
 Rev. D. O. Ernsberger and w., Gulbarga.
 Rev. W. H. Foote and w. (Rochester, N.Y.).
 Rev. Daniel O. Fox and w., Poona.
 Rev. E. F. Frease and w. (Canton, O.).
 Rev. J. H. Garden and w., Vikarabad.
 Rev. Geo. K. Gilder and w., Hyderabad.
 Rev. Joseph H. Gill and w., Gaori.
 Rev. G. G. Gilruth and w. (Haverhill, O.).
 Rev. Henry Girshom and w., Thongwa.
 Rev. William H. Grenon and w., Nagpur.
 Rev. C. P. Hard and w. (Evanston, Ill.).
 Rev. George C. Hewes, Lucknow.
 Rev. Charles B. Hill (Madison, N. J.).
 Rev. William H. Hollister and w., Kolar.
 Rev. G. F. Hopkins and w. (Blair, Neb.).
 Rev. B. Hoskins, Ph.D., and w., Cawnpore.
 Rev. H. Jackson and w., Mazafarpur.
 Rev. L. R. Janney and w. (Oregon City, Ore.).
 Rev. T. S. Johnson, M.D., and w., Jabalpur.
 Rev. Wm. L. King and w., Madras.
 Rev. Samuel Knowles and w., Gonda.
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 Rev. James C. Lawson and w., Aligarh.
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 Rev. Wm. A. Mansell and w., Lucknow.
 Rev. Jas. P. Melk and w., Bolpur.
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 Rev. John E. Robinson and w., Bombay.
 Rev. J. W. Robinson and w., Lucknow.
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 Rev. J. E. Scott, Ph.D., and w., Muttra.
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 Rev. F. E. N. Shaw and w., Karachi.
 Rev. J. Smith and w., Rangoon, Burma.
 Rev. R. Sorby, Richmond Town, Bangalore.
 Rev. Wm. H. Stephens, Bombay.
 Rev. Geo. I. Stone and w., Quetta.
 Rev. Homer C. Stuntz and w., Naini Tal.
 Rev. D. L. Thoburn and w., Naini Tal.
 Rev. James B. Thomas and w., Bijnour.
 Rev. Matthew Tindale and w., Agra.
 Rev. A. S. E. Yardon and w., Khandwa.
 Rev. Charles B. Ward and w., Yellandu.
 Rev. Frank W. Warne and w., Calcutta.
 Rev. J. W. Wangh, D.D., and w., Huldwanee, Kumaon.
 Rev. John D. Webb and w., Rurki.
 Rev. J. N. West and w., Vepery, Madras.
 Rev. Peachy T. Wilson, M.D., and w. (Evanston, Ill.).

MALAYSIA (Straits Settlements).

Rev. Benj. H. Balderston (North Wiltshire, Prince Edward Is., Can.).
 Rev. John F. Dentker and w., Penang.
 Rev. Charles C. Kelso and w., Singapore.
 Rev. Wm. T. Kensett (Madison, N. J.).
 Rev. H. L. E. Luering and w., Singapore.
 Rev. D. Davies Moore and w., Penang.
 Rev. R. W. Munson and w., Singapore.
 Rev. George F. Pykett, Penang.
 Rev. W. G. Shellabear and w., Singapore.
 Rev. William H. B. Urch, Singapore.
 Rev. B. F. West, M.D., and w. (Crawfordsville, Ind.).

CHINA.

Rev. J. J. Banbury and w., Kiukiang.
 Rev. LaCledde Barrow and w., Tientsin.
 Rev. R. C. Beebe, M.D., and w., Nanking.
 Rev. W. N. Brewster and w., Foochow.
 Rev. F. Brown and w. (in England).
 Rev. H. Olin Cady (Middlebury, Vt.).
 H. L. Canright, M.D., and w., Chentu.
 W. H. Curtiss, M.D., and w., Peking.
 Rev. G. R. Davis and w., Tientsin.
 Rev. J. C. Ferguson and w., Nanking.
 Rev. F. D. Gamewell and w., Peking.
 J. J. Gregory, M.D., and w., Foochow.
 Rev. W. E. Manly and w., Peking.
 Rev. I. T. Headland, Peking.
 Rev. W. T. Hobart and w., Peking.
 N. S. Hopkins, M.D., & w. (Wellfleet, Mass.).
 Rev. J. R. Hykes and w., Shanghai.
 Rev. Ralph O. Irish and w., Kiukiang.
 Rev. James Jackson and w., Kiukiang.
 E. R. Jellison, M.D., and w., Nanking.
 Rev. C. F. Kupfer and w., Chinkiang.
 Rev. W. H. Lacy and w., Foochow.
 Rev. Spencer Lewis and w., Chungking.
 Rev. E. S. Little and w., Kiukiang.
 Rev. W. C. Longden and w., Wuhu.
 Rev. H. H. Lowry, D.D., and w., Peking.
 Rev. W. E. Manly and w., Chungking.
 J. H. McCartney, M.D., and w., Chungking.
 Rev. R. L. McNabb and w., Foochow.
 Rev. G. S. Miner and w., Foochow.
 Rev. Q. A. Myers and w., Chungking.
 Rev. D. W. Nichols and w., Nanking.
 Rev. J. F. Peal and w., Chentu.
 Rev. N. F. Plumb, Foochow.
 Mrs. N. J. Plumb (Delaware, O.).
 Rev. J. H. Pyke, Tientsin.
 Mrs. J. H. Pyke (Delaware, O.).
 J. F. Scott, M.D., Tientsin.
 Rev. Nathan Sites, D.D., Foochow.
 Mrs. Nathan Sites (Washington, D.C.).
 Rev. S. A. Smith (Centralia, Mo.).
 Rev. George B. Smyth and w., Foochow.
 Rev. Leslie Stevens and w., Nanking.
 Rev. G. A. Stuart, M.D., and w., Wuhu.
 Rev. M. L. Taft, D.D., and w., Peking.
 Rev. G. W. Verity and w., Tientsin.
 Rev. W. F. Walker, D.D., and w. (Green-castle, Ind.).
 Rev. John Walley and w. (in England).
 Rev. M. C. Wilcox and w., Foochow.
 Rev. J. H. Worley, Ph.D., & w., Foochow.
 Rev. A. C. Wright and w., Chinkiang.
 Miss Sarah M. Bosworth, Foochow.
 Miss Martha I. Casterton, Foochow.
 Miss Clara J. Collier, Kiukiang.
 Miss Hattie E. Davis, Peking.
 Miss Mary Gochenour, Nanking.
 Miss L. C. Hanzlik, Nanking.

JAPAN.

Rev. R. P. Alexander and w., Tokyo.
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FOREIGN MISSIONS.	Members.	Probationers.
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South America.....	1,464	1,209
Foochow.....	3,686	3,505
Central China.....	450	136
North China.....	1,835	1,003
West China.....	50	40
North Germany.....	8,046	2,925
Switzerland.....	5,805	981
Sweden.....	13,789	2,109
Finland, etc.....	505	172
Norway.....	4,921	475
Denmark.....	2,359	305
North India.....	10,000	15,153
South India.....	454	171
Northwest India.....	4,254	10,812
Bengal-Burma.....	756	747
Bombay.....	814	1,112
Malaysia.....	100	56
Bulgaria.....	150	50
Italy.....	995	277
Japan.....	3,193	841
Mexico.....	1,505	1,348
Korea.....	68	173
	69,431	44,077

GOSPEL IN ALL LANDS.

MARCH, 1894.



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METHODIST EPISCOPAL HEADQUARTERS IN MEXICO CITY.

THE RELIGIOUS AND MORAL CONDITION OF MEXICO.

BY SAMUEL P. CRAVER, D.D.



ANY Christian people question the propriety or the necessity of sending missionaries to Roman Catholic countries. Believing, as they do, that Roman Catholicism is a legitimate part of Christianity, they suppose that any people fully under the influence and control of that religion must, of course, possess the Gospel in such a way as not to require evangelistic labor.

It is the object of this article to give a glimpse at the real condition of the Mexicans in their religious and moral life, in order to furnish the readers of this journal an opportunity to judge for themselves concerning the need of missionary effort in the land of the Aztecs.

For three and a half centuries the Mexicans were wholly subject to the Roman Catholic religion, and all that they are is more fully the result of that religion than of any other single factor. No people has been more thoroughly subject to the teachings and will of the priests than the Mexicans, and none furnish a better example of what Rome can do for a nation that accepts her doctrines and practices.

If Protestant civilization is to be judged according to its fruits as seen in the United States, where the vast majority of the people are Protestants, then Roman Catholicism must be judged by its fruitage in Mexico, where the whole population was subject to that religion for more than three hundred years.

I. THE CHARACTERISTICS OF THEIR RELIGION.

The Roman Catholic religion in Mexico is thoroughly *idolatrous*. I do not mean by this that the people worship the saints in heaven, though Protestants would regard this as idolatry, but that they render divine worship to *material idols*. No heathen prays more truly to his stone or bronze divinity than does the Mexican to his wooden or paper figure of a saint. The average Roman Catholic of Mexico does not look or think beyond the material image to the saint it is supposed to represent, nor to God, to whom, *theoretically*, the saint in heaven is supposed to present the prayer of the supplicant. The prayer is addressed to the image itself. In proof of this I present the following facts :

1. The people make a great distinction between different images of the same saint. All the different virgins, such as the Virgin of Guadalupe, the Virgin of Lourdes, the Virgin of Sorrows, the Virgin of Remedies, etc., are supposed to be the Virgin Mary, who certainly is not many, but one single saint. Yet some of these representations of her are believed to be much more potent than others. Still more, some special images of any one of these different "advocations" are regarded as far greater miracle-workers than other images of the same kind. Historically some of these images have been arrayed against each other in battle, as was the case when, in the war for independence, the Virgin of Guadalupe was the protectress and patron saint of the Mexicans, and the Virgin of Remedies performed the same office for the Spaniards, each leading her respective army upon the field of battle until final victory perched upon the banner of the Guadalupan Virgin.

2. The worshipers themselves confess that they adore the image, often believing that the wooden statue is of flesh and blood, and that they can see it smile or frown upon them in their prayers. The almost uniform testimony of those who have been converted to Protestantism—and they are thousands—is that they never thought beyond the visible object.

3. The priests also recognize and confess that the masses of the people are worshippers of the material images. A few years since the Bishop of Queretaro published a pastoral letter in which he endeavored to persuade the faithful of that city to transfer their chief adoration from the *Virgen del Pueblito* (a little image of the Virgin Mary, supposed to have appeared on a hill near Queretaro) to the *Virgen de Guadalupe*, which is another image of the same Mary, supposed to have been miraculously painted on the *tilma*, or blanket of a poor Indian, near Mexico city. There is no question whatever as to the fact of the crude idolatry of the masses and the refined idolatry of the higher classes of Roman Catholics in Mexico, as, in addition to the image worship of the former, all of them give divine worship to the *consecrated wafer*, believing it to be the very God of heaven.

Again, the Roman Catholic religion in Mexico is *antichristian*. Let it not be understood that Christ is not recognized in that religion. He is nominally held up as the Redeemer of the world, and all the more important scenes in his life are presented to the people in pantomime during the course of the year. Especially are the principal events connected with his birth and death reenacted in a literal way before the people, so that without the Bible they come to know the leading facts about Christ's life. But he is not presented to them as their Saviour. His work was only partial, and Mary, the saints, and the priests are so presented as to really eclipse Christ. At most, the sufferings of the Saviour only expiated a part of the penalty for sin, and the administration of that pertains to the priest, while for the rest the sinner himself must atone by his own merits. This atonement he may make by means of the multifarious penances and "holy exercises" that are prescribed by the spiritual physician, the father confessor, or in default of these he must suffer the material flames of purgatory for an indefinite period. The zeal with which extremely cruel penances are executed, such as walking upon the bare knees over stony pavements, or severe self-flagellation upon the naked body with iron or wire-wrapped scourges, proves the sincerity of the faith and the earnest desire for salvation on the part of the faithful Romanist. The persistence of many of these devoted ones in the practice of known and scandalous sins shows how utterly useless is the system of penances even as a temporal expedient. Nevertheless, it stands as a witness that the religion which inculcates it is antichristian, since it makes the sinner his own Saviour through personal suffering.

The thought of untold suffering in purgatory is distasteful to the average man, though the majority of people are disposed to take chances there rather than endure the severe penances of the present life. To accommodate all her dear children the Roman Catholic Church has invented a way of escape from purgatory by means of *indulgences*. These are not direct permits to sin, but are a species of rebate from the time that one must stay in purgatorial fires. These indulgences may be gained in a multitude of ways by the faithful, and may be applied not only to their own account, but also that of others already suffering in that purifying furnace. But here, again, human merit is the final ground of salvation, and not Christ.

Once again, the Roman Catholic religion in Mexico *exalts the priest above God*. The whole genius of that religion tends to the exaltation of the human instead of the divine. This begins in the doctrine of salvation by works, manifests itself in saint worship, which culminates in the supremacy of Mary over all saints and angels, and has for its goal the elevation of the priest to an importance unequaled in the universe. The standard works of Liguori, approved by the highest authority in the Church, declare that the priest is not only superior to the Virgin Mary, in that while she brought forth Christ but once, the priest, in the Eucharist, brings him forth many times; but that he is superior to God himself, inasmuch as in this same Eucharist "he creates

God," and God becomes subject to the priest's will. This is not theory only, but is so taught practically that the multitudes stand in awe of the *padrecito* a hundredfold more than they do of God. Indeed, he so stands in the place of God that with the "faithful" it matters not what God may say if they have the absolution of the priest, even when they know that priest to be a vile criminal. The priest is the necessary administrator of the sacraments, and these work by their own power irrespective of the character of the administrator, so that every man's salvation is in the hands of the priests, since no one can be saved without the sacraments, according to Roman Catholic doctrine.

The mass of superstitious beliefs and practices growing out of the foregoing characteristics of Mexican Romanism could not be told in volumes.

II. THE MORAL CONDITION OF MEXICO.

"A tree is known by its fruits," and it would be a matter of relatively small importance to us what were the outward aspects of a religious system if it produced the essential fruits of the Christian religion. But a religion without morality certainly can have no uplifting power. The Roman Catholic religion in Mexico is thoroughly divorced from morality, and the results are not difficult to find.

The character of the religious teachers of any people is a fair index to the general moral condition of the masses who receive their instructions. The priesthood of Mexico has a few names that are untarnished in their reputation for virtue, but in the vast majority there is not as great an "odor of sanctity," outside of the pulpit, as would befit the ministers of Christ. Many are so notoriously drunken, profane, and lecherous that they are a positive scandal to a society that is itself thoroughly honeycombed by vice and impurity. These men are never expelled from the ministry for their outrageous lives, but are simply changed from one parish to another when their vices or crimes become unbearable. Their mistresses do not lose caste in society, but for one of them to marry a priest converted to Protestantism is an abomination! The proverb of "like priest like people" is amply verified in the moral corruption of Mexican society. The Roman Catholic Church exalts marriage to the rank of a sacrament, but the priests demand such exorbitant fees for the celebration of the rite, that comparatively few can secure the money required. The result is that probably less than one half of those who live in the relation of husband and wife are married by any form whatever. Since 1858 the government has maintained the law of civil marriage, and this is the only legal marriage. But the clergy have steadily and persistently opposed it as worse than no marriage, so that in reality only a very small per cent of the people at present are legally united in wedlock. Besides this, the practice of polygamy without legal forms, or what is the same, concubinage, is almost universal among the middle and upper classes.

It is not strange that a religion which relies upon fraud and deception for its conquest of a people should undermine the principle of truthfulness in its devotees. So well-nigh universal is the practice of lying that one is tempted to quote the psalmist's words about all men being liars, without using the modifying clause concerning "haste."

Thieving and robbery have taken a fast hold upon the people to such an extent that they are loath to trust each other, and only the active energy of the government in shooting down highwaymen by hundreds has made travel in most parts of the country comparatively safe in recent years.

The profanation of the Lord's Day is another of the phases of the immorality of the people. Many kinds of manual labor cease on that day, at least in part, but it be-

comes for that reason the most profaned of all the week. It is the great day for marketing, trading, paying and collecting bills, drunkenness, theater and circus-going, cockfights, and bullfights. As a general rule more crimes are committed on Sunday than in all the week besides, except when there is some great religious feast day during the week.

Over all these forms of corruption and vice the Church exercises little or no restrictive influence; on the contrary, there is scarcely any form of evil that has not its patron saint or that is not committed under the patronage of religion. Surely, with such a result of centuries of supreme devotion to the Roman religion, there is an urgent call to give the Mexican nation a chance to prove the efficacy of the religion of Christ. The doors are wide open, and the people are anxiously saying, "Come over and help us."

Puebla.

THE PRESENT CONDITION AND OUTLOOK OF MISSION WORK IN MEXICO.

BY SAMUEL P. CRAVER, D.D.

IN a former article I have tried to give an idea of the real religious and moral condition of the Mexican people, so as to show their need of missionary effort. Were there space it would be very interesting to set forth in this article the marvelous way in which that people, held for centuries in the viselike grip of the Roman hierarchy, rose up in the majesty of outraged manhood and broke loose from the civil yoke of Rome, and, on the ruins of a shattered and despoiled ecclesiasticism, established religious toleration, liberty of conscience, and equal rights for all. The story is one of the most striking and captivating in the annals of modern history, and is charmingly related, in its general outline, in Dr. William Butler's recent work, entitled *Mexico in Transition*.

For the present suffice it to say that the overreaching tyranny of the Romish priesthood, united to the fact of their constant hostility to liberal and republican institutions, finally spurred the party of progress to such desperate earnestness that they were enabled to seize the reins of government, disfranchise the priesthood, confiscate the Church property, abolish religious communities, banish from the country all Jesuits, monks, and nuns, and publish to the world a constitution and laws of reform that challenge unstinted admiration. Those who wrought all these unprecedented acts were themselves sons of the Roman Catholic Church, born within her fold, baptized at her altars, and trained by her teachers. After they had thus broken the terrible spell that had held their people enthralled for centuries these men realized that the nation needed religious belief. No people can long maintain a state of religious negation. To meet this imperious demand the Liberal party of Mexico established the Reform Laws, which grant complete religious liberty and equal protection to all forms of worship which do not attack public morals. The world was invited to give them the best it had of religious faith and practice.

Responding to this Macedonian cry, the Protestant Churches of the United States have entered Mexico, and for over twenty years have been battling against the superstition, ignorance, and vice engendered and fostered by Romanism.

The field is a difficult one. While the laws of the land guarantee religious freedom, and the higher authorities of the State, as well as of the nation, are generally disposed to grant the protection of the law, the people, in their vast majority, are intolerant and

bigoted. Urged on by a corrupt and vicious priesthood this intolerance becomes a serious obstacle to the advance of the cause of truth. It often takes the form of open violence, and life and property are endangered. More frequently and constantly the implacable opposition of the fanatical population takes the form of complete ostracism and boycott. Those who accept Protestantism are very generally cut off from the means of supplying their needs, and their neighbors, incited by the priests, make a systematic effort to reduce them to submission to the old faith by means of starvation. This results in very many cases in a removal to some other place. Oftentimes the convert is thus lost to the cause, but frequently he becomes the forerunner of the preacher, preparing the way for the introduction of evangelical truth in places that have never known it before. Like the disciples of old who, when scattered by persecution, "went everywhere preaching the word," many of those who are driven from their homes because of their religious belief carry the seed into new ground and become the nuclei of new congregations. Some, it is sad to say, when ostracized and persecuted, hide their light under a bushel and abstain from any public manifestation of evangelical belief. Very few ever return to the fold of Rome.

Another difficulty in the work is encountered in the exceeding lax morality of the people. A very large proportion of those who accept the Gospel are found to be living in illicit domestic relations. The laws of Mexico grant no permission for the remarriage of a divorced person while the other party lives. This fact, added to that mentioned in the former article of the great lack of any form of marriage because of price and the general prevalence of concubinage, presents an unending series of complications in domestic relations that can only be appreciated by those who are brought in daily contact with them. It is often boastingly said that there are very few divorces in Roman Catholic countries. It is true, but "more's the pity." Uncongenial marriages are not broken up by divorce, but the parties contract other relations just as if there were no such thing as a marriage bond. As a result of this it very often happens that a man is converted and wants to join the church and lead a new life, but he has two, three, or more families dependent upon him, and with the greatest difficulty, if at all, can he legalize his relations with any one of the mothers. Very frequently such people give up in despair and say, "I cannot be a Christian, but my children will be."

The general disregard of the Sabbath puts another great hindrance in the way of the Gospel, since many of those who would obey God's law cannot do it without sacrificing every apparent means of support. If they are workmen they must at least spend most of Sunday forenoon waiting for their pay and securing work for the following week. Then comes the time to pay bills and purchase supplies. This state of affairs makes it difficult for people to attend church on Sunday morning, to say nothing of living in obedience to God's law.

Religious indifference and skepticism constitute another great barrier to the progress of the Gospel. Though born and baptized in the Roman Church, the greater part of the educated people of Mexico are unbelievers. The corruptions, errors, and superstitions of Romanism have become so manifest to them that they cannot believe in that religious system. Accustomed as they are to regard the Roman Catholic as the only true religion, when once undeceived concerning its errors they naturally lose faith in all religions, or at least become indifferent. Perhaps none of all the obstacles named is as great as this, for it is founded generally on an intellectual pride which renders its possessor almost impenetrable by the shafts of conviction.

A more difficult field than Mexico is hard to find, owing to the foregoing and other numerous causes. Yet the results of twenty-five years of Protestant effort are not altogether unsatisfactory. The field is cultivated by the following churches: the Con-

gregational in the States of Chihuahua, Durango, Sinaloa, and Jalisco ; the Baptist in Nuevo Leon, Coahuila, Zacatecas, San Luis Potosi, Aguas Calientes, Jalisco, Guanajuato, Mexico, Puebla, Vera Cruz, and the Federal District ; the Episcopal in the Federal District, Hidalgo, Mexico, and Morelos ; the Friends in Tamaulipas and Nuevo Leon ; the Methodist Episcopal in Guanajuato, Queretaro, Mexico, Hidalgo, Tlaxcala, Puebla, Vera Cruz, Oaxaca, and the Federal District ; the Methodist Episcopal, South, in Chihuahua, Durango, Coahuila, Nuevo Leon, San Luis Potosi, Aguas Calientes, Jalisco, Mexico, Morelos, Michoacan, Colima, Puebla, Vera Cruz, and the Federal District ; the Presbyterian in Zacatecas, Nuevo Leon, Coahuila, San Luis Potosi, Michoacan, Guerrero, Mexico, Chiapas, Yucatan, Vera Cruz, and the Federal District ; the Cumberland Presbyterian in Aguas Calientes and Guanajuato ; the Southern Presbyterian in Tamaulipas ; and the Reformed Synod of the South in Tamaulipas. It will thus be seen that nearly every State is occupied by some evangelical society, and some by several. The work done by these various bodies consists : 1. In the establishment of congregations, where the Gospel is regularly preached to a total of about 25,000 believers. 2. In the formation of schools of various grades, where many thousands of children and youth are receiving a Christian education. The Congregational, Presbyterian, and two Methodist Churches all sustain theological and normal schools for the training of workers in their respective fields. 3. In the production and distribution of an evangelical literature in the Spanish language. Several of the Churches sustain publishing houses and have their official organs. The oldest of these is *El Abogado Cristiano Ilustrado* (The Illustrated Christian Advocate), founded by the Methodist Mission in 1876. It is an eight-page, handsomely illustrated paper, nearly the size of the New York *Christian Advocate*. *El Faro* (The Lighthouse), organ of the Presbyterian Church, and *El Evangelista* (The Evangelist), of the Southern Methodists, are similar in size and style to the *Abogado*. *El Ramo de Olivo* (The Olive Branch), of the Friends ; *La Luz* (Light), of the Baptist ; *El Testigo* (The Witness), of the Congregational ; and *La Buena Lid* (The Good Fight), of the Episcopal, are smaller in size, but generally have a greater number of pages than their older sisters. Besides these religious organs the presses publish Sunday school helps, books, and tracts, which go to many places where the living preacher cannot as yet secure a hearing, and prepare the soil for the sowing of the word.

By these means the Protestant cause is slowly but steadily advancing. The excessive intolerance of the masses is gradually yielding, and they are becoming accustomed to the presence of "heretics," so that they are less inclined than formerly to kill them. The people are becoming more enlightened through the schools and press and the enforced practice of religious toleration. In spite of the constant and increasing activity of the Roman priesthood the people are coming to know more and more what Protestantism really is, and the truth is filtering slowly through the mass of error.

The facilities for travel and change of locality afforded by the constantly extending systems of railroads contribute in marked degree to the breaking down of old prejudices and the formation of new ideas, as does also the large influx of foreigners both for pleasure and business.

All these different agencies are slowly transforming the Mexican nation and surely preparing the way for a much more general acceptance of the truth of the Gospel in the coming years. There may never be such abundant harvests as are being now gathered in India, but certainly the signs of the times point to a near future of far greater triumphs for Protestantism in Mexico than have yet been obtained. Only let the home Church supply the means and reinforce them by earnest prayer, and the "Conquest of Mexico" for Christ will surely be accomplished.

APPEAL OF THE GENERAL MISSIONARY COMMITTEE TO THE METHODIST EPISCOPAL CHURCH.

THE General Missionary Committee, at its late session, faced a serious and unexpected crisis. At the meeting the year before all hearts were jubilant over the treasurer's report. After all claims had been met and the appropriations paid in full a balance remained of nearly \$50,000. The conviction was general that we had forever passed the danger-point of debt and that a steady improvement could be relied upon.

Though somewhat prepared for a less favorable showing this year, it was a sharp disappointment to find the treasury in debt to the alarming amount of \$109,000. It was certainly some relief to believe that the reduced resources were rather due to the stringency of the times than to a diminished zeal in the cause of missions. The fact nevertheless remained that a deplorable reduction must be made in the appropriations for the coming year, both to the home and the foreign work, and made with remorseless fairness on a uniform scale. The necessity was so obvious that little discussion took place. It was simply our painful duty to take last year's allowance to each mission, subtract the required one ninth, and make the appropriation for the coming year on that basis.

Those who have not made mission work, especially in foreign fields, a careful study, can scarcely appreciate the disastrous effects of fluctuating appropriations. The effect is depressing and often seriously crippling if there is not a steady increase. We are in these fields for conquest. The voice of the Master cries, "Go forward!" The missionaries on the ground are full of aggressive zeal. An expectant Church demands progress. To merely hold our own in the face of the enemy is virtual defeat. Yet we cannot advance without enlarged appropriations.

Take the Mexico Mission, for instance, not from its superior importance, but simply as an illustration. On the restoration of the republic various Protestant denominations planted missions in Mexico. Ours was among the first in time and has equaled any in success. We were obliged, in the beginning, to plant ourselves in the large cities—the main strategic points—where the opposition was strong and bitter. In these centers the progress will necessarily be slow. But now scores of villages would gladly welcome us if we had the means to occupy them. Unhappily the yearly appropriation is scarcely more than enough to maintain the work as it is. If we could make a reasonable increase year by year we could easily overspread central and southern Mexico and add thousands of converts to the Church. And what is true of Mexico is more emphatically true of some of our other missions.

But if a failure to increase appropriations is discouraging, a decrease is most distressing and perilous. In the thinly populated districts of the home field the light missionary appropriations are indispensable to the continuance of the work. The support at the best is in most cases meager and inadequate. There are hundreds of faithful men in the West and South doing heroic work for Christ and the Church who are obliged to practice the most pinching economy to maintain their families. To reduce their small allowances will entail severe privation and suffering. And the case is the more serious because the poverty of the small charges they serve, especially in these times, will greatly diminish their supporting power.

The outlook is no less gloomy in the foreign fields. So anxious are our brethren in these distant fields to extend their work that they practice an extreme parsimony in the distribution of their appropriations. To reduce their allowances means not only

the cessation of important building enterprises already begun, and the introduction of an almost ruinous economy in the provisions made for schools, orphanages, hospitals, etc.; it means also a reduction in the number of native helpers, if not a recall of American missionaries at a time when the plea is loud and general for large reinforcements.

In the face of these painful consequences likely to result from diminished appropriations it was proposed in the Committee to maintain the appropriations on the scale of last year and trust to the awakened liberality of the Church to supply the means to meet our pledges besides paying the debt. Conservative counsels prevailed, however, and the reduction was ordered.

Yet it was done amid great searchings of heart. The Committee felt that they were assuming a responsibility of the gravest character. Probably no one was convinced that the condition of things that required this painful retrenchment in the interest of safe financiering was itself a necessity. It is hardly true to speak of any of the great Protestant Churches as poor. Our own Church may be relatively so, but in reality she is a rich Church. The aggregate revenue of our large membership is immense. If we have comparatively few among us who possess great wealth the proportion of our members who are extremely poor—who are actually dependent—is very small. It may be safely, though sadly, assumed that great numbers of our people waste on useless indulgences and needless extravagances many times over the half dollar which is the average per member of our contribution for Christian missions; and when we reflect that an addition of ten cents to our average contribution would have spared us the heavy debt and warranted us in keeping our appropriations at the former figures the inference is irresistible that no stern necessity has been laid upon us, even in these stringent times, but that we have failed in our duty to God and his cause.

This painful lapse in our duty is due, we are forced to believe, to the apathy which widely prevails among us concerning Christian work to which we are not personally or locally related. Too many of us fancy our duty fully accomplished when the claims of our local church are met. There are comparatively few who lift up their eyes and behold the fields, far and wide, ripe unto the harvest.

Through an imperfect knowledge, and in most cases through an utter want of knowledge, very many fail to appreciate the vitally important work being done by our home missionaries. These faithful men keep in the van of the onflowing population. They gather our scattered people together wherever they may be found, organize them into classes and societies, plant Sunday schools, build churches, unite these to our great connectional bond; and these infant churches, consolidated and developed, become in turn helpful to the further progress of the work.

The influence of our preachers in the new and growing portions of our country, not only on the line of religious progress, but in promoting good morals, public order, healthful reforms, education, and all civilizing and humane agencies, is freely admitted. The statement was made years ago by a distinguished man, not a member of our Church, that "the force which more than all others saved the Western States of our Union not only from the flood of French infidelity, but from barbarism itself, was the itinerant ministry of the Methodist Church." And the men are in the field to-day who are effecting a like result. Every lover of his country, be he a Christian or not, must rejoice that we have an army of Christian heroes, many of them gifted and cultivated men, who gladly give their strength to this obscure but most needful and fruitful work.

Our mission to the foreign populations of our great cities is a department of the home work that cannot be overestimated. The numbers of this class are immense, and are constantly increasing. They are for the most part ignorant and squalid, morally

debased, inharmonious with the spirit of our laws and the genius of our institutions. They form the hotbed of political corruption, and are the storm-centers of turbulence and disorder. Religiously viewed they are apt to be Romanists of the most densely superstitious class, or rank infidels of the materialistic type. From these spring the dangerous and criminal classes, whose existence is a constant menace to society. Our fearless missionaries are penetrating to the core of these turbid populations and planting our missions in their most corrupt and crowded quarters. Their success is cheering.

If Christian duty will not move us, a proper regard for our own safety should prompt us to urge this work with all the means at our command. We must Christianize these masses, or they will paganize us. The danger is serious and imminent.

Some of our people who take a genuine interest in domestic missions have little or no sympathy for the foreign work. If we had no other motive we should find a sufficient one for sending missionaries to the heathen in our Lord's positive command to "Go into all the world, and preach the Gospel to every creature." That command is of world-wide and all-time significance. We are not responsible for results. We can leave those to the wisdom and power of the great Captain who issued our marching order. Our duty is to bear the glad witness to every member of our lost but redeemed race. How sadly remiss we have been every thoughtful person well understands. We only add sin to sin when we attempt to justify our indifference and neglect. The wonder is that such marvelous results have followed our feeble and distrustful efforts. Happily the churches have not been altogether faithless, yet it is a sad reflection on our Christian zeal that such vast portions of our globe are as yet unreached by Christian missions—that the Soudan, for instance, with its ninety millions, has not a single missionary, and that other vast regions of the Dark Continent are similarly destitute. Have these rich and intelligent Christian lands, which have enjoyed for ages a monopoly of Christian light and privilege, no brotherly duty to the numerically preponderating races who are as benighted and wretched as they were centuries ago? When men and women are urged by their cupidity, or their scientific curiosity, they will face all difficulties and spare no pains to compass their ends. The Christian nations are ready, in their grasping ambition, to parcel out and possess themselves of new regions whose boundaries and resources explorers have opened up, but, alas! the Church lacks the conscience and the heart to capture these redeemed millions for Him whose right it is to reign.

No wonder our enemies pronounce our religion a failure as they point to the heathen world. "Your religion," they say to us, "has been the dominant faith for sixteen centuries. It professes an unlimited adaptation. Your Master declared that all power had been committed unto him in heaven and in earth. Your professed purpose from the beginning has been a speedy and universal triumph, and yet in the twilight of the nineteenth century the major part of the race continues degraded, benighted, hopeless!" And most damaging of all in its implications the Christian Church, with its high professions of devotion and love, is doing scarcely anything commensurate with its ability for the Christianizing of the world. Thus, through the indifference of his followers, the name of our divine Lord is blasphemed among men, and the system he founded is declared an effete religion, which should confess its failure and give place to some more virile faith adequate to the world's crying needs.

In the face of such a challenge the Church cannot be idle and indifferent. The Gospel is adequate to the world's sorest needs. No other scheme or power can regenerate the race. God is calling upon his Church as never before to "arise and shine." Events are culminating with marvelous rapidity. To disregard the signs of the times will be criminal. The pagan world is open to us. The means of transit and intercom-

munication are limitless. The ends of the earth are brought together. Our facilities equal our opportunities. Our resources are affluent. God has been training us for success on great lines. Fifty years ago the speedy evangelization of the world would have seemed an idle dream, without a miracle impossible. It seems thus no longer. This is an age of great ventures, sublime expectations, magnificent results. Slow and moderate enterprises will not enthuse in these eager times. If the Church would command the best resources and worthiest ambitions of this electric age she must rise to the height of her divine call and providential opportunity. There must be no recession, no halting, no timidity. In the closing in of the final forces that shall redeem our planet there must be exhibited by the disciples of our conquering Lord an emulous faith, a dauntless courage, a self-denying, self-forgetful devotion, that shall renew with added luster the most heroic periods of the Church.

There is nothing unreasonable in this demand. Nor is it extravagant to hope for the grand result and confidently to pray for it. Hundreds of the best young men from our colleges and seminaries, fired with missionary zeal, offer themselves for the work. Will the Church fail to respond with the necessary means? We feel assured that our branch of the Church catholic will not fail in this crucial hour. Let the painful necessity which met the General Committee not discourage but stimulate to greater effort. We must recover the lost ground. We must increase our liberality. The sound must go forth to our faithful laborers on the frontiers and in the far distant fields that the Church has not flagged in her interest, and will not desert them in their need.

We appeal to our brethren in the ministry—the standard-bearers of the conquering host. Your faith and zeal will prove the incentive and measure of what we may expect from the Church at large. The cause of missions must lie on your hearts as nothing else can. All our great benevolences are important, but none can rival this. The General Committee provided that mass conventions should be held at convenient points, and arrangements are making for these great gatherings. Let our preachers and people rally to them in large numbers. Let the presiding elders see that their districts are aflame with missionary ardor. Let every pastor give this cause a new impulse in his charge. Let the cause find a warm place in his private and public prayers. Let it be a burning theme in the social meetings. Let missionary intelligence be communicated and circulated with unremitting diligence. Let all the friends of missions unite in a common spirit and effort. Let both the women's societies be gladly recognized as powerful helpers and given all possible encouragement. Let Missionary Day prove a time of unprecedented interest and extraordinary success. But let not the collection hinge alone on this. Provide that every member of the congregation be personally solicited. Despise not the widow's mite nor the gleanings of the children. Make the Sunday school a telling force. Labor personally and patiently with those who possess large means till they shall know the luxury of giving freely of their abundance. Fear not to go beyond your apportionment. Let your liberal devisings far surpass that. Be not anxious to maintain the equilibrium of your collections. An advance on this line will help all the rest. Enthuse your people with missionary ardor, and every kindred cause will feel the glow.

Finally, we exhort our people everywhere to constant and believing prayer. Let us never forget that God is the only source of power and giver of success.

In behalf of the General Missionary Committee,

W. X. NINDE,	E. L. DOBBINS,	} Committee.
C. H. FOWLER,	H. K. CARROLL,	
ALDEN SPEARE,		



CITY OF MEXICO.

A Market Day in Oaxaca.

BY REV. LUCIUS C. SMITH.

IN the city of Oaxaca, in Mexico, the Plaza de Washington is the central market place. The marketers come from a hundred Indian villages and towns, and their wares are fruit, vegetables, fowls, curdy looking cheese, eggs, cheap pottery, and a great variety of other articles of native manufacture, the like of which you probably never saw before.

Their costumes awaken your interest. Now and then you meet a man or woman of the upper class, a resident in the city, who endeavors to follow, even though it be afar off, the fashions of Paris and the world; but the immense, the overwhelming majority, seem to you strangely attired. The men, for the most part, wear great broad-brimmed woolen hats, high, peaked-crowned, black or gray, often adorned with heavy silver cord. Beneath the hat, which frequently has cost three times as much as all the rest of the suit, is a coarse shirt of unbleached cotton with its lower extremity hanging loose all around, without causing the wearer any slightest blush.

Beneath the shirt is a pair of drawers of the same material, bound about the waist with a broad leathern girdle, usually containing a couple of pockets, one on the outside, easily accessible, and another on the inside for money, which can only be reached by taking off the belt. Beneath the drawers there is occasionally a pair of coarse, high-heeled shoes, oftener only a pair of bare brown feet, frequently a pair of sandals, each made of a piece of sole leather bound to the foot with leather thonga. By far the most common protection for the foot, however, is the *cacle*, which is like a shoe in that it has a heel and is tied over the instep, but like a sandal in that it leaves the forepart of the foot uncovered.

The dress of the Indian women is as peculiar as that of the men. Those who dwell in the valley of Oaxaca and the adjacent mountains use the *reboso*, common to all Mexico. It is a kind of cotton (occasionally mixed with silk) scarf, six feet long by two and a half wide, with elaborate fringe at both ends. Altogether the most common color for a *reboso* is a kind of faded-looking blue, although various other colors may be seen. When it is cool the Indian women of Oaxaca wear their *rebosos* over their heads with one end thrown back over the left shoulder, just as their sisters do in Puebla and Mexico; but in the heat of the day they bind it about their heads like a turban, letting the ends hang down their backs, a fashion that seems to be peculiar to this state. Some of them wear cheap print skirts, which seems to indicate a step ahead in the direction of civilization; but the majority, instead of a skirt, bind about their waists, in such a way that the fullness comes in front, a strip of very coarse, homespun woolen stuff, about four feet in length and wide enough to reach down to a point half way between the knee and the ankle.

They seldom wear any covering on their feet. The upper part of the body is partly covered by a chemise made low in the neck and almost without sleeves, and sometimes a gaudy handkerchief is tied about the neck by the two upper corners, while the lower ones are fastened to either side of the waist. Showy jewelry is common among them, and sometimes it is made of solid gold.

Occasionally we see in the plaza of Oaxaca an Indian woman from the hot country with a cotton tunic reaching to her knees. This is more or less nearly covered with figures worked in variously colored worsted. She has a large quantity, perhaps a pound, of very coarse, dark woolen yarn braided into her abundant black hair to increase its volume. Now and then we meet also a woman from Tehuantepec. The strip of bright red cloth, which she uses instead of a skirt, is wide enough to reach to her ankles, and over it she wears a little sleeveless red sack.

But her *huepil*, or head-dress, is most peculiar. It also is made in the form of a sack, whose sleeves are only ornamental, being too small for the arms, of light gauzy muslin, with abundant lace trimmings; and as the wearer encircles her face with the part that answers to the neck, or lightly throws over her head what would be the lower part of the waist, letting the little sleeves hang down behind, she presents a very graceful and distinguished appearance. Of all the Indian women in the republic probably those of Tehuantepec use the most graceful and attractive costume.

But it is now about eleven o'clock, and the sun being warm and the odors of the market not over-pleasant, we direct our steps toward the eastern limit of the city along the main road that leads to Guatemala. And who are these creatures that come, with heavy loads on their backs, running into town as if their lives depended on their speed? They are the *tortilleras*, and they bring daily bread for the dwellers in Oaxaca's capital. The *tortilla* is a thin, circular, leathery cake, baked on a sort of earthen griddle called a *comal*, and made of corn soaked in limewater and ground wet by hand on a *metate* into a fine dough.

The *metate* is a low, three-legged, inclined plane of stone, about twenty inches long by twelve broad, with a rolling pin, also of stone, called a *mellapil*. Nearly all Mexican families, rich and poor, consume daily a liberal supply of *tortillas*. They are frequently made in the house and eaten hot just from the *comal*; but it so happens that for the city of Oaxaca nearly the whole of the daily supply of *tortillas* is manufactured in the villages round about, and is brought in on the backs of the manufacturers from distances varying from one to ten miles.

These dark-brown village women are exceedingly industrious, and are remarkable for the exercise of a sort of woman's rights that probably their fair and

cultured sisters of my native land would not relish. When they return from the city in the evening they put their corn to soak; and the next morning, rising long before the lark thinks of opening her eyes, and kneeling behind the *metate*, they grind dough and fill their eyes with smoke from the open fire built on the ground in a corner of the hut where they dwell. At ten or eleven o'clock, when they have their basket full of *tortillas* they wrap it in a sheet, sling it to their backs, and, tying two corners of the sheet over their forehead, start for the city with their thirty or forty pound load. They travel at the rate of five miles an hour, never slackening their pace until they arrive. Then they sell their *tortillas*, make their daily purchases, including perhaps the corn for to-morrow's batch, and trot back to their native village. Meanwhile the husband has been keeping house, cooking the beans, mending the clothes, and taking care of the children. I know of one town, about eleven miles away, from which, contrary to the general rule, the men bring in the *tortillas*, covering the distance in less than two hours. It would take an excellent horse and a good rider to keep pace with them over the same road.

The City of Puebla, Mexico.

BY REV. WILLIAM GREEN, PH.D.

THE city of Puebla is known here by the name "La Puebla de los Angeles," the city of the angels. It is, perhaps, the most beautiful city in Mexico. It has a population of about one hundred thousand souls, good, bad, and indifferent. The larger part of the population is of the old Spanish stock, considerably mixed up with half-breeds, that is to say, they are what is known here as "Mextisos," mixed people, half Aztec and half Spanish—a mongrel breed that shows how the cavaliers of the olden time kept the seventh commandment.

In those early times the conquerors brought over with them but few women; the result was that they took to wife all the native women they could find room for in their houses, and raised families on the plan of Brigham Young. Nor has this custom entirely died out at the present day, for it is a common thing here for a man of any wealth to have a legal wife, and anywhere from one to a dozen families. This does not seem to cause any remark, for the reason given in the old song, "They all do it." From the highest ecclesiastic to the government clerk if he can afford it, it is the same.

I saw a statement in one of the leading papers in Mexico, which said that the Archbishop of Mexico, who died last year, had spent in one year for one of his concubines the sum of \$180,000 for her jewelry alone. I cannot say how true that is, all I know is that the highest authority in the newspaper line in this country made the statement and no one contradicted it. This I do know, that when I lived in Pacluca the padre there lived in the front of my house, and I know that he had a houseful of women and children. This is the case so far as rumor goes all over the republic. Now if the padres do it, what can be expected of the laity?

Well, back to Puebla. This city is visited every year by hundreds of visitors from the States, and I think they show their good sense by coming here instead of wandering off to Europe. Puebla has always been a hot bed of fanaticism. In every revolution that Mexico has passed through in its struggle for liberty Puebla has been the uncompromising enemy of the nation's progress. Here has been the center of all the power of the Church against the liberty of the people. But Puebla is a miraculous city. Its site is said to have been selected by the angels, who on account of its splendid location, selected it, in the first place, as a more desirable one than the site of the ancient city of Cholula, eight miles distant.

Cholula, in the days before the conquest, was a large and populous city. By some historians it is said to have had about two hundred and fifty thousand people. This is doubtful, and yet it is impossible to say, for as one stands on top of the ancient pyramid there and looks over the beautiful plain, there are still traces of the squares of a large and flourishing city. No doubt it was a great city, for it was the sacred city of the Aztecs.

Its pyramid is the largest in the world, and was built by the patient labor of those deluded worshippers of Huitzilopochtli (pronounced wheat-



A STREET IN PUEBLA.

see-lo-posh-tly), the supreme deity of the Aztecs and their terrible god of war. I have just called in my moso to pronounce this name, and here I give it to you as he pronounced it, and he is a pure Aztec from the mountains and speaks his native Aztec with more ease and fluency than the Spanish, so that I know I have it right. He now tells me that *huitz* means "backbone," and *pochtli* means "stomach," in modern Aztec, but he does not know what they were intended to mean in the ancient time; the "lo" is the conjunction, and means the



HOSPITAL IN PUEBLA—"CASA DE MATERNIDAD."

same as our word, and, according to his statement, the meaning of this word is the spine and the stomach, but he is not able to tell me what was supposed to be the symbolical meaning of the name.

On the top of this pyramid is a small Catholic church dedicated to the "Virgin de los Remedios," the virgin under whose banner the Spaniards have fought nearly all their battles in Mexico. She is the rival of the Mexican "Virgin of Guadalupe," whom the Mexicans have carried on their banner in time of war. This pyramid of Cholula is one of the oldest relics on this continent. No one knows positively when it was built. The best historians trace it back to the time of the Quinametins, a race of giants; others say it was built by the Xicalancas, who succeeded them, and still others say it was the Ulmecas who built it. It was built very early in our era, no doubt.

Well, we keep wandering away from Puebla. Puebla was founded in the year 1532, April 16. For three years the padres, who in those times were the rulers, and the people had been discussing the building of a new city to supplant Cholula.

Padre Julian Garces was the founder, and was aided by a dream in which he saw the angels measuring the site of the city. Some historians say that the city was founded by an order of the royal government as a halfway stopping place between Vera Cruz and the capital city of Mexico, but this is hardly likely, as there was at that time only eight miles away the city of Cholula.

The city is laid out four square, a little off the points of the compass so as to give shade at midday from the beams of a scorching sun. Its streets are wide and always clean. The oldest houses of the city are richly ornamented with colored tiles, some of them having the whole front covered with beautiful mosaics. In the center of the city stands the cathedral, perhaps the most beautiful building on this con-

continent. The cathedral in Mexico is one third larger, but in its interior decoration is not to be compared with it. Onyx and gold are seen on every side, and it is said that a contract was let about twenty years ago to repair it at a cost of \$10,000,000. The work is now nearly done, though the workmen are still engaged upon it.

On the north side of the cathedral is a beautiful park called the *zocalo*. It sits like a gem in the middle of the city. From the tower of the cathedral may be seen over seventy large churches. The most important are El Calvario, La Piadosa, San Augustin, Santa Domingo, and La Compania.

Speaking of the churches, for several years we owned a part of Santa Domingo. It was a church and convent. When we moved in it was necessary to make some repairs and alterations. In doing so we had to cut through a wall. In opening this wall, which was fourteen feet thick, we opened a great vault, more like an immense chimney. Here we found the remains of hundreds of women and children who had been buried alive in some cases. We removed fourteen cart loads of human bones from this vault. I need say no more than this to show that this vault had been used to deposit the bodies of children who had been born in this convent, and to bury the bodies of the nuns who lived there, and to effectually stop the mouths of those unfortunate women who had seen enough of convent life and desired to escape.

On the north of the city are two hills. Both are now crowned by dilapidated fortresses. One is named Guadalupe, from the fact that once upon a time a church sacred to that virgin was built there, but it has gone to decay and the old fort has taken its place. The other hill is Loreto, and has its old fortress fast going to decay. From these hills or from the cathedral tower a wonderful view is to be seen. To the east and a hundred miles away is the snow-clad peak of Orizaba, with the intervening plain dot-

ted here and there with smaller mountains. On the north is the old Matlacueyatl, now known as La Malinche, one of the most remarkable mountains in the world. It stands over fifteen thousand feet above sea level, rises solitary and grandly from the plain, and is capped with snow for the greater part of the year. Its highest point is a huge rock, and in the afternoon, when the sun hits it right, it shows a clear cut profile of a man's face. It was a volcano, for it is a great hollow cone, the outlet being cut down to the plain on the southeast side. To the west of the city are seen Popocatepetl and Ixtaccihuatl, always covered with snow and rising nearly twenty thousand feet above the sea. Between these great mountains are immense plains rich and fertile, and if properly cultivated would support the nation.

Puebla is famous for its sulphur baths, of which there are several in the city. The water springs up in great wells in a number of places. It is about blood heat and is said to be a cure for rheumatism. It is almost impossible to go there any time in the day and not find the baths occupied. There are several bath houses, perhaps half a dozen. This water comes from the volcanoes to the west of the city. It can be smelled at times all over the city. This water is so strong that silver coin in the pocket is turned black before you reach the baths. Puebla has many boulevards and paseos, and on Sunday afternoons the "four hundred" turn out in their gayest attire. On these occasions the belles of the city come out in their best, and the whole city is in its holiday dress.

Two things have lately stirred up this quiet city. We have just built a church here at a cost of about twenty thousand dollars. It is said that this is the only church built here in two hundred years. It is a modern church built on the American plan by an American builder. It is in great contrast to the old Moorish structures now in use here. Its tall and graceful spire is so different to the square towers of ages gone by. This new church, built by the hateful Protestants, has caused a general alarm. Once they tried to burn it down. Someone threw a lighted torch through the window into some shavings, but before much damage was done the fire was extinguished. Several times it has been threatened with dynamite, but so far it stands the racket pretty well.

We have two splendid colleges here. One is for the boys who are studying for teaching and for the ministry, and the other is for the girls. They are well attended, having in both colleges perhaps three hundred students. They are beyond a doubt, taking the location, the beauty of the buildings, the comforts afforded, the excellency of teaching, and all other things into consideration, the best in the country. They are well managed and entirely satisfactory. Added to these two colleges the new church was too much for these good and faithful servants of the pope, and as a consequence they had determined to

show us how much they loved us. A few months ago some one sent a bullet into the study of Dr. Craver, the college president, but no harm came of it. It is reported to me, on good authority, that a little while ago, so great was the desire to extinguish us, that the whole property was guarded at night by a large number of policemen, and that the governor himself was seen watching our property at midnight. I cannot affirm the truth of this statement. We have to keep a special watchman every night to insure safety.

The other thing that has stirred up Puebla is the arrival of several train loads of American corn. The dry weather here has greatly reduced the harvest, and as a consequence corn and other articles of food, such as are used by the lower classes, had been fearfully high. A peck of corn was sold here for about half a dollar, and everything else in proportion. Now, through the intervention of the government, American corn is being sold here for less than half the price of the native corn. This is a great blessing to the poor. I was down street a few days ago and saw an immense crowd of women blocking the street. I supposed there was trouble of some kind, and went round by another street to avoid the crush. I asked a friend whom I met in the street what this crowd meant, and when I told him that I thought there was a row going on he laughed and said no, it was only a crowd who had assembled to buy American corn. This is the actual condition of that street every day for hours, and a special guard of policemen are necessary to keep the peace. Mexico is an agricultural country, and such a state of things as buying corn from a foreign country is a reproach to her system of farming.

From a military point of view Puebla is the key to the city of Mexico. No city in this country except Mexico has changed hands so many times as Puebla. Around it have gathered the brave sons of Mexico against the Spaniards, the Americans, the Austrians, the French, and many of the most desperate battles fought during the many revolutions and civil wars through which the country has passed have been fought around this devoted city. She has always been on the side of the traitors of her country. Old as she is she has not yet learned to be patriotic. She celebrated her centennial years before the United States existed as a nation.

In looking over these notes I find that I have not given you a fair idea of the cathedral. It is by all odds the most imposing building in the city. The foundation stone was laid by Bishop Zumarraga in the year 1523, but it was not completed for nearly a hundred years. It is three hundred and twenty-three feet long by one hundred and one feet wide, with a dome in the center that reaches to a height of eighty feet from the floor. In the north tower are eighteen bells, the largest one is called Santa Maria, and weighs nearly ten tons. It is a magnificent bell.

Its deep and rich tones sound out the hours of prayer only. It tolls at four o'clock in the morning to call the servants to early mass, again at noon it strikes the hour, at three o'clock it rings again, and at the hour of sundown.

To a stranger in the city it is a strange sight to see nearly every man in the street take off his hat when he hears the stroke of that magnificent bell. The building is of magnificent construction, with heavy buttresses, and a material resembling blue basalt. On the front between the two great towers are white marble medallions, and the keys and miter of the pope. The floor of the cathedral is laid in colored marble. Its high altar was over fifty years in construction, and cost \$110,000. An immense bronze figure of the virgin crowns the altar, the work of Tolsa, the most celebrated artist Mexico has so far produced. The choir is a most beautiful affair. It contains two hundred chairs, inlaid with ivory and a great variety of elegant woods, each chair is of a different pattern. Its organ is rather small, but is very elegant in its construction.

On every side are immense oil paintings, some of them by the old masters and of great value. In the bishop's council chamber are the portraits of all the bishops who have had the oversight of this diocese, from the earliest to the last one who passed away. This chamber is also adorned with the most elegant tapestry. It was presented to the church by one of the Spanish kings, Charles V, nearly three hundred years ago, and is said to be worth a million or two of dollars.

In the Zocalo there is a magnificent band stand, and four or five nights a week the finest kind of music is discoursed by one of the three military bands of the city. Here in this Zocalo the people gather to pasear (walk) and exhibit their best clothes. On Sunday it is a perfect beehive. The only drawback to this otherwise delightful spot is the ceaseless din of vendors of all kinds of things. Now you hear one fellow yell, "Los canutos," a kind of ice cream; then another starts you up with the cry, "no toman la nieve," sweetened snow; then another sings out, "galatina," and still another yells, "dulces," candies. Among them they make this otherwise pleasant park a source of annoyance.

A Recent Visit to Jayacatlan, Mexico.

BY REV. LUCIUS C. SMITH.

JAYACATLAN is on Huizco Circuit, and Brother Arrieta, the pastor, visits the congregation there generally every two weeks, but last Sunday it was arranged for him to go to Ciucatlan, and the writer took his place in Jayacatlan. Although the rainy season in southern Mexico is usually very similar, so far as the amount of rainfall is concerned, to summer in the eastern part of the United States, this year has

been a remarkable exception. The rains began early in May and have continued almost daily for six months. The consequences have been swollen rivers and almost impassable roads.

I started alone from Oaxaca early last Saturday morning, and being informed that there were some dangerous quagmires on the main road, took a by-road higher up on the ridges that skirt the base of the great Sierra of Juarez. This made the journey about three miles longer, and detained me in the valley of Etta perhaps an hour more than would otherwise have been necessary. I descended again into the main road, however, at Etta, thirteen miles north of Oaxaca, at about eleven o'clock, having breakfasted an hour before at a village I passed on the road. Although the breakfast was not of a very inviting quality it was abundant and nourishing, and I partook of it with such a good appetite that it seemed to me that with the strength derived therefrom I should be able to reach Jayacatlan, now only twenty-five miles away.

A few miles north of Etta the road to Jayacatlan turns somewhat to the right and follows the narrower tributary valley of San Juan del Estado. Before arriving at this last mentioned village I had to pass many miry places, and at one of them my horse sank so deeply that I was afraid he would not be able to get through. Thus my progress was slower than usual, but nevertheless by two o'clock P. M. I was at the foot of the mountain a mile beyond San Juan del Estado. The range I was to cross is the dividing ridge between the waters of the Gulf of Mexico and the Pacific. Its course is east and west, and it unites the two great north and south ranges that limit on either side the valley of Etta and stretch away scores of leagues beyond. The point where the ascent begins is about five thousand six hundred feet above the sea level, and the summit is nearly two thousand feet higher. As I began climbing the north wind covered the mountain tops with dense but swiftly moving clouds, and a drizzling rain began to sift down toward the valley; but I pushed on, for it was still fifteen miles to Jayacatlan, and I did not come prepared to spend the night on the mountains.

Two hours later I was on the summit among the silent clouds. The rain had ceased, but the oak leaves were condensing the mist and dripping everywhere. But there was beauty in that solemn forest. The oak boughs were hung with a rich drapery of lough grayish moss and adorned with countless small orchids and other parasites of the cactus and pineapple families, while in the more open places the ground was covered with sage bushes with large bright red and deep blue flowers, not to mention millions of *compositae*, akin to the daisies, but with yellow flowers and very fragrant leaves.

The northern slope of these mountains is more densely wooded than the southern, and the descent

to Jayacatlan is about three thousand five hundred feet into a deep valley, almost a mountain gorge. I found that the rains had very seriously damaged the mountain trail. The ground was soaked to a pulp in many places, and was slipping away from its moorings, carrying with it the trees and bushes growing upon it. There was need of great care to keep the horse's feet from sinking into the openings that marked these incipient landslides. In one place the ground had slid down from the upper side of the path, completely closing it up. But I made my way through the bushes, greatly to the detriment of my broad-brimmed Mexican riding hat. In

stick from behind was successful in making him climb the bank. Then I went on my way, not only rejoicing because I had conquered a difficulty, but also rather elated at having made the great discovery of a new method for making horses climb banks. When I arrived at Jayacatlan I told the brethren about my invention, and Brother Julio Hernandez said he, as a mule driver, had been obliged to resort to the same stratagem many a time; and thus I was shorn of the glory of my great discovery.

When I was still near a thousand feet above the bottom of the valley the clouds broke away, and the setting sun shone out on the green mountains. What



A "HACIENDA" IN MEXICO.

another place where the road had been cut out along the face of a precipice it had slid down to the bottom of the ravine, and there was covered with a great pile of débris that had fallen from above. With considerable difficulty I led my horse down and up again over the débris by a very rough path that had been newly traced. In still another place the water had washed out a gully four feet wide and eight feet deep across the trail. On the left people had been climbing the bank on foot to go around this gully. The horse refused to make the steep ascent. I tugged at the halter with all my might, but it was of no avail. I tried several plans to make him ascend, but in vain.

At last I tied the end of the long rope halter to a tree on the upper side of the path, and then with a

sublime scene! The torrent at the foot of the long steep slope looked like a mere silver thread, and yet I could distinctly hear the roar of its bounding waters. On the opposite side the majestic Juarez Mountains lifted their dark, pine covered, rugged ribs seven thousand feet. Here was a patch of sunshine, there a thick, black cap of cloud resting on the head of a giant peak, and yonder mountain after mountain as far as the eye could reach fading away beneath the dying rays of the evening sun. Mountains always look more majestic when seen among the clouds.

At last I reach the river. Its valley, averaging three hundred feet in width, is nothing but a mass of boulders, and more or less water-worn stones, and is covered with water completely when there is a

cloud-burst on the mountains. The river is a torrent which rushes from one side of the narrow valley to the other, and on the occasion of which I am writing at the best crossing places was about thirty feet wide and three feet deep, with a very swift current and a bottom full of bowlders. The horse had to make a supreme effort not to lose his foothold and be borne down by the current every time he crossed.

We were still two miles from Jayacatlan when night settled down upon us. At that point the road leaves the river and climbs the precipice, where it winds along the brow of the crags about two hundred feet above the bowlders that fill the bottom of the valley. It was very dark, the road was in places not over a yard wide, and a misstep would have been death. Besides, in several places the path was full of stones and earth that had fallen from the cliffs above. Under the circumstances I thought it would be safer to dismount and lead the horse along that dangerous road.

Thus with no little difficulty I arrived at a hut about a mile and a half above Jayacatlan. From this point the road descended again to the river, and to reach the village it would be necessary to pass over the bowlders of the valley for a mile, where the freshets had erased all traces of a path, fording the torrent several times. Considering this too perilous a task to undertake on so dark a night I asked permission of the owner of the cabin to stay till morning. The permission was granted, although the poor horse would have to go without his supper, as there was nothing to give him. The hut was occupied by a young Indian and his wife, who had three little children. They gave me *tortillas* and beans to eat, and they tasted good, for I had eaten nothing since ten o'clock in the morning, except some *tejocotes* (a kind of haw) that I had found in the woods.

Then I lay down between my two blanket shawls on a mat on the ground, with my saddle for a pillow, and tried to sleep, but I was soon attacked by an army of bloodthirsty fleas that crawled all over me and fearlessly thrust their sharp proboscides into my skin. This slight inconvenience made me rather restless. When one is asleep a long time seems very short, but when one is trying to catch fleas in the dark a short time seems very long. So if it had not been for a certain feeling of refreshment I could have easily persuaded myself the next morning that I had not slept five minutes during the whole night.

I was not the only guest that passed the night in that hotel. A whole family had descended with lumber from Aloapam, a village situated on the opposite slope of the great Juarez Mountains. There was a little man, who would weigh about one hundred pounds; a little woman, who looked like a girl fourteen years old; a boy apparently about the same age; a little boy perhaps ten years old, and a baby. The man, the woman, and the larger boy each carried on the back two hewn pine boards seven

feet in length. The little boy carried the baby on his back. They had come down the mountains twelve or fifteen miles, carrying their loads over roads whose roughness would be unimaginable to dwellers in the plains. Night had overtaken them at this point, and early the next morning they took their lumber to the Jayacatlan market.

As soon as it was light enough to see the path I also took my departure, and soon was in the village of Jayacatlan. It is situated in the bottom of this tropical valley, at a place where the slope of the mountains to the river is not too steep for the construction of houses. There are about six hundred inhabitants, Indians of different tribes, who all speak Spanish. Jayacatlan contains the first and only building that, up to date, has been erected in the State of Oaxaca for Protestant worship. In other places we hold services in buildings previously erected for other purposes, but Jayacatlan has its real Protestant church building. It is about twenty-five feet long by fifteen wide, and has a framework of poles, a roof thatched with palmetto, walls of reeds stood on end and daubed inside and outside with mud, and mother earth for a floor. Including twenty seats and a pulpit it cost our Mission \$42, besides the labor bestowed gratis by the brethren. If the labor had been paid the whole cost would probably have amounted to seventy silver dollars, which also includes a well-situated lot containing about a quarter of an acre of ground.

Our congregation in Jayacatlan numbers about forty, nearly all adults, and they are enthusiastic, love the cause, and are resolved to work till the whole village is converted. Last year they met with considerable opposition from the town authorities, but this year the authorities are tolerant and the congregation is growing. Recently the brethren out of their poverty raised \$50 to buy a Mason and Hamlin baby organ, of which they feel very proud. The services held during the day were full of interest and profit.

On Monday morning, finding that my horse had lost a shoe, and there being no blacksmith in Jayacatlan, I concluded to cross the mountains by a steeper but less stony road to San Francisco Huitzo, and Tuesday evening began services in La Soledad, another village in the Etta District.

I am very anxious that the next bishop who visits Mexico should make a trip to Jayacatlan. I am sure that whatever inconvenience he may suffer will be amply repaid by the magnificence of the scenery and the fervor and cordiality of the brethren.

As fast as men and means are furnished we intend, with God's blessing, to spread the Gospel to the thousand villages that nestle among the glorious mountains of Oaxaca. The people there greatly need the Gospel we have. Should we not give it to them?

Oaxaca, Mexico.

Mexico Methodist Episcopal Mission.

THE Mexico Mission of the Methodist Episcopal Church was commenced in 1873 and organized as a Conference in 1885. During 1893 the Conference was divided into the four districts of Mexico, Puebla, Northern, and Coast; and from the reports of the presiding elders made for the Annual Report we gather the following:

Mexico District. New chapels have been built at Poxtla and San Augustine, the one at the latter place being of stone and seating 250 people. New property has been purchased at Pachuca. Two new congregations have been added to the Tezontepec Circuit, which has now fourteen preaching places, and might have twenty if workers could be provided. A new congregation has been gathered at Cerrezo, a little town nestling in the mountains a little way



from Pachuca, where, a few years ago, was a hotbed of banditti. Most urgent calls have been made for the establishment of five new schools in towns where the people will furnish a room free of rent and will do what they can to help fit up the schoolroom, and there are six towns pleading for preaching services. There is a great lack of workers and a lack of men to put men in places that are white for the harvest. The English congregations in Mexico and Pachuca have felt the effect of the hard times, and some of the people have left the country. The mission press in Mexico city in 1893 printed a total of 2,812,800 pages. "It may not be generally known that the printing of the Scriptures was utterly prohibited in Mexico by the Spanish Inquisition, and that the Methodist Episcopal Mission press printed the first copy of the Scriptures ever printed in Mexico in the native language of the Mexican people."

Puebla District. The Puebla District embraces the southern half of the State of Puebla and the State of

Tlaxcala, and every worker employed by the Church is engaged in school work either as teacher or pupil, and most of them also in evangelistic effort. Most of the pastors are students in the Theological Seminary in Puebla, who study during the week and spend their Sundays with their congregations. The pastors of Atzala and Tlaxcala have had charge of the schools on their circuits besides attending to all the other work of the various congregations to which they minister. Besides the pastors who teach there are three teachers of primary schools outside of Puebla, who are also exhorters and hold services when occasion offers. The whole number of the salaried workers of the two societies, including the wives of missionaries, is thirty-one. In many villages and towns there are adherents who will form the nucleus of congregations as soon as services can be established there. There has been active persecution in some places.

"The schools are doing most excellent work, and are growing in favor with the public. The theological seminary and preparatory school, in its higher departments, is fuller than ever before. Over twenty young men and boys are definitely preparing for the ministry, while some eight or ten are preparing for teaching in the Mission. There is an urgent demand for other professional departments in the school. If we had them we could doubtless have a large patronage from the better classes of society, and wield an influence in those circles that would be far-reaching in the controlling element of Mexican affairs. It only requires more money to have them."

Coast District. The presiding elder, on account of an attack of yellow fever was unable to labor for several months. The pastor in Cordova was also sick from the same disease. Rev. Francisco Diaz, a native pastor, died during the year. The yellow fever raged in Cordova in a very malignant form and many of the members of the church died. The Cuilapam Circuit is enlarging rapidly. The pastor teaches a large boys' school in Cuilapam, and preaches in several towns. The outlook is good, though there is a fanatical spirit among some of the people. On the Huitzo Circuit are six places where there are regular services and good congregations. The Oaxaca Circuit includes the whole state, the congregations are large, and reinforcements are asked for in several places. Rev. L. C. Smith, the pastor, is a tireless worker, and at least a dozen men are needed here to man the schools and open up the work. On the Orizaba Circuit the congregations and schools are large. In Huatusco the work is new and vigorous, the house being full at every service and much enthusiasm prevailing. The Tehuacan Circuit has been without a pastor on account of a lack of funds, and it would be a strong circuit if the money to occupy it could be obtained. The Tetela Circuit has four appointments and is in a prosperous condition; the pastor preaches every week at these places, and also teaches a large

school. Two new places have been opened on the Tezuiluan Circuit, one with a regular congregation of forty persons, the other with thirty-five. The Tuxpam Circuit has opened two new appointments, and the preacher reports large and growing congregations everywhere. There are now five appointments and a day school with sixty-two scholars. A church building is greatly needed in Tuxpam. The outlook is good on the San Andres Tuxtla Circuit, which has two schools and five preaching places. The school work on the Xochiapulco Circuit has been well sustained. The two day schools at Jilotepec have fifty pupils.

Northern District. There has been more than usual prosperity on the district. The work on the Guanajuato Circuit is developing greatly, and the services in the capital city are well attended. On the Silao and Cuernamero Circuits large numbers are hearing the Gospel preached, and the regular services have twice the attendance of the previous year. The Salamanca Circuit reports large congregations. In Queretaro there has been no progress and much opposition. In Guanajuato there is a girls' school of seventy-eight pupils and a boys' school of ninety-one pupils, being double the number of the previous year, and most of the probationers received into the church during the year have been from among the older pupils of these schools.

The presiding elder, Dr. Salmans, writes: "The medical work has had its best development this year. About the middle of the year I established work in the form of medical dispensaries in four towns, situated in three circuits. The pastor furnishes tickets for six and twelve cents to all the poor who arrive before a given hour, at which time I come, read a chapter from one of the gospels, explain it, exhort, and pray with them, they joining with me at the close in the Lord's Prayer, and then I offer for sale copies of the holy gospels, and invite all present to the regular religious services. I then prescribe for them, one by one, while a pharmaceutical assistant furnishes the medicines and explanations of the treatment, and the pastor and Bible reader continue to converse among them. I thus spend two days a week in Guanajuato, two in Silao, one in Romita, and make one trip a month to Cuernamero and intervening points. During the first ten months of this year, besides surgical operations and several hundreds of visits to the homes, I have furnished 11,529 medicines; and besides repeatedly seeing many of the 1,550 patients of the former year and a half's practice, I have thus far treated 2,044 different new patients. The amount received from patients and applied toward self-support in this work during these ten initial months of the year is \$1,546.52; and the best of all is the Gospel is being preached to the poor, to 10,000 auditors per year, and they mostly persons from whom it would otherwise be impossible to secure a respectful hearing for the word of God.

But the hearing they give to the word in the dispensary is respectful and most attentive. The respect, and even love, they form for the Christian physician who puts skilled and sympathetic medical treatment within their financial reach is very touching. Many of those who are physically able accept the invitation to come to the services at night, and though this work is as yet so new there have been some conversions. Many of these people could not refuse such a friend so small a request as to send their children to his school; indeed, they are at once convinced by



their prejudice in his favor that his must be the best school in existence, and, even in the face of persecution, they fill up his formerly empty schoolrooms. There appears to be no longer any doubt in the face of the present experiment that in the more fanatical parts of Roman Catholic countries the wise use of the practice of medicine on the part of missionaries might often be found to become an entering wedge where no other means will secure the opportunity of being heard."

The Woman's Foreign Missionary Society has in Pachuca a school of three hundred girls. Their school in the city of Mexico has done most excellent work and has graduated five most excellent teachers in the entire course of study who are now employed in the work of the Mission. At Puebla the girls' school and normal institute has been constantly growing and improving. At Tetela are two girls' schools with 125 scholars, and in Guanajuato is a school with 78 girls enrolled. In addition there are several small schools under the direction of the Woman's Society.

Of the statistics of the Mexico Mission, Dr. J. W. Butler writes: "We have six new congregations and an increase of 232 members and probationers, and 1,286 adherents. There were 118 more conversions this year than last, and 94 more baptisms. Five new day schools have been established with 481 more children, and 8 new Sunday schools with 235 new

scholars. Our properties have increased \$19,325 in value, while our debts have decreased about \$6,085, so that now on all our properties we only owe \$4,140, all of which is provided for but \$500. There is also a slight increase in the missionary collections and for self-support; we received \$8,898.74, being an increase of \$505.69, while; for church buildings we raised \$760.93 more than last year." There are reported 28 native workers of the Woman's Foreign Missionary Society, 15 native ordained preachers, 33 native unordained preachers, 35 native teachers, 28 other helpers, 3,190 day school scholars, 1,787 Sunday school scholars, 1,721 members, 1,364 probationers, 8,214 adherents, 269 conversions in 1893, and in the same year 269 adults and 217 children baptized.

The missionaries, their appointments, and the date when they entered the mission work, are as follows:

1874. Rev. John W. Butler, D.D., Presiding Elder of the Mexico District, and Editor of *El Abogado Cristiano Ilustrado*.

1875. Rev. Samuel P. Craver, D.D., Presiding Elder of Puebla District, and President of Theological Seminary and Preparatory School in Puebla.

1875. Rev. Samuel W. Siberts, D.D., Professor in seminary and school in Puebla, and Preacher in charge of Puebla Circuit.

1884. Rev. Lucius C. Smith, Preacher in charge of Oaxaca Circuit.

1885. Rev. Levi B. Salmans, M.D., Presiding Elder of Northern District.

1887. Rev. William Green, Ph.D., Presiding Elder of Coast District.

1888. Rev. Harry G. Limric, Preacher in charge of Pachuca English work and Pachuca Circuit.

1888. Rev. Frank D. Tubbs, Professor in seminary and school in Puebla.

1891. Rev. Ira C. Cartwright, Preacher in charge of Guanajuato Circuit.

1891. Rev. Frank Borton, Preacher in charge of English work in Mexico city, and publishing agent.

Wives of Missionaries.—Mrs. Butler, Mrs. Craver, Mrs. Siberts (in U. S.), Mrs. Smith, Mrs. Salmans, Mrs. Green, Mrs. Limric, Mrs. Cartwright, M.D., Mrs. Tubbs, Mrs. Borton.

MISSIONARIES OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY (ALL ENGAGED IN SCHOOL WORK).

Mexico city, Miss Mary De F. Loyd and Miss Harriet L. Ayres.

Puebla, Miss Theda A. Parker and Miss Anna R. Limberger.

Pachuca, Miss Mary Hastings.

Orizaba, Miss Amelia Van Dorsten.

Oaxaca, Miss Effa M. Dunmore.

Guanajuato, Miss Lillian Neiger.

Protestantism and Romanism Contrasted.

It is impossible to reduce fundamental difference between Protestantism and Romanism to a single formula without doing injustice to the one or the other. Nor should we forget that there are evangelical elements in Romanism, as there are legalistic and Romanizing tendencies in certain schools of Protestantism. But, if we look at the prevailing character and the most promising aspects of the two systems, we may draw the following contrasts:

Protestantism is modern Christianity in motion;

Romanism is mediæval Christianity in conflict with modern progress; while the Greek Church represents corrupt Christianity in repose or stagnation.

Protestantism is the religion of free and intelligent submission of the individual to the Holy Scriptures; Romanism the religion of enslaved and unquestioning submission to the decrees of the Church. The former makes religion a personal concern; the latter sinks the individual in the body of the Church.

Protestantism is the religion of evangelism and spiritual simplicity; Romanism the religion of legalism, ascetism, sacerdotalism, and ceremonialism. The one appeals to the intellect and conscience; the other to the senses and the imagination.

Protestantism is the Christianity of the Bible; Romanism the Christianity of tradition. The one directs the people to the fountainhead of divine revelation; the other to the teaching priesthood. The former freely circulates the Bible as a book for the people; the latter keeps it for the use of the clergy, and overrules it by its traditions.

Protestantism is the religion of immediate communion of the soul with Christ, through personal faith; Romanism is the religion of mediate communion through the Church, and obstructs the intercourse of the believer with his Saviour by interposing an army of subordinate mediators and advocates. The Protestant prays directly to Christ; the other usually approaches him only through the intercession of the Blessed Virgin and the saints.

Protestantism puts Christ before the Church and makes Christliness the standard of sound churchliness. Romanism virtually puts the Church before Christ, and makes churchliness the condition and measure of piety. This is, no doubt, the meaning of Schleiermacher's famous formula (*Der Christliche Glaube*, vol. i, §26): "Protestantism makes the relation of the individual to the Church dependent on his relation to Christ. Catholicism, *vice versa*, makes the relation of the individual to Christ depend on his relation to the Church." His pupil and successor, Dr. Twisten, puts the distinction in this way: "Catholicism emphasizes the first, Protestantism the second clause of the passage of Irenæus: 'Where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church and all grace.'"

Protestantism claims to be only one, but the most advanced portion of the Church of Christ; Romanism identifies the whole Catholic Church with itself, and the Church with Christianity. The former claims to be the safest, the latter the only way to salvation.

Protestantism is the Christianity of personal conviction and inward experience; Romanism the Christianity of outward institutions, sacramental observances, and obedience to authority. The one lays the main stress on living faith as the principle of a holy life; the other on good works, not only as the evidence of faith, but also as the condition of justification.

Protestantism proceeds from the invisible Church

to the visible: Romanism, *vice versa*, from the visible to the invisible. This is the distinction made by Dr. Möhler, in his famous work on *Symbolics*, who thereby inconsistently admits the essential truth of the Protestant distinction between the visible and invisible Church, which Bellarmine denies as an empty abstraction.

Protestantism is progressive and independent; Romanism conservative and traditional. The one is centrifugal, the other centripetal. The one is exposed to danger of Radicalism and endless division; the other to the opposite danger of stagnation and mechanical and tyrannical uniformity.—*Rev. Dr. Philip Schaff.*

The Present Condition of Utah.

BY A RESIDENT OF SALT LAKE CITY.

Now that Utah is supposed to be about to take upon herself the responsible duties and cares of Statehood, it may be well to make some observations upon a phase of the question which may be supposed by some not to exist.

The representations made in Congress and by the general press of the country, including even the *Salt Lake Tribune*—that old-time and constant Nestor of Americanism—joining in accord and saying editorially that the experiment should be tried; that the political and social differences between the Mormons and the non-Mormons are now effaced, and the difficulties of the past can never recur. Such representations must have much popular weight, but they are extreme in their nature, and to some extent misleading in character.

They are strong sentiments for so conservative a paper as the *Tribune*, but these views are purely political and social.

However, several occurrences have lately taken place that are peculiar. An outgrowth of the political division of the Mormon people on national party lines caused the most unusual scene in one of the towns of Utah, two bishops being presented candidates for the office of mayor on the opposite tickets. Both had been polygamists. One had served a term for his crime in the penitentiary, and both were amnestied by the proclamation of President Harrison.

The Utah committees on World's Fair matters were made up of Mormons and non-Mormons who exhibited no clashing because of any supposed caste distinctions.

At a mass meeting held in the Assembly Hall (Mormon) in Salt Lake City on Thanksgiving evening representatives of the various orthodox churches, and of the Jewish, the Unitarian, and the Mormon churches, met with others, the meeting having for its chairman the Territorial governor. After music and speeches a collection, under the direction of Dr. Iliff, was taken for the poor of the city, and almost

\$3,000 was paid or subscribed. A scene absolutely impossible a few years ago.

This shows somewhat the outwardness of the situation, while the inwardness is what the Christian workers have to deal with mainly, and of which the outwardness is not always the true index.

Still none can do other than acknowledge the breaking down of political bars does to some extent open up the social communion to a greater extent than ever before. Yet there is little or no sign of any exodus of the people from the Egypt of Mormonism to the Christian Canaan. The wall of Mormon ecclesiastical opposition is to the natural eye more solid and insurmountable than ever. Never was there so thorough organizing, reorganizing, and strict surveillance of the ecclesiastical wards (or bishoprics) by the Mormon bishops and their collaborators.

Theologically the conditions have by no means changed, and our Christian endeavors and plans are sure to suffer in the matter of public sympathy and support.

No constitution has as yet been formulated, but we expect when made it will proclaim the utmost tolerance. It must be so in order to possess an American aspect and polish, but there is danger that in many of our outside fields where the Christian work is carried on in the entire absence of (so-called) Gentile population, that the too oft-repeated contumelious acts shall be faced in such a manner as to make the lives and circumstances of the missionaries almost unbearable.

Salt Lake City may be called the "center of the world" and the universe, but it is not the exponent of Utah otherwise than commercially, and commerce is not the determining factor in this question.

While polygamy has, like the ubiquitous saloon, retired behind screen doors and into the shadows, yet the violator is not considered by the masses a great sinner, and is leniently dealt with by the law, one being sentenced only yesterday (December 14) to four months' imprisonment in the penitentiary.

No doubt this leniency comes in part from the popular sentiment which may be to an extent imbibed by the present federal officials who are residents of the Territory, for when the former extreme penalties were inflicted the officers were generally nonresidents or newcomers. Herein Pope's couplet may be pertinent:

"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

The world knows the common experience—the result, the apathy of politicians toward heinous crimes just so soon as the criminals have political power. Ex-Senator Ingalls's words are too true, whether meant by him in that way or not, "No morals in politics." But I hope his later utterance is not so true: "The Methodist Church is a great



A BUDDHIST PRIEST OF CEYLON.

political machine," or, if it is, it shall never become so known in Utah.

Let not the Christians of the United States think that though Utah becomes a State she is also Christianized.

The Buddhist Semimonthly Confessional.

THE Buddhist priests in Ceylon are called *bhikkhus*, and for twenty-three hundred years it has been the practice of these priests to assemble once a fortnight and make a solemn confession of both their faith and their sins. The service is conducted in the Pali, the dead language of the Buddhist scriptures, which takes in the Buddhist Church a similar position to that of Latin in the Roman Catholic.

A gentleman from England, Mr. E. M. Bowden, who had become acquainted with one of the priests while prosecuting his studies in Buddhistic literature, was permitted to witness the service called "Uposatha," at the Malwatta Monastery, and has given the following account:

"When the monastery bell sounded the call to Uposatha at four o'clock in the afternoon, I was receiving instruction in the lore and language of Buddhism from Sumana, one of the priests. He at once began to arrange his robes in the special manner which is usual on these occasions. To the ordinary yellow garb of the priesthood he added a kind of stole, a long piece of yellow cloth folded to about eight inches in width. This is thrown over the left shoulder, and hangs both in front and behind to within a short distance of the ground, and a yellow sash is then tied to the waist.

"We then repaired to the large hall. As the wooden windows of the hall were not all thrown open, and the lamps which hung from the roof were not lighted, the light in the place was of a dim, religious character. Two rows of large square pillars run the length of the hall at a short distance from the side walls, and in the space between them the Uposatha service was held.

"On the floor beside the pillars two long mats were laid for the bhikkhus to sit on; between

the mats a chair was placed to accommodate the brother who should preside at the service. At the end of the building is a large image of Buddha besides other smaller ones, near to which are two chests containing the library. The books are mostly written on palm leaves, but in one or two instances are scratched on leaves of silver.

"By ones and twos the bhikkhus wended their way from their several cells to the chapter house, till two or three dozen had assembled, each carrying in his hand a little mat or piece of brown paper to kneel on. They kneeled down on the floor in pairs in different parts of the hall and made admission of their faults each to another in a low voice, and then formed themselves in the order of seniority into two rows

face to face on the long mats laid on the floor. The senior bhikkhu present takes his seat at the head of one of the two rows, and the rest kneeling down and making obeisance to him, ask to be absolved from all their sins. He grants them absolution, and they in turn absolve him. The same form is repeated till all the chapter are seated. It was a tedious process, and at this stage of the proceedings I noticed a little laughing among the bhikkhus, though on the whole they appeared very serious. When the last has taken his seat they all with one accord go on their knees, and three times repeat the customary formula of homage to their founder:

“Glory be to the blessed, the holy, the all-enlightened one!”

“This is succeeded by a profession of faith in the blessed and holy, and all-enlightened sage, the teacher of gods and men, the blessed Buddha. ‘Through life till I reach Nirvana, in Buddha do I put my trust.’ Then follow three stanzas in adoration of the Buddhas, but especially of Gautama, the Buddha of our own age.

“The Buddhas of bygone ages,
The Buddhas of ages yet to come,
The Buddhas of this our own age,
I reverence always.

“There is no other refuge for me;
Buddha is my excellent refuge.
By this truth
May I gain the blessing of victory.

“With my head I do homage
To the sacred dust of his feet.
Whatever my offense against Buddha,
May Buddha forgive it me!”

“A form of words is then repeated in exaltation of the law, concluding: ‘Through life till I reach Nirvana, in the law do I put my trust.’ Three more



EXTERIOR OF A BUDDHIST CHAPTER HOUSE.

stanzas follow, in which the law is personified and addressed in words nearly identical with those just used in adoration of Buddha. The Church is then glorified in a similar manner, after which certain stanzas are recited in glorification of Buddha, the law, and the Church jointly. They end:

“By virtue of these [feelings of] reverence
May the heart be freed from sin.”

“At the conclusion of this preliminary part of the service the bhikkhus resume the sitting posture. One of their number takes his seat in the chair at the top of the hall, between the two mats on which the rest are sitting, and a junior brother steps forward and kneels in front of him. A number of set inquiries are made by the junior of the chairman, by whom set answers are returned. The interrogations relate to the due preparations for holding the Uposatha, what matters must be attended to, and what conditions fulfilled.

“The junior then retires and sits down with the others, and the chairman begins to intone from memory passages from the *Patimokkha*, one of the oldest of the Buddhist text-books. There are two hundred and twenty-seven rules of conduct grouped under several headings, and the chairman at the close of each section asks those before him if they have been ‘pure in this matter.’ Incontinence, theft, the taking of human life, or the depriving any living thing of life, the uttering of praises of death, the inciting of another to self-destruction, the telling a lie, the using of abusive language, and many other things are all to be avoided, and if any have been guilty of breaking any of the rules, they are expected to rise and make confession. The rules relating to eating require they should not put out the tongue, nor smack the lips, nor lick the fingers, lips, or bowl.

“After they have thus passed through their detailed examination of conscience as taught by their founder they again proceed to their accustomed duties. They are often seen walking about the streets with their alms-bowl, into which the people throw their gifts, by which they expect to lay up merit.”



INTERIOR OF A BUDDHIST CHAPTER HOUSE.

Ancient and Modern Cuzco.

BY HON. N. F. GRAVES.

THE city of Cuzco, in Peru, is located in a beautiful valley on an elevated region of a plateau 11,300 feet above the level of the sea. In our latitude it would be covered by eternal snow. It is high up among the Andes, but in that tropical climate it enjoys a genial as well as a salubrious temperature that is nearly perfect. At the north it is defended by a lofty spur of the mighty Cordilleras. The city is traversed by a river, over which there were formerly many bridges, which made communication easy and rapid. The streets were long and the more important ones were broad, but some were quite narrow. The houses of the rich were grand and imposing, but those of the poor were small, made of earth and reeds.

Cuzco was considered the holy city, the royal residence of the Incas. It was founded in 1043 by the celebrated Manco Capac, the first Inca of Peru, and was the most ancient of all the cities of the great empire. The city was adorned with palaces and temples, the most substantial and beautiful of any that were ever erected in Peru. The fragments of these solid buildings have been used in the modern erections, and show how solid and grand were the buildings of this ancient city. The ruins of a great fortress just north of the city show how strongly it was fortified.

The city was taken by Pizarro in 1533. The natives met the daring invaders before they reached the city, and fought as brave men fight to defend their homes, but the Spaniards with their arms were more than a match for them, and they were crushed. The Spaniards were surprised at the grandeur and magnificence of the temples and palaces. They were amazed when they beheld the Temple of the Sun, which was adorned with ornaments of gold and silver and was called the "place of gold." Cuzco had been the capital of Peru for many years, and the different Incas had enriched and beautified this temple until it shone with polished gold. This temple was very large and had many chapels and smaller edifices, and was surrounded by an immense wall constructed of very large stones.

This temple was so located that the first rays of the rising sun fell directly upon it. The Peruvians were then worshippers of the sun, and this grand temple was dedicated to that service. One of the chapels was consecrated to the moon, a deity held in great reverence; another chapel was consecrated to the hosts of stars; another was consecrated to the fearful ministers of vengeance, thunder and lightning; another to the rainbow, the colors of which were represented on the walls. All the plate and all the utensils used in the religious services of the temple were of gold.

The city was considered a sanctified place and was called "the beloved city of the sun," where the adoration of that deity was celebrated. There were other

temples in all the important towns of the empire, and some of them were magnificent; and there was a multitude of priests that served in these temples. These priests had certain lands and property assigned to them from which they derived their support. The mode of worship was elaborate and formal. There were festivals in all these temples at stated times when the priests of the province united in the services. In this great temple at Cuzco there was an annual festival, when all the head priests and the nobles from every part of the empire gathered at the capital to join in and take part in celebrating the ceremonies. Before these annual festivals there was a fast of three days, and during that time no fire was allowed in any dwelling.

On the appointed day the Inca and his court and nobles, followed by the population, gathered in the great square to greet the rising sun. They were all dressed in their best, and the Indian nobility displayed costly ornaments and jewels. They all eagerly watched for the coming of their deity. When the rays of the sun shone upon the elevated turret of the temple a great shout broke forth from the multitude, followed with songs of triumph attended with the wild music of the native instruments. This music swelled louder and louder as the great orb of day touched with his beams the great temple and the multitude of his worshippers below.

After this the Inca offered to the great deity a libation from a large golden vase prepared for the occasion, and then the great monarch tasted it himself and gave to his royal kindred. As they entered the portal of the temple they all removed their sandals except the Inca and his family. None but the Inca and his nobles were allowed to enter. A fire was kindled on the altar and was placed in the charge of the virgins of the sun, and if by any means that fire was extinguished during the year it was considered an evil omen. There was then a burnt offering presented to their deity, and bread and water was distributed to all the multitude.

The grounds around the temple for two hundred paces was considered holy, and no one was allowed to enter within that distance but with naked feet, and no one could enter at all but the priests, the Inca, and his princes and nobles. A great banquet was proclaimed, which was served by the virgins of the sun.

The virgins of the sun were a favored class. They were daughters of the nobility, appointed by the Inca. They had stone houses with large grounds, surrounded by a high stone wall, so that they were secluded. They were profusely supplied with all that they needed, and their houses were embellished in the same costly manner as the palace of the Inca. They were considered as a part of the religious establishment of the government. They were highly educated and skillful in embroidering for the temples.

They were a privileged class, but held to a severe accountability for their conduct. Now the Dominican Convent occupies a part of the ground of the famous temple.

There are many specimens of ancient architecture seen in the city. The first-class houses were built of stone, very solid, and covered with red tiles, and many of them remain. The great size of the stone used in building these houses and the excellent workmanship displayed give the city a very interesting appearance of antiquity. The cathedral and the Convent of St. Augustine are very large buildings, but little inferior in architecture and style to those in the Old World.

Upon a lofty hill a little north of the city are the remains of a great fortress. The stones used in the construction are of extraordinary size and of polygonal shape, placed one upon another without cement, but fitted so nicely as not to admit the insertion of a knife blade between them. This stupendous work was constructed by the Incas for the protection of their capital. At the present time a large part of the population is composed of Indians. They are industrious and skillful, and they manufacture cotton and woolen goods as well as leather.

Home Missions.

BY REV. E. W. CASWELL, D.D., OF CALIFORNIA.

WE believe in home missions. Each converted soul is to build over against his own house first, bringing the sinner next in proximity to Jesus, as leaven leavens the nearest particles first, till all are leavened. Accordingly, Jesus began his ministry at home in Nazareth, and then preached throughout Palestine during those wonderful years. And when he commissioned his ministry, he said, "Go ye into all the world, and preach the Gospel to every creature, beginning at Jerusalem." Methodism has ever observed this law.

The Moravian Church, though possessing deep spirituality and existing before Methodism was born, has not a tithe of the influence and power of our own Church even in foreign fields. Why? Because the Moravians expended most of their strength in foreign missions to the almost entire exclusion of home work. They have but about 20,000 communicants at home, while their number is 31,653 in foreign fields. They are like an army weak at the center, and if you break the center of an army, both wings are liable to destruction. Home missions are the center of the great army of Methodism, foreign missions are on either flank; all the commissary stores are behind the center; all the support of the right wing, the foreign department of the parent Society; and all the support of the left wing, the Woman's Foreign Missionary Society, come from the center of the army. Every new charge organized in

this country by the home Society becomes a nucleus of power for foreign missions around the world.

Nearly one half of our population are foreign born. In a few more years the foreigner will exceed the American population. What are we to do? Yield to the traditions and practices of the Old World? Give up this great country to the hordes of Sabbath-breakers and infidels? Shall we surrender our free land to the Nihilist of Russia, the Socialist of Germany, the Communist of France, and the Romanist of many nations? A thousand times No.

May not this Babel-tongued America carry the news of salvation to all their native people in many lands? Thus the Dark Continent may be saved by the Africans in America and the celestial empire be converted by the Chinamen in America. Every people will then hear the Gospel in their own tongue in which they were born.

Therefore, in this great wheel of progress in this Western world the *hub* must be America, while the spokes as well as the felloes and the tire may be from all nations of the earth.

We point to deeds of heroism in California as well as elsewhere. Two years ago our beloved Adam Bland, seventy-two years old, requested an appointment to frontier work, when it was the opinion of the cabinet that he should take light work in Los Angeles, and have a better opportunity to finish his autobiography. A second time Bishop Mallalien sent me to the noble hero, and at his request he was sent to Adelaide and San Miguel, where there was no church, no parsonage, no society, no salary; nothing but the \$75 missionary appropriation before him. At the end of the year Brother Bland left two church edifices, some forty members, several Sunday schools, and six preaching places.

Brother Bland recently visited Adelaide and participated in the camp meeting being held there. He said to me one day, "Can you give me an appointment next year?" I replied, "Yes, anything in my power; what do you want?" He answered, "I shall work to the last; although the physician has prohibited my preaching, I think I could sit in a chair and talk to the people, and organize classes and open up one more new charge. So if you will appoint me to Carissa and Indian Valley I will be pleased." I immediately wrote that new charge with Adam Bland as supply. During Brother Bland's second illness the doctor said to him, "If you had not held that last revival you would not have suffered that second stroke." Brother Bland looked up into the doctor's face and said, "We had twelve souls converted, and I would rather die than live forty years more and have no souls saved." Is not that noble devotion? and we can find such heroism all along the frontier work of this Conference. O, that we might have heroic giving equal to the heroic doing! Then we could open work in many places longing for the Gospel in this Conference.

We need to be especially exhorted at this time as we are in the midst of a great financial panic, and retrenchment generally begins at the house of God; which means increased suffering among the missionaries in this Conference. Who will write the letter calling our missionaries and ministers from fields of heroism? Who will be the one to cause the presiding elders to close up certain frontier appointments?

It is said that the luxuries, including whisky and tobacco, cost the people of the United States \$4,000,000,000; 10 per cent of this amount given to missions would put \$400,000,000 into the treasury, instead of the \$12,000,000 now raised annually by the 40,000,000 of Protestants throughout the world.

It is also said that the 37,000 ministers of the country cost \$20,000,000, while the dogs cost \$60,000,000. Verily, man is not much better than a sheep.

The Church seems to be, according to the above, the cheapest thing in America, and Protestantism is cheaper than Romanism.

In the Roman Church every servant girl must give. I read of a church in one of our large cities, where not more than half of its members gave anything for the support of the Gospel. We want a baptism of holy giving; give our needless jewelry, one tenth of our World's Fair expenses, one tenth of the expenses of our pleasure trips, one tenth of what we puff in smoke, then would our missionary treasuries—home and foreign—be flooded to a mighty overflow, and the kingdoms of this world would speedily become the kingdoms of our Lord and his Christ.

But before Christianity measures up to Gospel liberality and America is redeemed, a second Pentecost must fall upon all the churches, and a mighty reformation sweep over the country. The Church must be pure before she can succeed in purifying the world. We must be Christians in all the fullness of the Gospel meaning of the word, before we can Christianize the heathen thronging the cities of America.

O! for the purifying fires of Pentecost, to burn up the love of gold, the passion for worldly pleasure, for dress, for social distinction, for position and power, now enslaving the souls of many in our churches. Come, O breath of the Almighty, and breathe on these slain; then the Church can successfully confront the awful sins now threatening the life of the republic, and save the nation and the world.

Thank heaven, consecrated womanhood, constituting two thirds of the Lord's army, a new factor in missionary enterprise, is coming to the rescue! Woman, who is more spiritual than man, has more time to work among the lost and can go where man cannot go, woman only recently emancipated, under the mighty power of the Holy Ghost, is now leading the battalions of the cross to victory.

How little we realize the immensity of the country we are seeking to save. Take Alaska, that unknown portion of America, as large as all New England, New York, Pennsylvania, New Jersey, Delaware, Indiana, Illinois, Tennessee, and old Virginia. It makes the land center of the United States west of San Francisco. We are, therefore, 7,500 miles wide. Do you know Texas? You could put the 1,500,000,000 of the world's population in the State of Texas, and you would only have eight persons to the acre, and our own golden California is not far behind Texas in its vast extent.

In one hundred more years, 1,000,000,000 of people will dwell in America, at the rate we are growing. The Old World will hardly believe us when we are telling the truth about the United States or California. Such things are too wonderful.

One of the Spanish-Americans, in talking about this wonderful country the other day, said they could hardly believe what was told them. He said the stories were so wonderful, that it took three of the South Americans to believe what one North American said.

How little we know the import of the work of the pioneer preachers in the great West. They are laying the foundation for the culminating victories of the cross; deciding the destiny of coming millions; they are shaping the molds into which all the nations are to be cast.

Once it was said, "There is no God in the West;" nothing but Indians and foreigners; with no churches, no Sabbaths, no Bibles; but the chief products were gold, gambling, and lawlessness.

The first invoice of a book house in San Francisco, from a firm in Boston, consisted of 25 gross of Highland playing cards, 25 gross of Steamboat playing cards, 100 dozen assorted "dime novels," 200 *Poker Player's Companion*, and one dozen Bibles. The Bibles were the home missionary leaven, more powerful than the forces of Satan, or California would not be to-day, coming forth from the love of gold to the love of God.

The West is the great battlefield between Truth and Error. The political party that is strongest in the West will rule this nation. The Church that is strongest in the West will be the greatest power in the land. Prohibition has won her greatest achievements in the West, and here the great rum battle of the future will be fought. The Woman's Christian Temperance Union was born in the West.

The World's Columbian Exhibition was pushed west to Chicago, and now in harmony with all the civilization of the past, the main glories of that wonderful display are coming to the Western terminus of the world's journeyings—San Francisco.

The great conflict is transferred from Palestine and the seven churches in Asia Minor to the great West. The watchword of the Methodist Episcopal Church, emblazoned on all her banners, is, "America for

Christ," and out of the bud, "America for Christ," I see the beautiful flower, "The World for Christ," bursting forth in all its glory. One after another the petals are opening, representing nation after nation among the darkened lands of heathenism; but the roots of this flower are planted in America and we must not let them die.

The Sun of righteousness has been marching westward with the sun in the heavens, till there is no more West, and here, at the culmination of humanity's journey, where all else is East, where human achievement in art and science and learning are to reach their grandest climaxes, here let the "Light of the knowledge of the glory of God" shine with its greatest glory.

O, for the cities of America for Jesus! May we all enter a *forward movement* with the Captain of our salvation for a standard bearer, believing that we shall win the whole world for Him who died to save it.

Medical Evangelistic Work in China.

BY E. R. JELLISON, M.D.

In attempting to obtain a foothold in this most difficult mission field of the world it behooves the missionary societies to use every available agency in the prosecution of the work. Not the least effective instrumentality at the present time is the medical evangelistic work. If we heal the bodies of the people they give us their good will and respect, and it is then easy to point the way to the Saviour and his great love for them. On my first visits to Ho Cheo and Lu Ho I was made the target for many stones, and the ever-convenient half brick was freely hurled at me, much to my discomfort; but when I announced to them that I had come to heal the sick I was made welcome, and have since walked at will, with none to molest.

So general has been the recognition of the value of the medical arm that nearly all the itinerants in the Central China Mission have added to their equipment for a country trip a good supply of drugs, and they find that the ever-present patient is very glad to accept the healing draught. For some years regular dispensing has been carried on in Kiukiang District with great success. At Wuhu also the circuit rider is supplied with his various and well-assorted formulæ and book of directions for treating nearly all the ills that flesh is heir to. At Wuhu regular circuit medical work has been carried on by a physician. Now that Nanking has taken it up all that is needed is for Chinkiang District to fall in, and the whole Mission will be benefited by the itinerant evangelistic and medical work.

More than a year ago a plan of doing mission work without renting chapels in the inland stations was begun, and has met with great success. It marked a new departure in the methods of preaching in cir-

cuit work, and now it is time for a new departure in medical evangelistic work.

As the result of a year's circuit work I have formulated a plan, which I will briefly describe, as follows: The desideratum is a floating chapel and dispensary that can obtain easy access to the canals, composing everywhere the highways of travel in China. The boat must be especially built for the purpose designed and placed at the disposal of the medical evangelist in order that he can make regular appointments for certain days of every month according to the Chinese calendar, and not be compelled to break his appointments because the boat is away on some other important business.

With a properly constructed boat we can anchor at some convenient point and invite the numerous natives, who always receive us on our arrival, to enter the chapel and be seated.

For an hour or longer, as circumstances permit, we can divide the word of truth to them. Having finished, such as desire treatment can come to the dispensary and receive medicine. We can improve the opportunity to sell Scriptures and tracts and converse with any who may be interested in the Gospel. In this manner we are in our own house and will be spared the necessity of exciting the opposition of the natives of the place by renting or trying to rent a chapel against their wishes. We need receive only those who are willing to hear and behave themselves.

When a constituency has been formed, or some one offers to sell or rent to us, it will be time to occupy the land. Place in the station a man able to preach and dispense daily. Later a school, with a Christian teacher, could be opened. Regular Sabbath services could be carried on and the station would be opened with the utmost harmony to all. By means of our medical evangelist's boat the doctor in charge could visit the circuits of any other missionary at such times as the two could agree on, these visits always being made together.

In this manner those who are doing a little in the line of dispensary work could, if they wished, obtain the regular visits of a physician with a complete supply of drugs and everything in readiness for first-class dispensary work. Let these visits be made monthly, and during the intervals the missionary in charge of the circuit could further seek out those who had been attracted by the dispensary. In this way the control of the evangelistic work would be in the hands of the man in charge of the circuit, and the doctor could more fully devote himself to the medical work. With a general acceptance of this plan a doctor would have his time fully occupied if he visited all the circuits where such a plan is feasible.

Why cannot we adopt this plan when similar plans are in profitable use in Africa and along the coast of America? The waterways are in abundance, and who shall say there is no call for the work?

When we see the noble and self-denying work of the Red Cross Society, and numberless other like humanitarian institutions, our hearts are filled with longing to give to these unhappy ones dying about us some comfort and succor by the way. With such an equipment as our floating dispensary we could at all times and places render relief to many who but for our passing that way would perish. We must go out into the highways and hedges to rescue the perishing and care for the dying in a bodily as well as a spiritual sense.

Report of the Shui Chang Circuit for 1893.

BY EDWARD S. LITTLE, PREACHER IN CHARGE.

ALTHOUGH there is a decrease in numbers, yet I am certain the spiritual tone of the circuit is better. The decrease is owing to the fact that some who were dead were removed from the record, and a number who had fallen into sin—either idolatry or opium smoking or selling—have been expelled. Of the large number of probationers but few are known and scarce one of them ever comes near the church, or indicates any desire to know Christ. Within the last two years they have not on any occasion come near the church. There is a vast and discouraging indifference to the Gospel manifested among both members and outside people, and yet in spite of all this there is now and then a case of what appears genuine interest in the subject of personal salvation. One or two cases come to my mind.

A Taoist priest, one of the first in reputation in the whole neighborhood, came under our influence, and, after months of training, united with us. He made a public confession of his sins and handed to me his books of prayer, and there and then renounced his Taoist practices. At the same time he began to give up his opium smoking habits, and I think he has now entirely abandoned them. He is at present in the Kiukiang Institute, where he will, I hope, remain for two or three years, and then be useful to the Church. Mr. Jackson speaks well of him so far. I have recently received a letter from him in which he earnestly requests baptism for himself and all his family. I wish this ceremony to be performed in the open air in his own neighborhood, so that all to whom he has ministered may see him and be persuaded to imitate his example.

Another Taoist priest who has been under our influence for more than a year came to me a few days ago and said he wanted to give up his Taoist practices and join the church. Time only will prove his motives. I have also received applications to join the church from two young literary men who are engaged in teaching their own private schools. I explained the whole subject to them and they both separately expressed their wish to join the church that they might find salvation through Christ. There are many who come to our guest room and hear of Christ, and

receive books to take home with them, but few have as yet come out and joined us.

I am making a systematic attempt to visit all the homes of literary men in the entire neighborhood. I have one of the preachers engaged in this work, and as he goes to the homes he talks about Christ and leaves with each a parcel of books which we have previously made up into bundles, and with each one is a letter from me written on my mimeograph. We have thus visited some three hundred families and expect to reach three thousand or more this new year. For the last few Sundays the church has been crowded with literary men who have never been there before, so far as I know. I have sold and distributed during the year over thirty thousand religious books and tracts.

I made one long journey of about two thousand li, selling books and preaching. The territory passed over is entirely unoccupied, and I am distressed that we cannot enter the field at once. It is my intention to establish preaching places and put men here to proclaim Christ as soon as possible. I hope ere long to make another visitation for a month or six weeks over the same country. I have traveled in the discharge of my work over five thousand li, almost altogether in boats or on foot.

I have preached often on the subject of doing something toward self-support and in the interests of the Missionary Society. And I think for the first time collections in aid of these objects have been taken. We have raised \$15 for the Missionary Society. Of this, \$10 came entirely from the natives. I have paid the money over to the treasurer. For self-support 2,646 cash have been received, a very small amount to be sure, but it is a beginning and an education to the givers and to the Church. Toward opening Wu Lin, a large city in the heart of the tea district, \$125 have been collected from foreigners. If the grant for which we have asked is made I shall at once present the matter to the native church and see what we can raise toward the scheme. It will not be much, but if the natives only put 100 cash into the church they will take an interest in it.

My wife has held at intervals a Bible class for the women, and recently one of the members of it died, and I buried her near the chapel. This was the first Christian burial ever performed in the circuit, so the natives tell me. But there has arisen a great deal of bad talk over the affair. I did not see the young woman before she died, and after she had passed away I refused to go to the house and conduct a service, for reasons which will be presently seen. I expressed perfect willingness to hold a service at the grave and requested them to come and notify me when the grave had been dug, the coffin carried out and lowered into it. Then I went, accompanied by one of the preachers. A large number of people had assembled to hear the service of our Church, and to see the remains committed to the earth. Notwithstanding all

these precautions the rumor had spread everywhere that I had taken the body into a room apart and, after having put everybody out, had scooped out her eyes and heart, and with my own hands wrapped her in a foreign cloth garment, and placed her in the coffin and nailed down the lid, and then called the bearers to carry her out. This is not said out of fun, but is sincerely believed by those who hear it.

The day schools are in a better condition than ever, and good is already resulting. Every Wednesday I have some thirty of the larger boys come to Han Kia Lin and spend the entire day in study. Then with the help of one of the young graduates from the Kiukiang Institute I take them through a course of study: singing, prayers, Bible history, Sunday school lesson, arithmetic, geography, and a science catechism issued by our own press. I give them a dinner in the middle of the day. We will get a good class of boys from here, I hope, to be drafted on to the Institute.

I am deeply grieved to have to report the failure of two of my assistant preachers. One young man fell into sin and had to be suspended. He showed no sign of repentance, and since then, although he lives close to our chapel, has not come near it to worship, but has taken sundry petty means of annoying us since leaving our communion. Another, an older preacher, had also to be suspended because of sin, and he retires from the Church. I have given a license to exhort to one young man, and the Quarterly Conference has recommended him to the Annual Meeting for renewal of his license, one exhorter is recommended for local preacher's license, two other exhorters are recommended for renewal of their licenses.

The statistics are as follows: Foreign missionaries, 1; assistant missionaries, 1; native unordained preachers, 4; native teachers, 10; other helpers, 2; members, 44; probationers, 11; adults baptized, 7; children baptized, 4; number of other day schools, 10; number of other day scholars, 165; number of Sabbath schools, 2; number of Sabbath scholars, 120; number of churches and chapels, 5; estimated value of churches and chapels, \$2,765; number of halls, schoolhouses, etc., rented, 8; collected for the Missionary Society, \$15; collected for self-support, \$2.54; collected for church building and repairing, \$125.

Missionary Preparation.

(THESE hints are taken from a very useful address given by Rev. H. P. Beach, of China, to the university men assembled at Mr. Moody's Summer School, Northfield, Mass. They, of course, presuppose the essential preparation of the soul in prayer and Bible study, and deal only with the more material side of a missionary's life.)

I. Educational preparation.

(1.) Logic, philosophy, mathematics, for mental discipline.

(2.) Elocution, rhetoric, debate, for facilitating expression.

All these of especial value in India, Japan, and Mohammedan lands.

(3.) Geology, botany, chemistry, as a means of interesting the natives and instructing them in the wealth of their own country.

(4.) So also, physical geography, history, astronomy, of great use for illustrative purposes.

(5.) Ethics, terminology, and general all-around scholarship.

II. Physical preparation.

(1.) Discover personal weaknesses of constitution, etc., and take precautions to ward them off abroad.

(2.) Develop bodily exercises as a means of interesting young men. It is important to teach those of the educated classes the value of exercise, especially in China and Japan.

(3.) Gymnastics will be found more suitable than athletics, but choose exercises requiring but little apparatus.

III. Medical preparation (not as professionals, but amateurs).

(1.) Learn first aid to the injured.

(2.) Hygiene: specifics for common maladies (for example, dyspepsia, toothache, etc.).

(3.) Dentistry: extraction, tartar, etc.

IV. Practical preparation.

(1.) Things about a house: plastering walls, making a door, mixing and using paint, baking bread, etc.

(2.) Food: vegetable and fruit gardening; making wells, cisterns, etc.

(3.) Repairs: use of coarse and fine carpenters' tools.

(4.) Personal: hair cutting, undertaking (an unpleasantly frequent office in many parts).

(5.) Bookkeeping, printing, bookbinding.

V. Religious preparation.

(1.) Personal dealing with men.

(2.) Work among foreigners at home.

(3.) Street preaching.

Foreign Protestant Missionary Societies and their Field of Work among Heathen and Mohammedans.

THE following missionary societies have missions among the Mohammedans or Heathen. The date annexed shows either when the society was organized or when foreign mission work was commenced. The countries annexed show where mission work is prosecuted. All reference to missions in Roman Catholic, Greek Church, or Protestant countries is here omitted, and the data confined almost entirely to Asia, Africa, and the islands.

ENGLAND.

The Society for the Promotion of Christian Knowledge (1698) has colporteurs in India, China, Japan.

Africa, British North America, West Indies, and Australia.

The Society for the Propagation of the Gospel in Foreign Parts (1701) has missionaries in India, China, Japan, Africa, British North America, Guiana, West Indies, and Polynesia.

Lady Huntingdon's Connection (1792), in Sierra Leone, Africa.

Baptist Missionary Society (1792), in Palestine, India, China, Japan, West Indies, and Congo Free State.

London Missionary Society (1795), in India, China, Africa, Guiana, Polynesia.

Church Missionary Society (1799), in Palestine, Egypt, Persia, India, Japan, China, Mauritius, Africa, New Zealand, British North America.

Religious Tract Society (1799), in Syria, India, China, Africa, Polynesia, and West Indies.

British and Foreign Bible Society (1804), in Turkey, Persia, India, Indian Islands, China, Japan, Africa, and Polynesia.

Wesleyan Missionary Society (1816), in India, China, Africa, Honduras, the Bahamas.

General Baptist Missionary Society (1816), in India.

Ladies' Negro Education Society (1825), in West Indies.

Society for Promoting Female Education (1834), in Palestine, Egypt, Persia, India, Malaysia, China, Japan, and Africa.

United Methodist Free Church (1837), in China, Africa, Jamaica.

Welsh Calvinistic (1841), in India.

Primitive Methodist (1843), in South Africa and Fernando Po.

South American Missionary Society (1844), in South America.

English Presbyterians (1847), in India and China.

Melanesian Mission (1849), in Polynesia.

Rio Pongas Mission (1851), in West Africa.

Indian Female Normal School (1852), in India.

Central African Mission (1859), in Africa.

Methodist New Connexion (1859), in China.

British Syrian Schools (1860), in Syria.

Strict Baptist Mission (1861), in India.

China Inland Mission (1862), in China.

Bloemfontein Diocesan Mission (1863), in South Africa.

Zululand Mission (1864), in Zululand.

Friends' Mission (1865), in India, Syria, China, and Madagascar.

Jaffa Medical Mission (1868), in Palestine.

Bethel Santal Mission (1875), in India.

Cambridge Mission to Delhi (1876), in India.

Society of St. John (Cowley Fathers) (1877), in India and South Africa.

London Medical Mission (1878), in India.

Rock Fountain Mission (1879), in South Africa.

Church of England Zenana Mission (1880), in India.

Maritzburg Mission (1880), in Natal.

Oxford Mission to Calcutta (1880), in India.

North China Mission (1880), in China.

North African Mission (1881), in North Africa, Egypt, and Syria.

Bible Christians (1885), in China.

St. Paul and St. Hilda Mission (1886), in Japan.

Congo Balolo Mission (1889), in Congo Free State.

Korean Mission (1889), in Korea.

Khond Mission (1889), in India.

Plymouth Brethren in India, Malaysia, China, Japan, Africa, Guiana.

Kolar Mission (1878), in India.

SCOTLAND.

Established Church of Scotland (1829), in India, China, and East Africa.

Edinburgh Medical Society (1841), in Syria, China, and India.

Free Church of Scotland (1843), in Syria, Arabia, India, Africa, and Melanesia.

United Presbyterian Church (1847), in India, China, Japan, Africa, and West Indies.

National Bible Society of Scotland (1861), in India, China, Japan, and Melanesia.

Scottish Episcopal Church (1870), in India and South Africa.

Original Secession Church (1872), in India.

Mission to Lepers (1874), in India and China.

Reformed Presbyterian Church, in Syria.

Book and Tract Society of China, in China.

Mission to Chinese Blind (1881), in China.

South Morocco Mission (1888), in Morocco.

Scottish Established Church College Committee, in West Indies, Guiana, and Mauritius.

IRELAND.

Irish Presbyterian Church (1840), in India and China.

Qua Iboe Jungle Mission (1889), in Africa.

NETHERLANDS.

The Ermelo, Dutch, Mennonite, Utrecht, Netherlands, Java Comite, and Reformed Missionary Societies operate in Malaysia and chiefly in Java and Sumatra.

GERMANY.

The Moravians (1732), in India, Africa, Greenland, Labrador, West Indies, Central America, Surinam, and Australia.

Berlin Evangelical (1824), in Africa and China.

Leipsic Evangelical Lutheran (1819), in India.

Rhenish (1829), in Africa, Malaysia, and China.

Gossner's (1836), in India.

North German (1836), in Africa.

Hermannsburg (1849), in Africa and India.

Breklum (1882), in Central India.

Jerusalemverein (1845), in Palestine.

SWITZERLAND.

Basel Evangelical (1815), in Africa, China, and India.

St. Chrischona Pilgrim (1840).
Mission of Free Churches (1874), in South Africa.
Mission for Kabyle (1880), in North Africa.

DENMARK.

Danish (1721), in India.
Loventhals' Mission (1872), in India.
Burmese Mission (1884), in Burma.

NORWAY.

Norwegian (1844), in South Africa and Madagascar.
The Schreuder Mission (1873), in South Africa.
Norwegian Lutheran China Mission (1891), in China.

SWEDEN.

Evangelical National (1856), in Abyssinia and India.
Swedish Missionary Union (1878), in China, Russia, Persia, and Congo.
Swedish Church Mission (1874), in South Africa.
Swedish Mission in China (1887), in China.

FINLAND.

Finland Mission (1859), in South Africa.
Finland China Mission (1891), in China.

FRANCE.

Society for Evangelical Missions (1822), in Africa and Tahiti.

UNITED STATES.

American Board (1810), in Africa, Turkey, India, China, Japan.
Methodist Episcopal (1819), in Africa, China, India, Japan, Korea, Malaysia.
African Methodist Episcopal (1844), in Africa, West Indies.
Methodist Episcopal, South (1845), in China and Japan.
Methodist Protestant (1880), in Japan.
Wesleyan Methodist (1880), in Africa.
Free Methodist (1882), in Africa.
Zion African Methodist (1886), in Africa.
American Baptist Missionary Union (1814), in India, China, Japan, Africa.
Free Baptist (1836), in India.
Southern Baptist Convention (1845), in China, Japan, Africa.
Seventh Day Baptist (1847), in China.
Baptist General Association (Colored) (1870), in Africa.
Protestant Episcopal (1835), in China, Japan, Africa.
Reformed Presbyterian (1836), in India.
Reformed (German) (1873), in Japan.
Reformed (Dutch) (1858), in China, India, and Japan.
Presbyterian, North (1837), in Africa, India, Siam, Korea, China, Japan, Persia, Alaska.
Presbyterian, South (1862), in China, Japan, Korea, Africa.

United Presbyterian (1858), in Egypt and India.
Reformed Presbyterian (Covenanter) (1839), in Syria.

Cumberland Presbyterian (1876), in Japan.
Evangelical Lutheran, General Synod (1839), in Africa and India.

Evangelical Lutheran, General Council (1869), in India.

German Evangelical Synod (1870), in India.
Disciples of Christ (1849), in India, China, Turkey, Japan.

United Brethren (1853), in Africa.
Evangelical Association (1878), in Japan.
American Christian Convention (1886), in Japan.
Friends (1881), in Alaska, Japan, Syria.
Moravians (1885), in Alaska.
Swedish Evangelical (1889), in China.
Woman's Union (1861), in China, Japan, India.
Missionary Alliance (1885), in India, Africa, China, Japan.

CANADA.

Methodist (1824), in China and Japan.
Presbyterian (1844), in India, China.
Baptist (1866), in India.
Congregational (1881), in Africa.
Church of England (1888), in China Japan.
College Union Mission (1890), in Korea.

There are in India, Burma, and Ceylon twenty-four independent societies or missions engaged in mission work and supported by persons living in the country. There are also two societies of the same kind in Java and Sumatra and three in China.

The Presbyterian Churches in Australia are supporting missionaries in New Guinea, Korea, New Hebrides, and India.

The Hawaiian Evangelical Missionary Association is supporting missionaries in other islands in Polynesia.

The Protestant Churches in South Africa are supporting missionaries among the heathen in the countries north of them.

REV. JOHN W. CHAPMAN, missionary in Alaska, of the Protestant Episcopal Church, writes as follows of the school at Unalaska, Alaska, under the charge of Mr. John A. Tuck and wife, of the Methodist Episcopal Church: "I was in Unalaska for five weeks last July and August, and was almost daily a visitor at the school. Mr. and Mrs. Tuck, assisted by Miss Fulkamer, are caring for some twenty-six Aleut girls, teaching them all useful knowledge, and training them to habits of neatness and good order. The native population is degraded by drink and licentiousness, and this school affords the only hope that I can see for the future of the people among whom it is placed. The girls are carefully guarded from temptation, a bright homelike atmosphere surrounds them, and their progress in learning is astonishing."

YOUNG PEOPLE'S DEPARTMENT.

"Stretch It a Little."

TRUDGING along the slippery street
Two childish figures, with aching feet
And hands benumbed by the biting cold,
Were rudely jostled by young and old,
Hurrying homeward at close of day,
Over the city's broad highway.

Nobody noticed or seemed to care
For the little, ragged, shivering pair;
Nobody saw how close they crept
Into the warmth of each gas jet
Which flung abroad its mellow light
From the gay shop windows in the night.

"Come under my coat," said little Nell,
As tears ran down Joe's cheeks and fell
On her own thin fingers, stiff with cold,
'It's not very big, but I guess 'twill hold
Both you and me, if I only try
To stretch it a little. So now don't cry."

The garment was small and tattered and thin,
But Joe was lovingly folded in
Close to the heart of Nell, who knew
That stretching the coat for the needs of two
Would double the warmth and halve the pain
Of the cutting wind and the icy rain.

"Stretch it a little," O girls and boys,
In homes overflowing with comforts and joys;
See how far you can make them reach—
Your helpful deeds and your loving speech,
Your gifts of service and gifts of gold,
Let them stretch to households manifold.

The Conversion of Dr. Ling Sing Ngnong.

BY REV. NATHAN SITES, D.D.

THE late Dr. Ling Sing Ngnong, of Foochow, was a native physician of great renown. He was the head of a large family, with children and grandchildren, and servants male and female, in all thirty or more persons, all living in one large residence built some ten years ago. Dr. Ling was formerly very devout in his worship of idols, and so served them that if at any time he saw one neglected or uncared for he took it home and cared for it, and in this way he gradually collected about a hundred images.

At one time during a flood he saw the limbless trunk of an idol floating on the swollen waters. He secured it, and found upon the back two characters indicating its name. He took it home and had workmen repair it, putting on new limbs, and had made for it a little shrine of finest hard wood, carved. A few months ago, when the true God became his one and only object of devotion, he presented this same idol with its shrine and all complete, to my daughter, who in return sent him a large handsomely bound Bible. He said of it, "If I were offered all the gold of famous California, and all the wealth of my

own land beside, it would not purchase this book of me."

But not long after he had taken care for the flood-driven idol, his wife took sick and died, then his eldest son died, and in the despair of her hopeless grief their son's wife hung herself; very soon after the second son died, and, hearing of his death, the young girl to whom he was betrothed committed suicide. Beside himself with grief, the doctor angrily cast out almost all the images which he had so reverently cared for, but which had not prevented calamity from befalling his household. A friend said to him not long after, "I have found what you need better than any medicine to heal your heart and cure your body," and handed him a copy of *News of the World*. This proved a source of intense interest, not only for the news it contained, but because of the light it gave regarding another religion of which the doctor had heard but little.

He at once bought a Bible and began careful study of it. His home after that became a place of weekly public worship, and himself an interested learner. His failing health had of late kept him much at home, and he was never within a Christian church. But in his own home he accepted Christ, and sent to us asking if he might not be baptized. Accordingly, as illness prevented my leaving home at the time, Brother Miner, my daughter Ruth, and the native pastor with a few friends went down Sabbath afternoon.

Like Cornelius of old, this man had assembled all his household for the service, and after a short sermon, he, with his aged mother and her neighbors received baptism. Within three months his long and useful life was finished and he was called home to join the rejoicing redeemed ones above. His dying testimony was, "All peace within, but He being dead yet speaketh;" and not only are all his large family now committed to Christ, but from unexpected sources far and near come reports of his work. While healing others of physical ailments he had for years past, ever since his own first study of the Bible, been pointing his patients to Christ the soul Physician.

His fourth son, also a literary graduate, is now teaching in our School of Theology, and proving himself an earnest follower of Jesus Christ.

LORD, teach us the lesson of giving,
For this is the very next thing;
Our love always ought to be showing
What offerings and fruits it can bring.
There are many who know not thy mercy,
There are millions in darkness and woe;
Our prayers and our gifts are all needed,
And all can do something, we know.

"Bring Me a Penny."

(Mark 12. 15.)

Just a penny a day
For the sad and the sighing,
In lands far away.
Just a penny a day!
O give while you may,
In darkness they're dying,
Just a penny a day
For the sad and the sighing.

Just a penny a day!
You have sympathy, show it!
O give while you pray
Just a penny a day.
Think of souls far away,
Redeemed and don't know it—
Just a penny a day,
You have sympathy, show it!

The Tongue.

"THE boneless tongue, so small and weak,
Can crush and kill," declared the Greek.

"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

The Persian proverb wisely saith,
"A lengthy tongue—an early death."

Or sometimes takes this form instead,
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed,"
Say the Chinese, "outstrips the steed."

While Arab sages this impart,
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung,
"Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole—
"Who keeps his tongue doth keep his soul."

—Rev. P. B. Strong.

Treasure in Heaven.

ALL the gold we leave behind us
When we turn to dust again
(Though our avarice may blind us),
We have gathered quite in vain;
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it;
What we hoarded we have lost.

But each merciful oblation—
(Seed of pity wisely sown),
What we gave in self-negation,
We may safely call our own;
For the treasure freely given
Is the treasure that we hoard,
Since the angels keep in heaven
What is lent unto the Lord!

—John G. Saxe.

Building Palaces.

THERE is an Indian legend of a king who resolved to build the most beautiful palace ever erected on this earth. To this end he employed Jakoob, the builder, giving him a great sum of money, and sending him away among the Himalayas, there to erect the wonderful palace. When Jakoob came to the place he found the people there suffering from a sore famine, and many of them dying. He took the king's money and all of his own and provided food for the starving multitude, thereby saving many lives. By and by the king came to see his palace, but found nothing done toward it. He sent for Jakoob, and learned why he had not obeyed his command. He was very angry, and cast him into prison, saying that on the morrow he must die. That night the king had a dream. He was taken to heaven, and saw there a wonderful palace, more wonderful than any he had ever beheld on earth. He asked what palace it was, and was told that it was built for him by Jakoob, the builder. In spending the king's money for the relief of suffering ones on the earth, he had reared this palace inside of heaven's gates. The king awoke, and, sending for the builder, told him his dream, and pardoned him.

The Cow and the Idol.

A POOR man in China went to pray to an idol that had been placed outside the temple. I do not know what he asked for, but he promised if the idol would answer him he would give him his cow. The man's prayer was answered, but he repented of his bargain, and as he did not wish to part with his cow, he went to the idol again to let him off. He said, "I know I promised to give you my cow, but I am very poor, I have only one cow, if I give it to you: how shall I get my fields plowed?" and so on, ending up by asking to be allowed to keep his cow. The idol would not let him off, but said the cow must be left.

At last the poor man could do nothing else but tether the cow to the idol's chair, and go sorrowfully home, wondering how he was ever going to get on. Here were his fields ready to be plowed, but no cow, and no money to hire a cow to do it for him. He sat down in his room to think over his troubles, and lo! he has not sat long before he hears a great shouting. He goes to the door to see—what do you think? here is his own cow coming along the road as hard as it can, dragging the idol after it. How the people laughed, and how glad the poor man was, for of course he was not wise enough to see that it was the cow had brought the idol; O, no, it was the idol had repented and brought back the cow. I think nearly all the people knew at the bottom of their hearts that the idol had nothing at all to do with it, and some of them were not afraid to say that the idol was no use; still, although many of the Chinese know that, they are not willing to put away their idols.

GENERAL NOTES AND COMMENTS.

We use the word "contribution" as designating the money given for missions. We like the word "offering" better. Let an offering be made to God in the money we give for missions. How much for God and his cause will you offer?

The Rev. G. W. Woodall, formerly of our China Mission, and now of Port Henry, N. Y., has invented a Missionary Dollar Collection Card which is both unique and useful and will interest the children. It is furnished at fifty cents per dozen, or four dollars per hundred. We commend it as a useful device.

Dr. C. H. Payne writes: "Recent reports show that in thirty-five Methodist schools in this country, reporting to the Board of Education, two hundred and fifty-five students were intending to enter the foreign mission field; and in our foreign mission schools, ten schools reported two hundred and sixty-two preparing for missionary work. The Board of Education aided the last year two hundred and forty-nine young men and women in over a hundred different schools of the Church, who were preparing to be missionaries. Let the Church not fail to remember that in fulfilling its high mission of evangelizing the world it must give the most generous support to our denominational schools—the academy, the college, and the theological seminary—and let us take good care that these schools of the Church shall continue to be, as they have been in the past, centers of missionary enthusiasm and revival power."

Rev. Dr. H. D. Jenkins calls attention to the danger we incur by admitting the class of foreigners now coming to us from Europe. He says: "In 1882 the number of immigrants landed upon our shores was 788,992, of whom 35 per cent spoke English. In 1892 there were 623,084 seeking homes within our borders, of whom but 18 per cent could read our constitution or laws. In a single year we are adding over half a million to our population, prospective citizens, the most of whom are not only unfamiliar with our history, but hostile to our traditions. For far more serious than the difference in speech is the difference in education, religion, and conceptions of the state. In 1882 the immigrants from Hungary numbered only 8,929; in 1892 they had increased to 37,236. In 1882 the immigrants from Poland were 4,672; in 1892 they were 33,299. In 1882 the immigrants from Italy were 32,077; in 1892 they were 59,160. In 1882 the immigrants from Russia, mostly Jews, numbered 16,321; in 1892 they were 79,294. We have, comparatively speaking, ceased to receive additions from the stock which is our own. With scarcely an exception every Slav and Tartar and Latin and Semitic race is pouring in its flood upon us; while from the homes of the Anglo-Saxon and

the Teuton our supply comes each year in rapidly decreasing volume. In ten years the immigration from Germany has fallen off annually, by 120,000; from Norway by more than one half the total, and from Sweden by one third. Eighty-two per cent of the whole flood that pours in upon us annually is unfamiliar with our history, laws, and language, not to say bitterly hostile to our highest aims and ideals. With the increased facilities for transportation nobody is too poor to seek the New World. Municipalities find it cheaper to export paupers than to support them, and any family in which there is a black sheep solves its own difficulties by adding to ours. As if to put even a premium upon unthrift and crime, we have under penalty forbidden the importation of men under contract to support themselves and families, but we import idleness, vice, and pestilences free."

Dr. W. E. Park bears the following testimony: "The tools and instruments by which missionary work is done are immeasurably better than they were a century ago. Railroads, telegraphs, swift steamships, the book, and the printing press furnish the human means for disseminating truth, and while there is an increase of converting forces there is a decay of unbelief. When Richard Cœur de Lion led the storming party against the Castle of Torquillstone, he discerned a light blue smoke ascending from the turrets and towers. A woman in the castle secretly befriending the besiegers, had set the building on fire. The fortress was soon brought down by the onset from without combined with the destruction within. We will not say that the heathenism of the world is in a state of conflagration, but it is slowly consuming itself. Already the light blue smoke is curling over the enemy's fortress indicating its coming dissolution. The hour has arrived for the Church to advance to complete victory."

Dr. W. F. Oldham writes of the influence of Confucius on China: "He fixed upon his countrymen a practical polytheism. Instead of reforming the existing Taoism, with its genii and spirits of earth and air and water, he said, 'I do not know whether they are or not. You had better treat them as though they were.' By teaching an exaggerated reverence for the past he secured a stability for the Chinese government, but made progress impossible. He belittled woman. He did not recognize man as a sinner. He thought lofty thoughts and wrote lofty maxims, but presented no way for men to rise to the moral heights."

A missionary of the American Board, at work in Japan, writes that the money now contributed in aid of the native churches "is a positive hindrance not only to their missionary zeal, but also to their general spirit of self-support." Japan is probably better

prepared than any other field for an entire reliance upon the native Church for the support of the native pastors and teachers. This certainly should be the rule. There should be faster progress toward self-support in all our mission fields.

Rev. J. Walter Lowrie writes: "Peking is the seat of that heathen worship which, perhaps, approaches more nearly than all others to the worship of Jehovah. I refer to the worship rendered by the emperor at the Temple of Heaven, on behalf of his subjects, at the time of the winter solstice. It overshadows all the inane ceremonies and vain repetitions of the Buddhists; it puts the imperial veto upon the agnosticism of the savants; it voices the most general and fundamental religious sentiment of the Chinese people, who, while they dare not worship Heaven before that chaste and august altar, do cherish as their most ineradicable belief the reverent conviction that Heaven ordains the earthly lot of the humblest Chinaman. It would seem but a step from such a conviction to the worship of 'Our Father who art in heaven,' a step which sooner or later China will take."

Dr. Daniel March says: "The forces which are now in operation in the mission field, forces which have been thoroughly tried and tested in every climate, in the face of every difficulty and with all sorts of people, forces which are at the command of the Christians of America, need only to be enlarged to the extent of our ability, and intensified to the limit of sound judgment and Christian discretion, and the work will be done in the lifetime of some who now live. Let all our Christian forces of talent and education, of money and people, be drawn forth in one great, united irrepressible onset upon the powers of darkness, let them be devoted to the fulfillment of the divine commission to disciple all nations with the fervor of love, and the fullness of faith and the joy of anticipated triumph, and this generation will not wholly pass away before all nations will be taught to observe all things whatsoever Christ has commanded."

The *Bombay Guardian*, of November 25, publishes an account of the first public sitting in India of the Royal Commission on Opium, and says: "On Monday, the 20th, the first witness was Dr. J. M. Thoburn, missionary bishop in India of the American Methodist Episcopal Church. He came to India as a missionary in 1859. He spoke from his personal experience of opium smokers in various parts of India. He considered the opium habit morally and physically degrading. He believed the value claimed for opium as preventing fever was a delusion. People who used opium were capable of short physical efforts above ordinary powers, but the reaction was terrible, and they having no powers of endurance soon broke down. Among natives the opium habit was considered a vice, and opium eaters disreputable, and unless well-to-do they were generally unreliable

and dishonest. The habit was causing the starvation of millions of children. He thought the masses of the people would be overwhelmingly in favor of closing opium shops. He saw no particular difficulty in the performance of such a measure. He would tax tobacco instead. If the present policy was pursued the habit would increase. He would prohibit ganja also. He believed missionaries in India generally shared his views."

Easter Boxes Free.

THE Missionary Society has just procured some new devices in Easter Collection Boxes. These will be sent free to any Sunday school, who will use them, upon application by the pastor or superintendent to the

MISSIONARY SECRETARIES,
150 Fifth Avenue, New York.

P. S.—Pastors please report how they like them.

Self-supporting Missions in Chili, South America.

It has been widely announced through our denominational press that the missions in Chili, originally founded by William Taylor, and afterward administered by the Transit and Building Fund Society of Bishop William Taylor's Self-supporting Missions, have been transferred with all their appurtenances, free of all incumbrances, to the Missionary Society of the Methodist Episcopal Church. At the late annual meeting of the General Missionary Committee held in Minneapolis, November, 1893, Anderson Fowler and Richard Grant, representing the Transit and Building Fund Society, offered the entire missionary property in Chili, estimated to be worth \$200,000, to the Missionary Society of the Methodist Episcopal Church on condition that said Missionary Society would conduct the missions in Chili on the self-supporting plan on which they had been founded and administered from the beginning.

The proposition was accepted by the Missionary Committee and has since been confirmed by the Board of Managers of the Missionary Society. But in view of the debt against the missionary treasury it was provided that no money should be taken therefrom for this self-supporting work, but a new fund created, and accordingly a contingent appropriation of \$25,000 was made to the work in Chili. Therefore the Board of Managers have instructed the corresponding secretaries to call for contributions to this special fund, and that they should also call for ministers and teachers to reinforce the corps of workers in that field. In pursuance of these instructions we call for men and women and means to send them forward to facilitate their labors and make them personally comfortable. Who will volunteer? Who says, "Here am I, send me!"

While we guarantee no salaries, there will be no lack of support. We defray expenses to the field and furnish room, board, and fuel. The proceeds of

the schools already established, and other resources in the field, will furnish ample support for the laborers. In three of the stations the congregations support their pastors. The call is imperative, as reinforcements are greatly needed. It should be remembered that for the present no money can be taken from the regular missionary funds for the support of this work. We can only send out missionaries as money is provided with which to pay their outgoing expenses. We appeal most earnestly to the whole Church to support the Missionary Society in carrying forward this work. Send any sum, great or small, but send at once, for Christ's sake. We ought to send ten missionaries to Chili inside of the next three months. We wait anxiously for responses to this appeal.

C. C. McCABE,
J. O. PECK,
A. B. LEONARD.

Our Missionary Work and Workers.

THE addresses of our foreign missionaries who are now in the United States will be found on page 144, under the head of the field to which they belong. It will be seen that of our male missionaries, ten connected with the India and Malaysia Missions, four connected with China, and three connected with Japan are in the United States, and their services can be obtained for missionary meetings.

Bishop Newman left the United States last month for Europe, where he will preside over the Conferences in Finland, Scandinavia, Germany, Switzerland, Italy, and Bulgaria.

Miss Ella Vickery returned last month to her missionary work in Rome, accompanied by Miss Edith Basye, of Rockport, Ind., who will assist her in the school.

We have received the appointments of three of the India Conferences, and several changes may be noted in the addresses of missionaries as given on page 144. Bishop Thoburn expects to leave India for the United States on March 17. Rev. H. A. Crane, of Bombay, who has been ill for several weeks, is reported as improving, and has gone to the mountains.

Rev. A. J. Dolly, who was expected to reinforce the Bulgaria Mission, has been transferred to the South Dakota Conference; Rev. C. W. Miller, of South America, has been transferred to the Holston Conference; Rev. A. E. Winter, formerly of India, is now at 404 Columbus Street, Cleveland, O.

Extract from Proceedings of Board of Managers.

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met February 20, Bishop Foster presiding.

The Treasurer reported that the total receipts of the month of January were \$17,615.54, and that the Treasury was in debt on January 31, \$341,965.59.

Action was deferred one month on the report of the com-

mittee appointed to consider the right of the Board to incur debts not authorized by the General Committee.

The salaries of the principals of the Monrovia, White Plains, and Cape Palmas Seminaries in Africa were fixed at \$600 each.

The redistribution of the appropriations for Mexico, made by the Mexico Conference, was approved.

The return to Mrs. A. M. Smith of \$3,000 given by her for the erection of a deaconess building in Wuhu, China, was ordered, as it was deemed inadvisable to erect the same. The return of \$1,242 expended for furniture for the building was also ordered, and the furniture is to be sold.

Provision was made for the speedy return to China of Rev. F. Brown, and Dr. W. F. Walker. Mr. Brown is in England, and will pass through the United States on his way to China.

In regard to Nanking University it was decided that the appropriations made to the university by the General Committee are made under the same rules as all other appropriations made to the Mission; that all balances unexpended at the close of the year lapse into the Treasury; that the receipts of the university should be accounted for to the Board of Managers of the university, and that the Board of Managers should account for the same to the Missionary Society; that the property of the university is subject to the same rules as all mission property in its relation to the Treasurer of the Mission and the Land and Building Committee of the Mission.

The young ladies of Cornell College, Mount Vernon, Ia., desiring to send out Mr. and Mrs. Balz to China as missionaries, requested information as to what pledges the Board required of them, and the Board gave as its answer: "If Brother Balz shall be appointed missionary to China by the bishop in charge, and himself and wife shall pass the required examinations, and the students of Cornell College pledge the required amount for their outgoing expenses and support, the Board will gladly send them out."

The redistribution of the appropriations made for Japan was approved, and the return to the United States of Rev. J. F. Belknap and Rev. M. S. Vail and family authorized.

The appointments of Rev. E. W. Parker as treasurer of the North India Conference, and of Rev. Bockwell Clancy as treasurer of the Northwest India Conference, were confirmed, and the return to the United States of Rev. W. H. Hollister and family and of Mrs. D. O. Ernsberger was authorized. The appointment of Miss Annie Butcher as missionary of the Woman's Foreign Missionary Society was approved.

Appropriations were made for several of the foreign and domestic missions.

In the action taken by the Board of Managers at its meeting in January in accepting the transfer of the property in Chili from the Transit and Building Fund Society, it was provided that "the general treasury of the Missionary Society is not to be charged with any payment for or on account of the said missions in Chili." This provision was reconsidered, and in its place the following was adopted:

"Whenever the \$25,000 contingent appropriation made by the General Missionary Committee, or any part thereof, or any other further sums, shall be contributed for the maintenance of the missions in Chili, the same shall be set apart and used solely and exclusively for such purpose, and the Board of Managers will assume the oversight of such missions, and continue them as self-supporting missions, so far as this Board has authority, and so far as contributions shall be made expressly therefor, and subject to any further action of the General Conference."

(This was declared by Mr. Richard Grant to be satisfactory to the Transit and Building Fund Society, and that all the other action taken by the Board was also satisfactory, hence the Board of Managers may now be considered as having full control of the mission work in Chili previously under the management of the Transit and Building Fund Society.)

Give Without Conditions.

BY REV. C. C. MCCABE, D.D.

THERE seems to be a tendency in Methodism just now with many people to desire to know just what becomes of their money when they give it to Missions. They give their money, but wish to control it after they give it and direct to what particular work it shall be applied. This is a calamity. The evil has reached such large dimensions that it has made the General Committee timid. I believe there would have been no cutting down of the appropriations at all if it had not been for the fact that the Committee were well aware that forty or fifty thousand dollars of the money given to Missions was not really at their disposal; that they could not use it to pay the sight drafts they were creating upon our treasury.

Let our pastors everywhere appeal to the people to give their money to Missions without conditions. Stand by the General Committee. Let us fight with the army. This is too big a thing, too wonderful a work, for every man to know just where his money strikes. Let every donor be content to know that there are 9,000 teachers and missionaries in the employ of this Missionary Society who are doing our work for us, who are planting the Rose of Sharon in the moral deserts of the world. We are an army, and not an unorganized company of skirmishers.

Easter Sunday as Missionary Day.

A CRISIS is upon the Missionary Society. A halt has been called upon our heretofore advancing columns. The question now is, Is it only a halt? or, Is it really the forerunner of retreat? If the former, it means only temporary embarrassment; if the latter, disaster. The reduced appropriations made necessary by a debt of \$109,000 means that for the year 1894 there can be no reinforcements for either home or foreign work. Fields ready for the reception of the precious seed of saving truth must lie fallow. Not even vacancies caused by death or failing health of our missionaries can be filled, while our overworked laborers must stagger on beneath the burdens they bear.

The life of our noble missionary, Dr. Pilcher, of Peking, China, who died recently, was cut short by overwork. When urged to return to his native land for rest and recuperation, he declined because there was no one to take his place. Others are in imminent danger of falling or breaking down, and must have rest soon, or their lives will be sacrificed. But how can their places be filled when the treasury is not only empty, but burdened with debt? There is but one way to pass the crisis that is upon us successfully, and that is by paying the debt and replenishing the missionary treasury. How can this be done? We answer, by a universal celebration of

Easter Sunday, March 25, in the interest of Missions. We have 28,392 Sunday schools, containing a grand total of 2,411,525 scholars. A small contribution from each scholar would pay the debt and leave a large balance in the treasury.

In view of the financial embarrassment of the Missionary Society, and as your brethren placed in charge of a sacred denominational interest, and one dear to the heart of our common Master, we call upon the pastors, Sunday school superintendents, officers and teachers of our Sunday schools to unite in making Easter Sunday a great day for Missions. Dear brothers and sisters, will you not bring the great army of children and youth under your care into line, and by one united effort wipe out this debt, give the thrill of a new inspiration to the work, and send the command along the lines of our halting columns, "March on?"

Instead of spending money on Easter decorations, let every penny be saved and be cast into the missionary treasury. This will better please our risen and glorified Saviour than any other service you can render on that great festival day. Let there be one grand, united rally of our Sunday school army, and a great victory will be won. Forward collection promptly to the Missionary Office, 150 Fifth Avenue, New York.

Send to Hunt & Eaton, 150 Fifth Avenue, New York; Cranston & Curts, 190 West Fourth Street, Cincinnati, O.; or to any one of our Book Depositories for the Easter Service.

C. C. MCCABE.

J. O. PECK.

A. B. LEONARD.

DR. W. T. SMITH, of Iowa, has again placed our Church under obligations to him for the excellent Easter missionary services he has prepared, entitled, "The Conversion of the World," for Sunday schools, and "The Field is the World," for congregations. They contain music, responsive exercises, etc., and are for sale by Hunt & Eaton, and Cranston & Curts; price, each, \$1.25 per hundred. Let all our churches and schools observe March 25 as Children's Missionary Day, and let an extra effort be made to secure increased collections.

WE have heard of a colored tenant who had engaged to give the owner of the land the fourth part of the crop. After hauling three wagon loads to his own home the tenant returned the empty wagon to the owner with the information that there was not any fourth part left. The moral of the incident is, that in times of financial pressure we should not permit the stringency to cut off the Lord's part. Let there be a fair and honest division. And let us see to it that in curtailing expenses we do not commence at the Lord's house first.

TIDINGS FROM OUR MISSIONS.

REV. N. L. ROCKEY writes from India of Rev. Abraham Solomon, Presiding Elder of Pilibhit District, North India Conference: "He is the only one of his kind. A Jew of Jerusalem, a wanderer, a successful merchant, a broken fortune from intrusting his whole wealth to one caravan which was plundered and from which he fled with his life and nothing besides. Again a wanderer he heard the Gospel and accepted Christ, was for some years a teacher, then local preacher, Conference member, and finally a presiding elder. His district is very much the results of his own effort and system. A Jew in method, management, and persistency, a Christian in zeal, in love, and in life, he and his work are thoroughly unique. His strong personality is stamped on his district, and his people are not backward in any interest or reform of advancing Methodism. The Epworth League is the latest. He has caught its spirit and is himself a worthy exemplar of its teachings."

Dr. R. Hoskins writes from India: "The Woman's Department of the Theological School at Bareilly is a very valuable and effective part of this institution. Mrs. T. J. Scott gives her time and strength to this school. The training of forty women, most of whom bring their musical babes into the class room, is no small job; three teachers are constantly kept busy for five hours daily in training these women; some of them are uneducated village women, while others have received a training in the boarding schools. They all are graded and are carried, if possible, through the four years' course of study for Bible readers. Mrs. F. L. Neeld has a kindergarten department for thirty or more children of the theological students. Heretofore the care of these children was a serious problem while their fathers and mothers were studying; but Mrs. Neeld has swung them into line, and by delightful music and song, and by colored blocks and playthings, the minds of these little ones are naturally and quickly developed and taught to think and reason for themselves."

Rev. Spencer Lewis writes from Chungking, West China: "Nearly three years ago a man employed as a traveling salesman met us while on a journey and spent the evening at our inn, talking about the doctrine. Later he met one of our native workers, and, finally, he made a visit to Chungking. He then professed himself a believer, and last spring he was baptized. Before his baptism he had already been the providential means of stirring up quite an interest among his friends and neighbors. He had brought to Chungking several idols and more than a score of scrolls which had been used by his father, who was a sorcerer. On our making a visit to his village he showed his fidelity by publicly burning a large col-

lection of books of sorcery which had been left by his father. He was a poor man, and the books and scrolls might have been sold for enough to support him and his family for a year. This act brought him some persecution for a while, but his life as a heathen had secured him the respect and esteem of his fellow-villagers, so that the best and most influential of them finally demanded that he be permitted to believe and worship as he pleased. Since then about a dozen inquirers have visited us, some staying to study for two or three weeks, and four have been received on probation. One of the number is from a neighboring village. We trust that, through God's blessing, we may have a good country work opened up in that region."

The *Indian Witness*, of Calcutta, says: "One great result of the rapid increase in the number of native ministers and members in North India is that the missionaries are obliged to leave many things to the native brethren and sisters which formerly they themselves managed, and in fact thought could only be managed by missionaries. We notice that all the arrangements for the Bara Banki District Conference and *meta* were made by the native minister in charge. Dr. Parker, the presiding elder, had charge of the ecclesiastical and devotional part, but all the other arrangements for the camp were in the hands of the Rev. S. Paul. From our knowledge of the Rev. E. W. Parker, D.D., we doubt whether Brother Paul would have had a chance to prove his own efficiency were it not that multiplicity of duties made it impossible for Dr. Parker to make the arrangements himself. The illustration could be duplicated, and repeated and multiplied in regard to scores of various interests. The work has to be left to the native men and women, and they get a chance to learn how to do it; they discover that they can do a good deal of it as well, or perhaps better than the missionaries. The result is beneficial in every respect. More work is done than would be otherwise possible. The leaders of the native Church are coming to the front, and the outlines of a self-sustained, self-administered native Church are slowly becoming visible through the discouragement of reduced appropriations and the embarrassments of a growth so rapid that its demands cannot be met by any of the old established forms of mission administration."

On December 8 opening dedication services of Flora Hall were held in Muttra, India. The *Bombay Guardian* says: "The hall and rooms attached were built by Dr. J. E. Scott, of Muttra, from funds kindly contributed by Mr. W. H. Blackstone, of Oak Park, Chicago, as a memorial to his daughter, Miss Flora Blackstone. This interesting result of American generosity consists of a hall fifty by forty-

one feet, supported by a basement story of small rooms, one of which is a reading room, another a sitting room, and a third a bookstore, the remaining three rooms, ten to thirteen feet, being available for storage of goods or for other use. The hall itself is roofed with iron girders, and is built of pucca masonry. The acoustic properties are excellent, and it is furnished with seats and appropriate platform accommodation and furnishings. On the same level are school-teachers' rooms—four of them, well fitted with chairs, table, benches, blackboards, etc. The services commenced with addresses on Friday, the 8th, given by Dr. Scott and Messrs. Lawson and Tindale, followed by a number of impromptu speeches by Indian gentlemen. On Saturday, the 8.30 A. M. League meeting was very successful. The place was crowded as before by Indian friends of all castes. The evening was devoted to a memorial service, in which Dr. Scott gave an outline view of the building, and referred to the generosity of the donor. Several addresses followed, and the meeting broke up amid hearty cheers and music. On Sunday, the morning meeting was for young people, and large numbers attended. The evening saw as large a crowd, indeed larger than on any other occasion, and Bishop Thornburn preached in the vernacular. He dwelt on the responsibilities of life, and the great end of man. Of 35,000 rupees, contributed by Mr. Blackstone, 20,000 go to the Flora Hall, 12,000 for the Muttra Deaconess Home, and 2,000 for tents for district and *meta* meetings, and 1,000 for a bell, etc. It would be a blessed thing if Christian men and women of means would use the same to the glory of God *while living*, so that they might enjoy the luxury of seeing their wealth laid out under their own administration, and find it doing good long before they have ceased to exist."

Rev. M. C. Wilcox, presiding elder of the Kucheng District, Foochow Conference, writes: "My district comprises eleven circuits, embracing about fifty villages, some of them as large as American cities. Numerous other villages, still practically un-reached, are asking for preachers and teachers. With the limited means at our disposal it is possible to enter but few of these 'open doors.' Increasing friendliness is shown in every part of the district. During recent journeys to quarterly meetings I received the salutation (common among the Christians), *Ping-ang*, or 'Peace to you,' in scores of villages, where a few years ago the greeting would have been, 'Foreign child,' 'Foreign dog,' 'Foreign devil,' etc. Recently, in company with a native preacher, I visited a remote mountain village. Most of the men had gone to the fields to work, but an old gentleman politely escorted me to his house, where in the large, open court I preached from that glorious text, so wonderfully adapted to an out-and-out heathen audience, 'God so loved the world,' etc. (John 3. 16). The native preacher followed with an exhortation. Of that attentive audience of fifty

nearly all were women who not long ago would hardly have ventured thus to hear a strange foreigner preach. In another village one of our exhorters, who was engaged to teach the native classics, frequently talked with his patrons about the 'new religion' Gradually he was permitted to introduce the Bible and other religious books, and now we have a strange anomaly—a heathen school in which the teacher and half of the books taught are Christian, as required of the schools aided by the Missionary Society. Best of all, twelve adults of that village have confessed Christ and joined on probation at the nearest chapel, ten miles away. They now earnestly petition that a preacher be sent them next year. But where is the money to help support him?"

Bishop J. P. Newman, writes: "In the city of Montevideo, Uruguay, a city of beauty, refinement, and wealth, Methodism is a glorious power. The 'old theater,' wherein our people worship, which holds 500 persons, and is the property of our Missionary Society, is the arena of many a hard-fought battle for the truth, and around it cluster a thousand precious memories. Therein our English-speaking brethren worship in the morning, and annually contribute \$2,000, gold, for church work; and therein our Spanish people gather at night 300 strong, and in the afternoon maintain a Sunday school of 200, and whose annual gift to the Church is \$2,277. Here the class meeting, the love feast, the Epworth League, and the temperance and missionary societies are the life of the church. The class leaders are French, Spanish, and oriental. The local preachers are an active force—Dr. Justo Cubilo, a rising young lawyer, is Professor of International Law in the State University, and appointed by the government; he is superintendent of the Sunday school, president of the Young Men's Christian Association, preaches regularly, and pays his own expenses; John Escande, who came from the Free Church of France, a broker, is full of energetic eloquence, and whose son is the most enthusiastic organist on the continent; Francisco Verdise, a converted Spaniard, who makes and peddles brooms for Christ, and in his visits from house to house he sells his wares and offers salvation; Eduardo Mounteverde is the Professor of Mathematics in the State University; and Oddo Angel, a native truckman, who has the confidence of all the brethren. At three other points in the city and suburbs are Spanish congregations full of life and revival power, and who give liberally to the support of the Gospel. I cannot speak in adequate terms of admiration of our English-speaking brethren—a congregation of noble Christian men and women, some of whom have been with us from the beginning, and out of whose labors and devotions the prosperous Spanish work of to-day has grown, and by them has been nourished. Not a few of them are among the chief financiers and business men of the city, and whose families fill high social positions in this cultured community."

Notes from Utah.

BY REV. J. D. GILLILAN.

THE first American Legislature ever convening in Utah assembled at Salt Lake City Monday, January 8, and was led in devotions by Dr. T. C. Iliff, the superintendent of the Utah Methodist Episcopal Mission and pastor of Iliff Church in Salt Lake City. The prayer was eloquent and pertinent.

In the statement, "first American Legislature," I have used guarded language. This Legislature is the first ever elected according to the plan of American thinking people. Heretofore there have been two political parties, so called, but one was a Church party, the other an anti-Church party; but the last campaign was conducted on party lines, the two parties, Church and anti-Church, having divided according to national party divisions—Democrat and Republican being in the field. The present Legislature is composed of fourteen of the former and twenty-two of the latter. The Territorial delegate to Congress, Mr. J. L. Rawlins, himself a Democrat, acknowledges the people did not vote their sentiments, but the sentiments of the Church, when he was elected a year ago.

In some places the church officers are complaining that there is an appalling falling off in tithing among the people, a growing tendency toward the neglect of church attendance, a negligence on the part of the teachers (class leaders) in doing weekly visiting, and an alarming increase of profanity.

There are now six Methodist Episcopal churches in Salt Lake City, one being a Scandinavian. Francis Hermans is the newly appointed pastor of the latter.

Miss Saugstad, formerly of the Utah work, has been assisting the Norwegian-Danish brethren in Montana.

Richard M. Hardman has abundant opportunity for sowing Methodist seed at Logan, the seat of the Brigham Young and Agricultural Colleges. His large auditorium is well filled every Sunday evening with these students from all parts of Utah and intermountain States.

G. M. Jeffrey, D.D., of Park City, is in charge of the work at Ogden *vice* G. P. Fry, who was obliged to have release on account of impaired health.

Samuel Hooper, of Bingham Canyon, is pastor at Park City, and Thomas J. Hooper, of Silver Plume, Colo., follows his brother as pastor at Bingham.

Walter H. La Vake, of Provo, aided G. E. Jayne, of Second Church, Salt Lake, during revival meetings, beginning with the week of prayer. Brother La Vake comes to Utah well recommended.

A. W. Hartshorn was called not long since from Nephi to Missouri to the bedside of his father, who, after a severe and dangerous illness, recovered sufficiently for his son to return to Utah. Our school at Nephi, under the care of Brother Hartshorn and Miss Stella Herbert, is successful.

The Foochow Conference.

BY REV. M. C. WILCOX, A.M., B.D.

THIS Conference met in its seventeenth session at Foochow, November 16, Bishop Foster presiding. Never in our history have we been favored with so many official guests. The bishop had as his traveling companion Dr. A. B. Leonard, one of our noble trio of missionary secretaries, and Mrs. Keen, of Philadelphia, one of the honored secretaries of the Woman's Foreign Missionary Society. Miss Keen also accompanied her mother.

Before Conference began these secretaries spent several days in meetings with the missionaries of their respective boards. A better understanding of the details of the work and its needs will result therefrom, and it is hoped that many Methodists in the home land will be enabled to share in the valuable information thus derived.

The organization of the Conference was preceded by the Lord's Supper, administered by the bishop, assisted by the presiding elders. This was a precious season of grace to us all. The sacrament was partaken of by two hundred and eleven persons.

N. J. Plumb, recently returned from America, was elected English secretary; J. H. Worley, interpreter; W. H. Lacy, statistical secretary and Conference treasurer; these brethren all residing in Foochow.

The bishop's address before proceeding to business was helpful and inspiring, as was that of Dr. Leonard, who stated that this was the largest gathering he had seen at the opening of a Conference or of an annual mission meeting since leaving home. He greeted the Foochow Conference as the oldest in Asia, and predicted within one hundred years there would be fifty Annual Conferences in the Chinese Empire.

Dr. S. L. Gracey, of the New England Conference, also American consul at this port, was introduced, and gave a timely address on the duties and privileges under the treaty with the United States of Chinese subjects who become Christian. A unanimous petition of the American citizens here was sent to President Cleveland, urging that Dr. Gracey be retained as consul, but he has been superseded, and his successor will soon arrive.

Only one member of the Conference has died this year, Rev. Hu Long Mi, long known as the St. John of our Church in the Fuhkien province, and one of the most admirable and lovable characters it has ever been my privilege personally to know. For a number of years he had been in declining health and unable to do active work, but his influence has been potent for good, and his memory is "as ointment poured forth." His eldest son, Rev. Hu Oak Haug, bids fair to fill his place as one of the best and truest men of this Conference. Miss Hu King Eng, a daughter of the deceased minister, is in America studying medicine, and expects to return to China and practice in connection with evangelistic work.

A paper on the evils resulting from the use of morphine in treating the opium habit was received from Dr. J. J. Gregory, superintendent of our hospital at Kucheng. A committee of three reported in favor of expelling from the ministry and from church membership all persons who after this year use, sell, or give away morphine without a prescription from a duly qualified practitioner of foreign medicine. The report was unanimously adopted.

In harmony with an action taken by this Mission last summer the Conference adopted a resolution authorizing the writer, who expects to return to America on furlough next year, to raise \$10,000 for the purpose of building a "Wiley Memorial Church" in Foochow. It is to be erected on the spot where stood the house in which Dr. Wiley lived while a missionary here, the place where in 1884 the honored bishop died and near which is his grave. Such a church as is contemplated is greatly needed for the large student population of that educational center as well as for the crowds who, during Conferences and other special occasions, cannot be accommodated at Tieng Ang Dong (the Church of the Heavenly Peace). This latter church it is proposed to change into a building for the Theological School, now very inadequately provided for in the Mission Press building.

The statistical report reveals several cheering facts. There has been an increase during the year of 454 members and 711 probationers; total, 1,165. As for several years past, the principal increase has been in the country districts where missionaries live, which shows that such agencies should be multiplied. We now have in this Conference 3,623 members and 3,501 probationers, or a total of 7,124. There are also 1,520 baptized children and about 3,500 adherents. These four items give a total of 12,144. When it is borne in mind that the American Board and Church of England Missions are also successfully operating in the central and northern part of this province, and several other societies in the southern part, with headquarters at Amoy, it will be seen that quite a large Christian population is being raised up in this part of China. It is a hopeful sign that the rate of increase is steadily accelerating and that vast populations are becoming more and more friendly to us who labor here and to the Gospel which we preach.

There was also reported an increase of \$36.63 in the amount collected for missions and of \$187.77 for self-support. Dr. Leonard presented a plan which it is thought will stimulate the native Church to greater exertion to reach entire self-support. This plan favorably impresses native preachers and missionaries, and we hope it will be adopted by the missionary authorities.

By dividing Foochow and Hinghua Districts the appointment of two more presiding elders was made necessary. Of the nine present incumbents of this office three are missionaries and six native preachers.

The annual meeting of the workers of the Woman's Foreign Missionary Society was held at the same time. Mrs. Keen, who presided, was to the ladies what Bishop Foster was to the ministerial Conference. Her addresses and counsels are spoken of in the highest terms, and cannot fail to be a lasting inspiration to all who heard her.

Dr. Leonard delivered a number of excellent lectures and able, soul-stirring sermons. He has given careful attention to the details of mission work and shown a brotherly interest in every worker. His visit has been helpful and will be held in pleasant remembrance.

How can we fitly characterize the presidency of our venerable Bishop Foster, and his sermons, addresses, and personal intercourse? Only those who intimately know this truly dignified, scholarly, and greatly beloved servant of God can tell. His advanced age, seventy-four, rendered it impossible for him to do all he desired, but his presence among us has been a constant uplifting influence. Many a preacher and student will, as a result of his visit, seek for higher intellectual attainments and for a more complete consecration to the Lord's work.

The Lucknow Dewali Meeting.

BY REV. W. A. MANSELL.

THE Dewali, or "festival of light," is one of the most popular and widely observed of all Hindu festivals. It is usually celebrated by special honor and worship paid to Lakshmi, the goddess of prosperity. There are many interesting and some not altogether objectionable features connected with this worship. It is customary, as Dewali approaches, for all the devotees of Lakshmi to repair, whitewash, and thoroughly cleanse their houses with all the surroundings in order to invite the entrance and sojourn of the favoring goddess who, it is said, can enter only those places which have been prepared and thoroughly cleansed for her reception. This general house-cleansing is usually accompanied on the part of the average merchant by a general clearing and settlements of accounts. He, so to speak, turns over a new leaf, and, having made an offering to his goddess, begins a new year with the hope that all his speculations and enterprises will be successful.

On the evening of the principal day of the festival every house is illuminated by innumerable rows of little lights, which give the house a wonderful attraction and almost magical beauty. It is from this latter custom that the festival probably takes its name. The courts and public offices are usually closed for some days during Dewali, which fact leads to select it as a suitable time for a special Methodist revival meeting in Hindustani, after the plan of the famous Dasehra Meeting, held annually in Lucknow, conducted in English.

The meetings just closed have been unusually successful and full of spiritual power. Rev. Dennis Osborne, who, in addition to his duty as Presiding Elder of the Allahabad District, holds the appointment of General Evangelist, had charge of all the services. He was assisted by a number of native ministers from various parts of the district and the missionaries in Lucknow. The Rev. J. Parsons, of the Wesleyan Mission, assisted in the services, and brought with him many of the members of his church, so that in fact we have enjoyed a union meeting. From the first a deep spiritual interest was manifested, and the meeting grew in power from day to day until the climax was reached.

The conducting of a revival meeting in India is very much like the same work at home. It must begin with preaching of clear sermons for conviction and must proceed with the presenting of the privileges that are intended for those who have made their peace with God. Brother Osborne has repeatedly remarked that a revival cannot be conducted unless the full Gospel is preached, and consequently, in Hindustani as in English, he lays great stress upon the preaching of the privilege and duty of entire sanctification for every believer. This Gospel appeals as directly to the experience of the Christians in India as in America, and the result of its preaching is as definite and gratifying.

We have two large schools in Lucknow whose students comprise a considerable portion of the Hindustani congregation, and among them, as is so common in college towns at home, the revival influence was specially gracious. The students flocked to the altar, for we have an old-fashioned Methodist altar around the pulpit in our new Hindustani church, and were clearly and satisfactorily converted. I have said that this was the second of our annual Dewali meetings, and it was specially gratifying to me to note that many of the students who in the last meeting had been converted, or had definitely consecrated themselves to Christ's work, were the most earnest and faithful workers in this meeting. The testimonies at the evening service after the altar service were clear and convincing, and given with remarkable freedom, three or four often being on the floor at once waiting for their turn to speak.

On several occasions young people from the English congregation came in and became so filled with the spirit of the meeting that they could not refrain from speaking, so the testimonies went on for a time indifferently in English or Hindustani, and, strange to say, all those who could not understand the words of the testimonies could readily sympathize with the spirit which gave them utterance. The closing services were held on Sunday, November 12, and at the love feast in the morning one hundred and fifty testimonies were given in less than an hour, and then it was difficult to close the meeting as others still were willing and waiting to speak.

The meeting was a signal success, and we have every reason to believe that its effects will be permanent. It is our purpose to make this an annual meeting, for Lucknow, in virtue of its position and the two colleges which are here situated, is a center of influence which must be well guarded and kept thoroughly Methodistic in religion and spirit. We in Lucknow thank God for our beautiful Hindustani church, with all its surroundings and its fine congregation, but most of all for the blessed religion of our Lord Jesus Christ, which is the same inspiring personal religion that is at home.

Notes from South America.

BY REV. GEORGE G. FROGGATT.

THE second annual meeting of the Buenos Ayres Sailors' Home and Mission was held a short time ago, the Rev. T. W. Fleming acting as chairman. The following were the most salient points in the report presented by the committee: The receipts in 1891-92 had amounted to \$11,623; the receipts for the year 1892-93 reached the sum of \$10,469. The deficit in the working had been reduced from \$3,366 to \$2,081. Almost 6,000 persons had attended the religious and other meetings, and 6,600 had attended the reading room, most of whom were seafaring men.

It is evident that the Home is doing an invaluable work providing reading and recreation during the week and religious services for so large a number of men. No doubt hundreds of sailors are thereby kept from places of the lowest class.

I am sorry that I must now report very unfavorable news concerning a sister institution. The subscribers to the United Charities have been recently convoked to a special meeting in order to discuss the advisability of giving up the Sailors' Home. The *Uruguay News*, commenting on the above, says: "It seems a pity that an institution so needed in this city of Montevideo, and one that has done so much good work in its time, should have to be abandoned, but the claims of local and casual distress are now more urgent than ever, and the working of the Home shows considerable deficit, and the question is, Whether, with all the good will in the world, it is really possible to carry it on."

The Adventists seem to be very busy at work spreading their false and pernicious doctrines in the Argentine Republic and in the Republic of Uruguay. I venture to say, however, that they will not be likely to meet with a large measure of success, for people in these latitudes are too wide-awake and too well informed also to be easily entrapped by the wild vagaries of Adventism.

The *Times of Argentina* says: "The friends of the Rev. C. Luckmar, late of St. John's Anglican Church, Buenos Ayres, will be glad to know that, despite of yellow fever, he has settled down at Bahia, Brazil, and is highly esteemed and appreciated. The work

of the Church in such a climate is not heavy, but he is entering into the social life with spirit, having established an athletic club [in order to help to desecrate the Sabbath with matches on Sunday afternoons], and, copying the example of Belgians, Spaniards, etc., Mrs. Luckmar presides at the Lawn Tennis Club, this being an innovation highly appreciated by the Bahians. Mr. Luckmar has been taking part in a swimming contest." I grieve to say that many ministers of the Church of England in these countries seem to devote far more of their time and talents to purely social and worldly affairs than they do to the spirituality of their parishioners or to the conversion of men and women who lead lives of open rebellion against God.

The Anglican bishop of the Falkland Islands has appointed the Rev. W. H. Shimield to the chaplaincy of Rosario (Sante Fé), vacant by the resignation of Canon Adams. He will come out as archdeacon of the eastern provinces of the Argentine Republic, and another clergyman will soon follow to assist him in Rosario and to take his place during his absence on his visitation journeys.

I should like very much to know to what this superfluity of organization responds, for there has been no marked increase of late in the membership of the Anglican community in this or in the Argentine Republic, nor a greater degree of interest than in former years on the part of the public in general in her services.

The Anglican Church will be nobly fulfilling her mission in these lands the day she commences preaching the Gospel of life in Spanish for the benefit of the thousands and thousands who are bewildered in the densest spiritual darkness in these semipagan lands.

The Rev. V. Aguirre, formerly pastor of the Methodist Episcopal Church in San Juan, Argentine Republic, has been appointed to La Pazi, Uruguay. This is a new appointment, though the field has long been occupied by other evangelical denominations.

The *Southern Cross*, organ of the Irish Roman Catholics in the Argentine Republic, does not admire the late ex-President Sarmiento, because he favored secular education. The *Southern Cross* is worthy of every Argentine's deepest compassion, for General Sarmiento is one of the grandest figures in Argentine history. The disgusting epithets hurled by such representatives of Romish bigotry and intolerance at the memory of such an illustrious man as General Sarmiento only tend to enhance the latter's worth and grandeur.

A wing of the Liberal party in Uruguay has issued a manifesto in which it declares that, till certain proposed amendments to the Constitution are carried out, it will advocate on the forum and in the press the following reforms: Separation of Church and State, compulsory citizenship, taxation of churches, compulsory military service, the secularization of all hospitals and charitable institutions, that the State

shall take measures to protect workingmen from the abuses of their employers, and other measures of a like transcendental character. Many of the most prominent Liberals in the country have refused to have anything to do with the framers of the above declaration of principles on account of the extreme irreligious views maintained by the latter body of Liberals. I am firmly convinced that the men who have proposed these sweeping changes in the supreme chart of the nation will not obtain any of those things they so ardently seek, for the simple reason that, though the great body of the Uruguayan people are ready and willing enough to repudiate the Church of Rome and all her nefarious works, they are not ready to repudiate all religions or to accept Methodism in place of Romanism.

Durazno, Uruguay.

The Bareilly Theological Seminary.

BY REV. N. L. ROCKEY.

THE closing exercises for 1893 took place December 2. Bishop Thoburn was present and presided. Seventeen students were graduated in the regular course of three years. Three failed in the stiff written examination, and were sent out with nine others as passing a partial course. Fifteen women, wives of these students, went out with certificates in Bible study and other subjects. The number on roll for the year is seventy-two men and forty-two women; total, one hundred and fourteen. The year has been marked by growth and maturity of plans. Funds do not seem to keep pace with the demand. More than forty new students have already been reported. The limit for the new class was put at twenty-five, but Bishop Thoburn who was present in the meeting of the Board of Trustees, urged that all fit applicants be taken, in the trust that funds will be found. We will thus launch on the new year with faith in God and the friends of this school for training native missionaries.

The importance of the work is very great. The annual increase to the Christian community in the territory represented by this school is equal to a city of fifteen or twenty thousand; that is, the number of accessions by baptism is equal to seventy-five new congregations of two hundred each. How important a qualified pastorate for these. How important the training of evangelists for the great battle going on with paganism. We are working to send out men and women sound in the faith, full of zeal, and qualified to found and maintain a victorious Church.

The \$50,000 additional endowment called for is coming in too slowly. Some \$10,000 is in hand and in sight. But time is passing; opportunity is unoccupied. O, that the friends of this great work would at once rise to the demand of the wonderful crisis in India. Here is the opportunity of centuries. The new year for this school began January 17.

Bishop Taylor's Missionaries in Africa.

THE *African News* for February says that "twelve of our missionaries died at their post during last year. To the question asked, 'Have not these been unnecessarily sacrificed by overwork in developing industries?' we state the fact that *nine* of the number were engaged in evangelistic and school work, and of the remaining three who were in general lines of work one, in perfect health, was drowned in the Cavalla River. Those who have sufficient physical labor for moderate exercise enjoy the best health and develop self-support as well. There are now at the front, exclusive of the increasing number of native evangelists and teachers who now manage successfully at least six mission stations and assist in a number of others, forty-three white missionaries stationed in Africa, as follows: "

In the Province of Angola:

Rev. A. E. Withey, Superintendent,	Dondo.
Mrs. Irene Withey,	Dondo.
Mrs. William Schneidmiller,	N'hangua-a-Pepo.
Mrs. Charles W. Gordon,	Dondo.
Mrs. William P. Dodson,	Ben Barrett Station.
Mrs. Catherine Dodson,	Ben Barrett Station.
Rev. Herbert Withey,	Ben Barrett Station.
Rev. Robert Shields,	Pungo-Andongo.
Mrs. Whiteside-Shields,	Pungo-Andongo.
Miss Susan Collins (colored Am.),	Canandua.
Rev. Samuel J. Mead,	Malange.
Mrs. Ardella J. Mead,	Malange.
Mrs. Minnie Mead and child,	Malange.
John Mead,	Malange.
William Mead,	Malange.
Miss Julia Mead,	Malange.

In the Congo Free State and Cileongo:

Rev. Bradley L. Burr, Superintendent,	Vivi.
Rev. William O. White,	Vivi.
Miss Mary Kildare,	Natombi.
Rev. William Snape,	Isangila.
Dr. Harrison,	Kimpoko.
Henry Nehne,	Mamby.
Mrs. Kah-Nehne and baby,	Mamby.

In purely native work in the Republic of Liberia:

Rev. A. L. Buckwalter,	Cape Palmas and Pluky.
Mrs. McNeil-Buckwalter,	Cape Palmas and Pluky.
Miss Alma Lawson,	Cape Palmas.
Miss Grace White,	Barraky.
Miss Anna White,	Barraky.
Miss Agnes McAllister,	Garaway.
Mrs. Jennie Hunt,	Garaway.
Mrs. Nora Garwood,	Beaboo.
Miss Eliza Bates,	Beaboo.
Rev. J. G. Tate,	Sass Town.
Mrs. Tate and daughter,	Sass Town.
Rev. J. B. Robertson,	Grand Seas.
Mrs. Lena Robertson,	Grand Seas.
John Smith,	Wissaka.
Mrs. Smith,	Wissaka.
Rev. E. O. Harris,	Niffoo.
Mrs. Harris,	Niffoo.

Under special appointment in Liberia:

D. E. Osborn,	White Plains.
Miss Anna Whitfield,	Monrovia Seminary.

Opening new missions in Zambia:

Rev. Erwin H. Richards.

Romanism in Mexico.

BISHOP C. D. FOSS writes: "As a ceremonial ecclesiastical system Romanism still bears sway over many superstitious minds in Mexico, but as a power for temporal rule it exists no longer. The Reform Laws 'popularized'—that is, confiscated—all ecclesiastical properties; sold or put to secular uses all nunneries, monasteries, and cloisters; expelled all Jesuits from the country; forbade priestly robes and religious processions in the streets—a prohibition rigidly enforced; and guaranteed full religious toleration. This guaranty President Diaz has done his utmost to make good, and with most gratifying success. On several occasions he has said to our bishops and presiding elders: 'If your missionaries are persecuted anywhere in this country, go to the nearest federal telegraph office and telegraph directly to me and I will give the matter my immediate personal attention;' and he has repeatedly been as good as his word."

Monthly Missionary Concert.

TOPICS FOR 1894: *Jan.*, The World; *Feb.*, China; *Mar.*, Mexico; *Apr.*, India; *May*, Malaysia; *June*, Africa; *July*, United States; *Aug.*, Italy and Bulgaria; *Sept.*, Japan and Korea; *Oct.*, Protestant Europe; *Nov.*, South America; *Dec.*, United States.

QUESTIONS FOR MARCH.

How long were the Mexicans wholly subject to the Roman Catholic religion? (Page 98.)

What is the character of the Roman Catholic religion in Mexico? 98, 99.

What is the character of the Mexican priesthood? 100.

What is the moral character of the Mexican people? 100.

What has the Liberal party in Mexico done to Roman Catholicism? 101.

What has it done for Protestantism? 101, 102.

What are the obstacles to Protestant progress in Mexico? 102.

What Protestant Churches are at work in Mexico? 103.

What have they accomplished? 103.

What are the contrasts between Protestantism and Romanism? 118.

When did the Methodist Episcopal Church commence work in Mexico? 116.

What are the present statistics? 118.

Who are the missionaries? 118.

Statistics of our Foreign Missionaries.

MISSIONS.	Male		W. F. M. S.
	Missionaries.	*Assistant Missionaries.	
South America...	22	23	8
Poochow	10	12	12
Central China...	15	18	10
North China.....	15	14	15
West China.....	8	6	..
Germany.....	1	1	..
North India.....	25	23	26
Northwest India.	16	16	6
South India.....	17	12	3
Bengal-Burma..	14	10	12
Bombay.....	23	20	8
Malaysia.....	11	7	5
Bulgaria.....	3	3	3
Italy.....	3	2	3
Japan.....	20	20	29
Mexico.....	10	10	8
Korea.....	8	7	7
	221	205	158

* The Assistant Missionaries include the wives (196) of missionaries and the unmarried lady missionaries (6 in China, 1 in Japan, and 2 in South America in the employ of General Missionary Society.

Missionaries of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

CHINA.

Foochow (P. O. Address, Foochow):

- 1894. Miss Mabel Allen.
- 1898. Miss Julia Bonafield.
- 1897. Miss May E. Carleton, M.D.
- 1897. Miss Mabel C. Hartford.
- 1894. Miss Carrie J. Jewell.
- 1890. Miss Ella Lyon, M.D.
- 1892. Miss Luella Masters, M.D.
- 1893. Miss Wilma H. Rouse.
- 1901. Miss Ruth M. Sites.
- 1899. Miss Lydia A. Trimble.
- 1892. Miss Lydia A. Wilkinson.
- 1892. Miss Minnie E. Wilson.

North China:

- 1890. Miss Rachel R. Benn, M.D., Tientsin.
- 1891. Miss Isabella Crosthwaite, Tientsin.
- 1878. Miss Clara M. Cushman (Walnut Hills, Mass.).
- 1890. Miss Cecilia M. Frey, Peking.
- 1895. Miss Anna D. Gloss, M.D., Peking.
- 1892. Miss Ella E. Glover, Tientsin.
- 1898. Miss Lillian G. Hale, Tientsin.
- 1893. Mrs. Charlotte M. Jewell, Peking.
- 1893. Miss Mary Ketring (St. Louis, Mo.).
- 1890. Miss Anna B. Sears, Peking.
- 1878. Miss Anna E. Steere, Peking.
- 1890. Miss M. Ida Stevenson, M.D., Tientsin.
- 1897. Miss Edna G. Terry, M.D., Tientsin.
- 1899. Miss Frances O. Wilson, Peking.
- 1892. Miss Effie G. Young, Peking.

Central China:

- 1893. Miss Anna L. Davis, Nanking.
- 1872. Miss Lucy H. Hoag, M.D., Chinkiang.
- 1872. Miss Gertrude Howe (Ann Arbor, Mich.).
- 1898. Miss Emma L. Mitchell, Nanking.
- 1891. Miss Kate L. Ogborn, Kiukiang.
- 1898. Miss Sarah Peters, Chinkiang.
- 1894. Miss Mary C. Robinson, Chinkiang.
- 1897. Miss Ella C. Shaw (Moore's Hill, Ind.).
- 1892. Miss Alice M. Stanton, Kiukiang.
- 1891. Miss Laura M. White, Chinkiang.

JAPAN.

- 1898. Miss Belle J. Allen, Tokyo.
- 1894. Miss Harriet S. Alling, Nagasaki.
- 1892. Miss Anna P. Atkinson (Cazenovia, N. Y.).
- 1893. Miss Mary Atkinson, Yonezawa.
- 1899. Miss Georgiana Baucus, Hiroasaki.
- 1899. Miss Lizzie B. Bender, Tokyo.
- 1895. Miss Anna I. Bing (Delaware, O.).
- 1899. Miss Ellen Blackstock, Tokyo.
- 1893. Miss Mary A. Danforth (Colebrook, N. H.).
- 1893. Miss Augusta Dickerson, Hakodate.
- 1899. Miss Ella B. Forbes (Russellville, Ind.).
- 1899. Miss Anna S. French, Nagasaki.
- 1879. Miss Jennie M. Gbeer, Nagasaki.
- 1899. Miss Mary B. Griffiths, Yokohama.
- 1891. Miss Minnie S. Hampton, Hakodate.
- 1898. Miss Carrie A. Heaton, Nagoya.
- 1894. Miss Ella J. Hewett (Wheaton, Ill.).
- 1899. Miss Louise Imhoff, Yonezawa.
- 1899. Miss Frances E. Phelps, Sendai.
- 1879. Miss Elizabeth Russell, Nagasaki.
- 1890. Miss Leonora H. Seeds, Fukuoka.
- 1899. Miss Maude E. Simons, Yokohama.
- 1894. Miss Florence Singer, Hakodate.
- 1870. Miss Matilda A. Spencer, Tokyo.
- 1899. Miss Martha E. Taylor, Kagoshima.
- 1890. Miss Grace Tucker, Fukuoka.
- 1891. Mrs. Carrie W. Van Patten, Nagoya.
- 1893. Miss Rebecca J. Watson, Tokyo.
- 1899. Miss Mary E. Wilson, Nagoya.

KOREA.

- 1892. Miss Mary M. Cutler, M.D., Seoul.
- 1898. Miss Lulu E. Frey, Seoul.
- 1899. Miss Mary W. Harris, Seoul.
- 1891. Miss Ella A. Lewis, Seoul.
- 1892. Miss Josephine O. Paine, Seoul.
- 1897. Miss Louis C. Rothweiler, Seoul.
- 1894. Mrs. Mary F. Seranton, Seoul.

INDIA.

North India:

- 1891. Miss Mary E. Bryan, M.D., Bareilly.
- 1890. Miss Annie N. Budden, Pithoragarh.
- 1894. Miss Annie Butcher, Naini Tal.
- 1894. Miss Mary Christiancy, M.D. (Haverstraw, N. Y.).
- 1899. Miss Martha A. Day, Moradabad.

- 1884. Miss Clara A. Downey, Sitapur.
- 1878. Miss Sarah A. Easton, Naini Tal.
- 1894. Miss Fannie M. English, Bareilly.
- 1896. Miss Delia A. Fuller, Sitapur.
- 1887. Miss Annie Gallimore (Bellevue, Ky.).
- 1894. Miss Lily D. Greene, Lucknow.
- 1891. Miss Louisa Heafer, Shahjehanpur.
- 1892. Miss Elizabeth Hoge, Lucknow.
- 1891. Miss Harriet Kemper, Moradabad.
- 1885. Miss Theresa J. Kyle, Bareilly.
- 1895. Miss Annie E. Lawson (Mt. Pleasant, Ia.).
- 1894. Miss Lillian E. Marks, Bareilly.
- 1893. Miss Kate McGregor, M.D., Bareilly.
- 1898. Miss Florence Perrine, Lucknow.
- 1884. Miss Mary Reed, Chandag.
- 1899. Miss Fannie A. Scott, Gonda.
- 1899. Miss Ruth E. Sellers, Naini Tal.
- 1898. Miss Martha A. Sheldon, M.D., Pithoragarh.
- 1898. Miss Lucy W. Sullivan, Lucknow.
- 1899. Miss Clara A. Swain, M.D., Khetri.
- 1899. Miss Isabella Thoburn, Lucknow.

Northwest India:

- 1884. Miss Emily L. Harvey (St. Johnsbury, Vt.).
- 1892. Miss Ada J. Lauck, Cawnpore.
- 1898. Miss Sue McBurnie, Cawnpore.
- 1896. Miss Kate McDowell, M.D. (Philadelphia, Pa.).
- 1891. Miss Phoebe Rows, Muttra.
- 1895. Miss Fannie J. Sparkes (Binghamton, N. Y.).

Bombay:

- 1897. Miss Minnie F. Abrams, Bombay.
- 1898. Miss Mary E. Carroll (returning).
- 1894. Miss Sarah M. De Line, Bombay.
- 1894. Miss Anna R. Elicker, Jabalpur.
- 1898. Miss I. Ernberger, M.D. (Delphos, O.).
- 1891. Miss Mary E. Kennedy, Bombay.
- 1892. Miss Christiana Lawson, Bombay.
- 1899. Miss Anna Thompson, Baroda.

South India:

- 1872. Miss Louise E. Blackmar, Hyderabad.
- 1891. Miss Grace Stephens, Madras.
- 1892. Miss Catharine Wood, Hyderabad.

Bengal-Burma:

- 1899. Miss Kate A. Blair, Calcutta.
- 1892. Miss Frances Craig, Calcutta.
- 1890. Miss Rebecca Dailey, Calcutta.
- 1893. Miss Estella M. Files (Brookport, N. Y.).
- 1893. Miss Nellie Harris, Calcutta.
- 1894. Miss Margaret C. Hedrick (Kansas City, Mo.).
- 1892. Miss Anna C. Keeler, Rangoon.
- 1891. Miss Emma L. Knowles, Calcutta.
- 1896. Miss Elizabeth Maxey, Calcutta.
- 1890. Miss Fannie A. Perkins, Rangoon.
- 1892. Miss Josephine Stahl, Calcutta.
- 1895. Miss Julia E. Wisner, Rangoon.

MALAYSIA.

- 1897. Miss Sophia Blackmore, Singapore.
- 1892. Miss Emma E. Ferris, Singapore.
- 1893. Miss Eva M. Foster, Singapore.
- 1892. Miss Susan Harrington, Singapore.
- 1892. Miss Josephine M. Hebinger, Singapore.

MEXICO.

- 1899. Miss Hattie L. Ayres (Hillsborough, O.).
- 1891. Miss Ella M. Dunmore, Oaxaca.
- 1874. Miss Mary Hastings, Pachuca.
- 1891. Miss Anna R. Limberger, Puebla.
- 1894. Miss Mary DeF. Loyd, City of Mexico.
- 1891. Miss Lillian Neiger, Guaxmatlan.
- 1890. Miss Theda A. Parker, Puebla.
- 1891. Miss Amelia Van Dorsten, Orizaba.

SOUTH AMERICA.

- 1899. Miss Mary E. Bowen (Warren, R. I.).
- 1874. Miss Jennie M. Chapin (Sheilburne Falls, Mass.).
- 1874. Miss Lou B. Denning (Normal, Ill.).
- 1892. Miss Rebecca J. Hammond, Montevideo, Uruguay.
- 1899. Miss Lizzie Hewett, Montevideo, Uruguay.
- 1894. Miss Eleanora Le Huray, Buenos Ayres, Argentina.
- 1891. Miss Mary F. Swaney, Rosario, Argentina.
- 1890. Miss Elsie Wood, Lima, Peru.

BELGARIA.

- 1892. Miss Kate E. Blackburn, Loftcha.
- 1893. Miss Lydia Diem, Loftcha.
- 1894. Miss Linna A. Schenck (Fenton, Mich.).

ITALY.

- 1895. Miss Emma M. Hall, Rome.
- 1891. Miss Ella Vickery, Rome.
- 1894. Miss Edith Baeye, Rome.

Missionary Society of the Methodist Episcopal Church.
Foreign Missionaries.

INDIA.

North India:

Rev. Chas. L. Bare and w., (Ogden, Ia.).
Rev. J. Baum and w., (Rockford, Ill.).
Rev. J. Blackstock and w., Shahjehanpur
Rev. J. C. Butcher, M.D., and w., Bareilly.
Rev. Lewis A. Core, Moradabad.
Rev. T. Craven and w., (Evanston, Ill.).
Rev. S. S. Desse, M.D., and w., Bijnor.
Rev. F. W. Foote and w., (Rochester, N. Y.).
Rev. Joseph H. Gill and w., Paori.
Rev. George C. Hewes, Lucknow.
Rev. Samuel Knowles & w., Moradabad.
Rev. J. T. McMahon and w., Dwarahat.
Rev. Wm. A. Mansell and w., Lucknow.
Rev. Jas. H. Messmore and w., Calcutta.
Rev. David C. Monroe and w., Sitapur.
Rev. Frank L. Need and w., Bareilly.
Rev. E. W. Parker, D.D., and w., Lucknow.
Rev. J. W. Robinson and w., Lucknow.
Rev. N. L. Rocky and w., Shahjehanpur.
Rev. T. J. Scott, D.D., and w., Bareilly.
Rev. Homer C. Stuntz and w., Naini Tal.
Rev. D. L. Thoburn and w., Lucknow.
Rev. James S. Thomas and w., Budson.
Rev. F. W. Waugh, D.D., & w., Naini Tal.
Rev. Peachy T. Wilson, M.D., and w., (Evanston, Ill.).

Northwest India:

Rev. Frank J. Blewitt and w., Delhi.
Rev. Philo M. Buck and w., Meerut.
Rev. Edward S. Busby and w., Meerut.
Rev. B. Clancy and w., Allahabad.
Rev. C. W. De Souza and w., Ajmere.
Rev. R. Hoskins, Ph.D., and w., Cawnpore.
Rev. James C. Lawson and w., Aligarh.
Rev. A. T. Leonard and w., Lahore.
Rev. James Lyon and w., Pisanzur.
Rev. H. Mansell, D.D., and w., Mussoorie.
Rev. John E. Newson and w., Cawnpore.
Rev. Dennis Osborne and w., Mussoorie.
Rev. C. H. Plomer and w., Phalaria.
Rev. J. E. Scott, Ph.D., and w., Muttra.
Rev. Matthew Tindale and w., Agra.
Rev. John D. Webb and w., Rurki.

South India:

Rev. Albert H. Baker and w., Bangalore.
Rev. W. H. Batstone, Jagdalpur.
Rev. J. B. Buttrick and w., Bangalore.
Rev. A. E. Cook and w., Secunderabad.
Rev. W. F. G. Curtis and w., Blacktown, Madras.
Rev. D. O. Ernsberger and w., Guibarga.
Rev. J. H. Garden and w., Vikarabad.
Rev. Geo. K. Glider and w., Hyderabad.
Rev. William H. Hollister and w., Kolar.
Mr. H. S. Jefferson, Madras.
Rev. Wm. L. King and w., Madras.
Rev. Ira A. Richards and w., Kolar.
Rev. A. W. Rudisill, D.D., Madras.
Mr. H. W. Rudisill, Madras.
Rev. H. Scrby, Richmond T., Bangalore.
Rev. Charles B. Ward and w., Yellandu.
Rev. J. N. West and w., Vepery, Madras.

Bombay:

Rev. Ernest A. Bell, Jabalpur.
Rev. William W. Bruere and w., Poona.
Rev. H. W. Butterfield and w., Narsingpur.
Rev. W. E. L. Clark and w., Poona.
Rev. Horace A. Crane and w., Bombay.
Rev. C. E. Delamater (Boston, Mass.).
Rev. J. O. Denning and w., Narsingpur.
Rev. Charles G. Elsam and w., Kampti.
Rev. Daniel O. Fox and w., Poona.
Rev. E. F. Frease and w., (Canton, O.).
Rev. A. G. Gilruth and w., (Haverhill, O.).
Rev. William H. Grenon and w., Nagpur.
Rev. C. P. Hard and w., (Evanston, Ill.).
Rev. T. S. Johnson, M.D., & w., Jabalpur.
Rev. Thos. E. F. Morton and w., Harda.
Rev. Geo. W. Parks and w., Bombay.
Rev. A. W. Prantch and w., Tanna.
Rev. Wm. E. Robbins and w., Igatpuri.
Rev. John E. Robinson and w., Bombay.
Rev. F. E. N. Shaw and w., Karachi.
Rev. Wm. H. Stephens, Bombay.
Rev. Geo. I. Stone and w., Quetta.
Rev. A. S. E. Vardon and w., Khandwa.

Bengal-Burma:

Bishop J. M. Thoburn, D.D., and w., Calcutta.
Rev. William P. Byers and w., Asansol.
Rev. Benjamin J. Chew, Calcutta.
Rev. C. G. Conklin and w., Calcutta.
Rev. Henry Girshom and w., Thongwa.
Rev. H. Jackson and w., Mazafarpur.
Rev. L. R. Janney & w., (Oregon City, Ore).
Rev. August Kullman, Calcutta.
Rev. Nells Madsen, Fakur.

Rev. Jas. P. Meik and w., Bolpur.
Rev. J. T. Robertson, Rangoon, Burma.
Rev. G. J. Schilling and w., Rangoon.
Rev. J. Smith and w., Rangoon, Burma.
Rev. Frank W. Warne and w., Calcutta.

MALAYSIA (Straits Settlements).

Rev. Benj. H. Balderston (North Wilshire, Prince Edward Is., Can.).
Rev. John F. Deatker and w., Penang.
Rev. Charles C. Keiso and w., Singapore.
Rev. Wm. T. Kensett (Madison, N. J.).
Rev. H. L. E. Luering and w., Singapore.
Rev. D. Davies Moore and w., Penang.
Rev. R. W. Munson and w., Singapore.
Rev. George F. Pykett, Penang.
Rev. W. G. Shellbear and w., Singapore.
Rev. William H. B. Urch, Singapore.
Rev. B. F. West, M.D., and w., (Crawfordsville, Ind.).

CHINA.

Foochow:

Rev. W. N. Brewster and w., Foochow.
Rev. J. Gregory, M.D., and w., Foochow.
Rev. W. H. Lacy and w., Foochow.
Rev. R. L. McNabb and w., Foochow.
Rev. G. S. Miner and w., Foochow.
Rev. N. J. Plumb, Foochow.
Mrs. N. J. Plumb (Delaware, O.).
Rev. Nathan Sites, D.D., Foochow.
Mrs. Nathan Sites (Washington, D. C.).
Rev. George B. Smyth and w., Foochow.
Rev. M. C. Wilcox and w., Foochow.
Rev. J. H. Worley, Ph.D., & w., Foochow.
Miss Sarah M. Bosworth, Foochow.
Miss Martha I. Casterton, Foochow.

North China:

Rev. La Ciede Barrow and w., Tientsin.
Rev. F. Brown and w. (in England).
W. H. Curtiss, M.D., and w., Peking.
Rev. G. R. Davis and w., Tientsin.
Rev. F. D. Gamewell and w., Peking.
Rev. J. F. Hayner and w., Peking.
Rev. L. T. Headland, Peking.
Rev. W. T. Hobart and w., Peking.
N. S. Hopkins, M.D. & w. (Malden, Mass.).
Rev. H. H. Lowry, D.D. and w., Peking.
Rev. J. H. Pyke, Tientsin.
Mrs. J. H. Pyke (Delaware, O.).
J. F. Scott, M.D., Tientsin.
Rev. M. L. Tall, D.D. and w., Peking.
Rev. G. W. Verity and w., Tientsin.
Rev. W. F. Walker, D.D., and w. (Green-castle, Ind.).
Miss Hattie E. Davis, Peking.

Central China:

Rev. J. J. Banbury and w., Kiukiang.
Rev. K. C. Beebe, M.D., and w., Nanking.
Rev. J. C. Ferguson and w., Nanking.
Rev. J. K. Hykes and w., Shanghai.
Rev. Ralph O. Irish and w., Kiukiang.
Rev. James Jackson and w., Kiukiang.
E. R. Jellison, M.D., and w., Nanking.
Rev. C. F. Kupfer and w., Chinkiang.
Rev. E. S. Little and w., Kiukiang.
Rev. W. C. Longson and w., Wuhu.
Rev. D. W. Nichols and w., Nanking.
Rev. G. A. Stuart, M.D., and w., Wuhu.
Rev. John Walley and w. (in England).
Rev. A. C. Wright and w., Chinkiang.
Miss Clara J. Coillier, Kiukiang.
Miss Mary Gochehour, Nanking.
Miss L. C. Hanzlik, Nanking.

West China:

Rev. H. Olin Cady (Middlebury, Vt.).
H. L. Canright, M.D., and w., Chentu.
Rev. Spencer Lewis and w., Chungking.
Rev. W. E. Manly and w., Chungking.
J. H. McCartney, M.D., and w., Chungking.
Rev. Q. A. Myers and w., Chungking.
Rev. J. F. Peat and w., Chentu.
Rev. S. A. Smith (Centralia, Mo.).

JAPAN.

Rev. R. P. Alexander and w., Tokyo.
Rev. J. F. Belknap and w., Tokyo.
Rev. Charles Bishop and w., Tokyo.
Rev. Benj. Chappell and w., Tokyo.
Rev. J. G. Cleveland and w., Yokohama.
Rev. I. H. Correll, D.D., and w., Nagasaki.
Mr. W. H. Correll, Nagasaki.
Rev. J. C. Davison and w., Tokyo.
Rev. G. F. Draper and w. (Clifton Springs, N. Y.).
Rev. E. R. Fulkerson and w. (Howard, Kan.).
Rev. H. B. Johnson and w., Nagasaki.
Rev. Julius Soper and w., Hakodate.
Rev. D. S. Spencer and w., Nagoya.
Rev. J. O. Spencer and w., Tokyo.
Rev. H. B. Schwartz and w., Tokyo.
Rev. H. W. Swartz, M.D., and w., Sendai.

Rev. M. S. Vail and w., Tokyo.
Rev. J. W. Wadman and w., Hiroasaki.
Rev. John Wier, D.D., and w., Tokyo.
Rev. W. S. Worden, M.D., and w. (Elmwood, N. Y.).
Miss Jennie S. Vail, Tokyo.

KOREA.

Rev. H. G. Appenzeller and w., Seoul.
J. B. Busted, M.D., Seoul.
Rev. W. J. Hall, M.D., and w., Seoul.
Rev. H. B. Hulbert and w., Seoul.
Rev. George H. Jones and w., Seoul.
W. B. McGill, M.D., and w., Seoul.
Rev. W. A. Noble and w., Seoul.
Rev. W. B. Scranton, M.D., and w., Seoul.

ARGENTINA.

Rev. C. W. Drees, D.D., and w., Buenos Ayres.
Rev. G. P. Howard and w., Buenos Ayres.
Rev. W. P. McLaughlin, D.D., and w., Buenos Ayres.
Rev. A. M. Milne and w., Buenos Ayres.
Rev. W. T. Robinson and w., Mercedes.
Rev. J. M. Spangler and w., Rosario.
Rev. W. Talon and w., Rosario.
Rev. J. F. Thomson, D.D., and w. (Delaware, O.).

URUGUAY.

Rev. G. G. Froggatt and w., Durazno.
Rev. A. W. Greenman, D.D., and w., Montevideo.
Rev. Wm. Groves and w., Montevideo.
Rev. J. A. Russell (Evanston, Ill.).

PERU.

Rev. T. B. Wood, D.D., and w., Lima. (Address care U.S. Legation).
Professor G. M. Hewey and w., Lima.
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FOREIGN MISSIONS.	Members.	Probationers.
Liberia.....	3,206	477
South America.....	1,464	1,128
Foochow.....	3,686	3,505
Central China.....	450	136
North China.....	1,835	1,003
West China.....	50	40
North Germany.....	8,608	2,024
South Germany.....		
Switzerland.....	5,803	986
Sweden.....	13,789	2,104
Finland, etc.....	605	172
Norway.....	4,321	475
Denmark.....	2,359	305
North India.....	10,856	19,630
Northwest India.....	4,254	11,008
South India.....	486	352
Bombay.....	783	1,016
Bengal-Burma.....	756	747
Malaysia.....	100	136
Bulgaria.....	150	50
Italy.....	1,003	277
Japan.....	3,205	772
Mexico.....	1,721	1,364
Korea.....	68	173
Total	99,887	49,400

GOSPEL IN ALL LANDS.

APRIL, 1894.



REV. DENNIS OSBORNE,

Of the Northwest India Conference, Methodist Episcopal Church.

MODERN HINDUISM.

BY REV. DENNIS OSBORNE.

LET us inquire what is the conception of modern Hinduism with regard to the Supreme Deity, man's true nature, final human blessedness, and the means of attaining to it.

First, as to the Supreme Deity. Hinduism acknowledges One Self-existing, Supreme Spirit, but this Spirit is only an essence, without consciousness, intelligence, or emotion. He has no care or concern for his creatures, is unmoved by their regard or disregard, and is beyond the reach of prayer or worship. Distant, self-absorbed, unmoved—he is nothing but a Name, the cloud-wreathed apex of a pyramidal theology.

But man has cares, troubles, sorrows, and he needs some One who can be touched with sympathy and moved to help him. He has, moreover, the instinct of worship, and he must have some Being to adore who will regard his homage and receive his worship. Hence the Hindu pantheon of thirty-three *crores*, or three hundred and thirty millions of gods, from the original thirty-three of the early Vedas. This immense legion rises tier by tier, in an ascending scale until the top is reached, disclosing three principal personages, each associated with a consort. These three are Brahma, Vishnu, and Siva, the well-known *trimurti*, or divine Triad of modern Hinduism. They derive their existence from Brahm, the One Supreme Spirit, whose emanation they are; and will at the end of the *kalpa*, or age, be absorbed into him again.

Brahma, the first, is not to be confounded with Brahm already alluded to as the designation of the Supreme Infinite Spirit. Brahma is supposed to be an expansion of Agni, the Vedic god of fire and the generator of life. He is regarded as the lord and father of all beings, in which character he is represented in the Veda as having sacrificed himself for the good of his creatures.

He is represented as a man with four faces, of a gold color, clothed in white and riding on a goose. Though first in the *trimurti* and the father of all beings, he is but little regarded. He is not adopted as a guardian deity, and is now only worshiped in one principal place in India, namely, at Pushkar, near Ajmere. He is the peculiar patron of the Brahmans, who are regarded as his offspring and mouthpiece. The name of his consort is Saraswati, once a river goddess, but now worshiped as the goddess of speech and learning.

Vishnu, the second person in the triad, is regarded as the upholder and sustainer of life. His name occurs in the Veda as a manifestation of the sun, and during the Brahmanical period it rose in popular regard and importance. He is represented as a dark man with four arms, wearing yellow garments, and riding on Guroor, an animal half bird and half man. The name of his consort is Lakshmi, or the goddess of prosperity. A popular legend affirms that Saraswati, the goddess of learning, was also at one time the spouse of Vishnu; but the ladies disagreed, and Vishnu, concluding that one wife was as much as even a god could manage, put away the learned lady, who thereafter became the consort of Brahma.*

The religious craving of the people who longed for some object of worship more akin to their own nature, furnished the necessity, and their own epic poems, the "Rámayana" and "Mahabhárata," supplied the materials for the elaboration of the system of *avatárs*, or incarnations connected with this god. Vishnu is represented as having repeatedly taken form and appeared on earth to save it from threatened disaster, and

* Garrett's Dictionary.

it is through these *avatárs* that he is chiefly regarded and worshiped. They are as follows:

1. As *Matsya*, the fish, in which form he saved Manu, the progenitor of the human race, in a ship during the universal deluge.

2. *Karma*, the tortoise, in which form he planted himself at the bottom of the sea of milk, and his back thus served as a pivot for the mountain Mandara, around which the great serpent Vasuki was twisted. Gods and demons then stood opposite one another, and using the snake as a rope and the mountain as a churning stick, they churned the sea and obtained fourteen precious things—the most precious product, as far as Vishnu himself was concerned, being the fair Lakshmi, his future spouse.

3. As *Varaha*, the boar. In this form Vishnu descended to deliver the world from a powerful demon, Hiranyāksha, who had carried it down to the bottom of the sea.

4. As *Narha-sinha*, the man-lion. In this form he destroyed the terrible demon called Hiranya Kashipu, who had usurped the dominion over the three worlds.

5. As *Vámana*, the dwarf. He thus appeared before Bali, another demon tyrant, and meekly solicited as much land as he could step in three paces. The demon complied, when the dwarf assuming enormous magnitude, in two steps strode over heaven and earth, but out of compassion left the lower world, Patala, in the demon's possession.

6. As *Parasu-rama*, Rama with the ax. In this incarnation he cleared the earth of the Kshatriya race twenty times to deliver the Brahmans.

7. As *Ráma*, the hero of the "*Rámayana*," whose exploits have already been adverted to. This brave young prince is here deified as an incarnation of Vishnu, and is worshiped with his wife Sita and his brother Lakshman.

8. As *Krishna*, "the dark god." This is the favorite and most renowned incarnation of Vishnu. Krishna was the son of Vasudeva, and was born in the city of Mathura whose tyrant king, Kansa, being forewarned that a child of Vasudeva would destroy him, put Vasudeva and his wife in prison. When, however, Krishna was born, the gods cast the guards of the prison into a deep sleep, so that Vasudeva was enabled to bear the young child out and place it in the care of Nanda, a cowherd, whose reputed child Krishna grew up to be. Krishna performed some mighty exploits when but a child, such as slaying a huge serpent, a demon in the form of a bull, and another in the form of a horse. Having incited Nanda and the cowherds to abandon the worship of Indra, the god of heaven sent down a terrible deluge to avenge himself, but Krishna plucked up the mountain Govardhan and, using it as an umbrella, shielded his friends from the wrath of Indra.

As a boy he was mischievous and unruly; as a youth he was a profligate. He sported with the *gopis*, or milk-women, who adored him; his favorite being Radha, who is now worshiped with him. He next slew Kansa and placed his father on the throne; but shortly after he left Mathura and built the town of Dwárka, in Guzerat. It was from here that he went to the help of the Pandavs in the great war of the Mahabhárata. His harem numbered sixteen thousand wives. He is the prince of profligacy, cunning, and lawlessness. He met his end by a chance arrow from the bow of a hunter. Krishna is the most popular god of India. His vices are glossed over or allegorized by the *pandits*, but the common people gloat over them. He is worshiped in various forms—one of the best known being that of Juggernaut in Orissa. It is a hideous black stump of wood, with a head upon it. Yet beneath the heavy car in which this shapeless monster was borne in procession, thousands of infatuated devotees have sacrificed themselves.

9. As *Buddha*. The Brahmans, in their greed to effect a compromise with the Buddhists, adopted Buddha as an incarnation of Vishnu. To get over the difficulty

of an *avatár* of this god being an opponent of idol worship, etc., they maintain that he was incarnated as Buddha on purpose to delude demons and wicked men so as to overwhelm them in destruction.

10. *Kalki*, or *Kalkin*. This is yet in the future, at the end of an age of universal depravity, to award retribution to the wicked and recompense to the righteous.

The third person of the Hindu *trimurti* is Siva, the destroyer and reproducer of nature. He is usually seen riding on a bull, which, like him, is generally white. His throat is dark blue, because of the poison he is said to have drunk at the churning of the sea of milk; his hair of a light reddish hue, thickly matted together. He is sometimes seen with two hands, sometimes with four, eight, or ten; and with five faces. He has three eyes, one being in the center of his forehead. He holds a trident in his hand;



VISHNU ON HIS SERPENT COUCH.

is wrapped round with a tiger skin, wears a necklace of skulls, and entwines serpents in his hair.

He is represented as having attained to the highest perfection in austerity and meditation, and is believed, even now, to be sitting on Koilas, an imaginary peak of the Himalayas, constantly augmenting his power by religious austerities. He is represented as the lord of spirits and demons, haunting cemeteries and burying-grounds in terrible array. But this dreadful being sometimes relaxes, for he is elsewhere represented as *Bhola Nath*, or the Simple Lord, because he is always intoxicated, and in this condition rolling and rollicking in mad frenzy.*

The *Sakti*, or wife, of this terrible god is Durga, a fitting spouse for such a lord. She has ten arms, each filled with terrible weapons. Another favorite form of this goddess is that known as *Káli*. She is represented as a very black female with four arms, holding in one a scimiter, in the other a gigantic head by the hair. She wears two dead bodies for earrings and a necklace of skulls, while her tongue hangs down to her chin. She is represented as drunk with the blood of the giants whom she has destroyed; her eyes are bloodshot, while blood is falling in a stream down her breast.

* There is no representation of this god so common and so popular, however, as the phallic symbol known as the *lingam*. The origin of this abominable worship is unknown, but there are stories in the *puranas* on the subject which are too vile for reproduction. And yet this scandalous image is worshiped by men and women with surpassing relish everywhere, in the open field, on the wayside, in temples, from the Himalayas to Cape Comorin, and from the mouth of the Ganges to that of the Indus.

This is the amiable goddess who is the chief object of worship among the inhabitants of Bengal. At her shrine a crimson carnage still distinguishes the sacrifice best pleasing to her.

This terrible *third* of the Hindu triad is, as may be imagined, the personification of irascibility and vindictiveness. On one occasion, being disturbed at his devotion, fire darted from his middle eye and consumed the unfortunate god who had dared to disturb him. In a drunken fit he struck off the head of his son, and when reproached by his wife for the act he replaced it by the head of an elephant—hence Ganesha, the popular god of good luck, whose uncouth representation adorns almost every house and every shop in India.

Such is the Hindu *trimurti*, or triad of gods! As before remarked, Brahma is little more than a name; the orthodoxy of modern Hinduism is divided between the worship of Vishnu and Siva. The former are called Vaishnavas, the latter

Saivas. They write their sectarian badges upon their forehead in red, yellow, or white pigments; the Vishnu worshipers being distinguished by two perpendicular strokes meeting below in a curve, while the Saivas mark themselves with three horizontal lines. While there are points of contact and lines of affinity between these two chief sects, there is enough difference to make a radical discord. Each party is in possession of legends and fables giving his patron god the palm of superiority over the other. This sectarian feud is fed by the particular form of religious thought and worship which each professes. The worship of Vishnu, through its *avatārs*, professes to bring God down to man for his service and worship; the worship of Siva endeavors to raise him by religious austerities to the power of deity; the first is the way of sensuous worship, the second of austere and self-denying effort. Hence we find that while Vaishnavism is the most popular, Saivism is the most powerful, representing as it does the self-denying fanaticism of modern Hinduism.

Beside and below this celebrated *trimurti*, the Hindu pantheon, in its vast assemblage of thirty-three *crores* of gods, furnishes a deity for every want and every exigency of human life. Every season, every month, every day has its presiding deity; every distress, every calamity, every ailment has its appropriate protector; even the itch has its god. Indeed, there is no object so mean, so ignoble as to be below Hindu worship. Snails and serpents, fire and water, sticks and stones, are each and all deified and worshiped. Such is the degrading and senseless polytheism which Hinduism has reached by the law of moral gravitation, notwithstanding its ideal creed of One Brahm without a second!

But, secondly, what is the Hindu's conception of man's own being and nature? True to his Vedantic belief, he maintains that Brahm really exists, and only Brahm. The universe is but a form of Brahm. The human body is but a temporary envelop-



VISHNU AS A MAN-LION.

ment of matter through which the soul exercises thought, consciousness, and sensation. This envelopment, however, must be dissolved and reerected in some other form, through which the soul must pass from age to age. But what is the Soul—the real man? It is an emanation of the Divine Spirit and unto him it must return. The Hindu believes, without qualification or reserve that his inner spirit—that which goes from body to body—*is the Deity!* The Supreme Spirit is individuated by union with particular portions of matter, and we call these individuated souls, men; they are in reality God himself.

But man is conscious of imperfections, of limitations, totally opposed to the idea of his being, in part, the Divine Spirit. He is, moreover, conscious of personal identity and personal wholeness. No matter; these are but the effects of the *māya*, or illusion with which he is enveloped. Indeed, these constitute the source of his misery and wretchedness; let him reject the testimony of his consciousness and recognize the truth, "*Aham Brahm*" "I am Brahm," and he is free.

But if a man's soul is Brahm, then all his sins and misdeeds are God's! However monstrous the proposition, it is the logical outcome of the Hindu's position, and he does not shrink from it. Brahm is the origin and the author of all evil. There is no deed, however wicked, but he traces to the Supreme Spirit; he, the individuated spirit, is helpless in its environment.

This being the Hindu's view of his own nature, we are prepared for his conception of full and final blessedness. Regarding himself as a spark of divinity, imprisoned and incarcerated in an envelopment of matter, he looks forward with dismay to the almost endless vista of births and dissolutions before him. He believes himself fettered to an illusive and changeful existence through eighty-four *lakhs*, or eighty-four hundred thousand births and dissolutions. How many of these are past he does not know; how many yet remain he cannot conjecture. Now he is a man—a Brahman, perhaps; what was he before? Perhaps a reptile, a flea, a stone, rising in the scale of honorable and intelligent being. Or, perhaps, he was a king, a demigod, an inhabitant of heaven for a season, but now doomed to disgrace and downfall! Whither is he going? He does not know; he may ascend, or be degraded still lower. What were his deeds and deserts in previous births? He has no knowledge; yet he sternly believes that their effect for good or for evil pursues him inexorably and cannot be counteracted by anything he can do now.

What is he to do? Whither is he to escape? If he discharges his duties aright, and lives a life of virtue and integrity, he may, unless his goodness be counteracted by the evil of his past births, which is quite likely, rise to be a king in a future birth. If there he rule equitably and fulfill all his religious duties sacredly, he may in the next birth be born in heaven; he may spend thousands of ages there; but he must again descend and take other forms, and reap the full fruit of his actions for good and for evil, until the dread appointed tale of births and dissolutions is over. No rest of heart, no firm or stable stepping place for the foot until this interminable tunnel of gloom and darkness is crossed. UNTIL!—millions of years must pass, ages upon ages must go by before this darksome passage is traversed.

This being the Hindu's future, his *summum bonum* is liberation. And what is liberation? Release from the illusive spell which binds him with fetters inexorable to an uncertain and distressing existence, so that the spark divine of his individual soul may ascend to and be absorbed in Brahm, the Supreme Spirit. Death of personal conscious existence is the Hindu's alternative to the positive annihilation of Buddhism. And this is his full, his final blessedness! For this he struggles and weeps and worships! For this he tortures his body and destroys his sensibilities, and endeavors to make his mind and intellect a senseless blank! This end which he believes to be inevitable at the ter-

mination of the full appointed tale of births and dissolutions, he believes may, nevertheless, be reached by a quicker route. The dread "eighty-four" may be sundered, cut short; and the final blessedness of absorption into Brahm secured without the necessity of traversing the whole dreary course of the dark labyrinth.

We thus come, lastly, to the means enjoined in the Hindu system for attaining to this greatly desired end. Strange as it may seem, this *summum bonum* is not attainable by works of merit, or even by a life of goodness and virtue. Work, whether good or bad, demands recognition and recompense, and these only continue the dreary round of existence. The soul must get to a position beyond working and striving, beyond planning and purposing, beyond wishing and desiring. Becoming utterly insensible to these, dead to the illusive personality of being, the soul must rise to recognize its essential identity with Brahm. This is to be gained by severe and abstracted meditation under the guidance of a *guru*, or teacher. Sankaracharya, one of their most renowned writers, thus puts it: "The recluse, pondering the teacher's words, 'Thou art the Supreme Being,' and receiving the text of the Vedas, 'I am God,' having thus in three several ways—by the teacher's precept, by the word of God, by his own contemplation—persuaded himself 'I am God,' obtains liberation." Hence, deliverance from ignorance, or true knowledge, is the way leading to this much-coveted consummation; and this way is accordingly called *Gyân-Mârg*, or the knowledge-way.

There are thousands of *Yogis* in India to-day, who, by various processes, are seeking this way of knowledge, and through it to liberation and absorption. Living in caves and jungles and desert places, renouncing all earthly ties and bonds, practicing, if not actually attaining to, complete deadness to eternal sensibilities and passions—their existence, in its outward aspect at least, becomes as dead and as complete a blank as this sacred nihilism can require. But alas! for the delusion which enchains them; the tortured and emaciated body, the vacant, wandering mind, the persistent self-persuasion of identity with Brahm, bring these infatuated devotees no nearer to union with the Supreme Spirit.

This way of deliverance is, of course, not suited to the multitude. All cannot become recluses; the ordinary calling and craft of the masses must continue, and this way of knowledge is therefore unsuited to them. Another way, therefore, has been devised for the common herd, which, although tortuous and uncertain, conduces, the Brahmans say, to the same end. This is the way of works, or *Karma Mârg*. A strict observance of caste requirements, obedience and gifts to the Brahmans, and worship of the gods with all its parade and paraphernalia, constitute the main features of this way of works devised for the multitude.

As to caste, the original four have been divided and subdivided into an infinitesimal labyrinth of distinctions. The old rigor and jealousy, too, with which those distinctions were maintained, have, in many particulars, given way before the advance of broad and progressive culture. The Brahman and the Sudra rub shoulders together in the same street and steam car; sit upon the same bench and look out of the same book in school and *madrassa*; and refresh themselves with ice manufactured from water and other compounds by low caste men or, worse, the Europeans. Still, for each of these violations of caste rigidity, some sacred excuse is devised; and the old restrictions with regard to intercourse between the several castes are still strictly enforced. To use the just and forcible words of the *Indo Prakāsh*, a native reforming journal, this caste system "cripples the independent action of individuals, sows the seed of bitter discord between the different sections of society, encourages to most abominable practices, and dries up all the springs of that social, moral, and intellectual freedom which alone can secure greatness, whether to individuals or nations." The law of caste supersedes the

law of conscience, and a man may cheat, thief, or lie without social or religious penalties, while a breach of caste rule would at once put upon him the terrible ban of ostracization from his own family and kindred, and excommunication from every religious right and privilege.



VISHNU AND BRAHMA.

as his particular deity, and is worshiped and adored as a substitute for the gods themselves. Of course, he is not slack in pursuing his claims, and the religious Hindu is bound to do his utmost to gratify his every wish.

The worship of the gods is of course an urgent requirement. The common people know very little of the gods themselves; their little scrap of information is picked up from the fragments of the great epic poems which are sung or chanted by the Brahmans. *Mahadeo*, or *Siva*—under the vile representation of the *lingam*, *Krishna*, the lewd Apollo of Hinduism, *Rama Chandra*, the mythical king of Ayodhya, and *Ganesha*, the elephant-headed son of Siva, are the favorite gods of the multitude. Among the goddesses, *Lakshmi*, the spouse of Vishnu, and the bloody *Durga* or *Kali*, and *Radha*, the adulteress companion of Krishna, are chiefly worshiped. In temples, in groves, by the riverside, the multitudes prostrate themselves, offer their oblations, and go their way. There are particular shrines and worshiping places which must be visited at particular seasons.

The rudest representations are chosen for worship; among the numberless idols of the Hindus there is not one distinguished for grace or symmetry of form. Often but a block of stone is taken, set up under a tree, anointed with vermilion, and adopted as the Deity.

What is the particular view taken by the worshiper of the idol before which he bows? The learned view it as a symbol and a reminder of the Deity; the mystical, as containing, through the charms and invocations offered, the spiritual presence of the god represented; but the ignorant multitudes regard the idol as really and truly God.

Homage to the Brahmans is another sacred duty. At every domestic incident, birth, marriage, or death; at every mela and worshiping shrine; at every eclipse, lunar and solar, and at all the appointed feast days, which are legion, there must be a special feeling of this sacred class. Besides this, there are hungry strolling Brahmans by the hundreds, who have only to pass along the streets and shops, striking their greedy belly with their palms and uttering the well-known cry, "*Brahman hai!*" to exact their customary tribute. In addition to all this again, there is not a well-to-do Hindu but has his religious teacher, or *guru*, and the homage paid to such teacher is only surpassed by the greedy rapacity of the *guru* himself. This *guru* is often regarded by the poor Hindu

The repetition of the name of a god is considered an acceptable and important form of worship. Hence the religious Hindu will employ the name of Ráma as often as possible in his ordinary conversation. His usual salutation is, "Ráma! Ráma!" He expresses his amazement, his disgust, with "Ráma! Ráma!" If he yawn or sneeze, he will repeat Ráma's name; if at leisure, with nothing to occupy him, he will dreamily roll his beads and repeat this name. It is not at all necessary that he should think upon his god as he repeats his name, or even that he should be consciously intelligent of the exercise. It is the sound of the name, not the sincerity or purpose of the worshiper, which gives potency to the exercise. A Bhil,* we are told, unwittingly killed a Brahman, and was instructed to constantly repeat the word "*Mará*" (dead) as an expiation for this grave offense. He did so for years, the syllable "*Mará, Mará,*" repeated rapidly, forming the powerful invocation "*Ráma! Ráma!*" Vishnu, accordingly, appeared to the man and granted him enlightenment, so that he became the well-known Brahman Válmiki, the author of the "*Rámayana.*"

One of the most degrading results of this idol worship has been the formation of secret sects or societies called *Vamacáirins*, or left-hand worshipers. These societies devote themselves to the worship of the female counterparts of the deities, or *Saktis*, and hence are known as *Sáktus*. The religious ceremonies of this class of persons are performed at night in secret. At these midnight orgies men and women unite; the restraints of caste are for the time laid aside, and lust and sensuality reign supreme in the sacred name of religion. So utterly vile are these religious exercises that it is verily "a shame to speak of the things which are done by them in secret." Thus by means the most contrary—the deadening of bodily appetites and passions, and their most brutal gratification—the infatuated Hindu aims at liberation from the coils of a burdensome existence; if haply, by some means, his luckless life might be lost in eternal oblivion!

Such is a cursory view of Hinduism, as a system; a plunge downward, with ever-increasing momentum, through the centuries, on the down grade of moral gravitation! Have none arisen to stay the sliding, to stem the torrent of degradation and ignorance? Yes, reformers have appeared and protested against various phases of the great evil; they have attracted disciples, lived their brief span and died. Some of the sects thus formed continue to this day, but their influence is powerless against the mammoth superstition of Hinduism. The fact is, they are themselves blighted with its deadly breath, and must in the end succumb to its power.

The most powerful protest offered in late years to the pretensions of this gigantic superstition has been by the *Brahmos*, or members of the theistical societies organized chiefly in Bengal. This movement was organized in 1814 by the well-known Brahman,



SIVA, THE DESTROYER.

* A tribe of mountain robbers.

Raja Rām Mohun Roy. He contended for the abolition of *Sati*, and for the promotion of education; and preached a pure monotheism as founded upon the Vedas. Upon his decease the movement was carried forward by leaders of ability and courage, making broader and bolder sweeps of reformation, until, under the late Keshub Chunder Sen, the last vestige of caste restrictions and veneration for the Vedanta were thrown over. The result was a belief in the "fatherhood of God and the brotherhood of mankind." As might be expected from a creed so broad and vague, the most erratic conceptions have mingled with their profession and worship. Still the Brahmo Somāj, with all its divisions and vagaries, is a standing protest against polytheism, caste, and sacerdotalism; and many who have toiled and prayed for the regeneration of India have turned their eye hopefully to what promised to be a vestibule into the sanctuary of Christian faith and rest. *Brahmoism*, however, as a ruling factor in the religious life of the nation, can exert but an ephemeral influence; it lacks the stability of an authoritative revelation, the inspiration of a living embodiment!

From the above sketch it will appear that the old Indo-Aryan race, after a busy round of forty centuries, with their panoramic exhibition of pantheism, polytheism, and fetichism, are looking to-day, as they did then, toward the One Great Supreme Spirit! The circle ends where it began, although its diameter covers four thousand years. Through all these changes of creed and profession, through all these religious and ceremonial manipulations, there throbs the desire to know God! With eyes blindfold, yet with hands outstretched in anxious search, the nation gropes after God! O! what a horror of darkness—darkness that may be felt—yet from that darkness there comes the wild cry for help.

The ground is crumbling on every side. Broad gaps and deep fissures shake the heavy edifice to its foundation. Its interior is honeycombed with its own corruption; administrative and political reforms with pick and spade of advancing culture have dug about its basement; secular and religious education have mined the foundations, while active evangelistic effort has torn away many a bold rampart and demolished many an overhanging balcony. The hoary edifice of Hinduism *must* fall, and the absorbing, resounding question is not *WHEN*, but *WHITHER*? Shall it splash into the dark, seething waters of religious nihilism which gape at its feet? The engines of destruction are surely and steadily at work. Shaken from the moorings of their ancient faith, from their traditional customs, shall the millions of India be given over to a Saharan skepticism, whose dust is blindness, whose sunbeams are death?

A HINDU BAMBOO FESTIVAL.

IN a Bamboo Festival in India two bamboos, tall, straight ones, are dressed up in rags and tinsel. A gray beard made of hemp is fastened to one—he is the bridegroom; the other one is the bride, and they are married with much ceremony; after which drumming and fifeing of a most deafening description are kept up for at least twenty-four hours, to the utter discomfort of all the quiet people in the neighborhood. This festival is not confined to little children, or child's play, as one would suppose from the nature of the performance; but grown people are the principal actors in it, and it is surprising to see their enthusiasm on such occasions. The bamboos are fastened round with ropes of all colors, and the men who carry them make them dance up and down in time to the music.

"GO, GIVE, OR SEND."

BY REV. ERNEST G. WESLEY.

THESE three principles applied earnestly, practically, generally to the Home and Foreign Mission problem would revolutionize the existing condition of things within a very few years. The three are scriptural—"Go thou into the vineyard;" "Go into all the world;" "Go home to thy friends;" "They went everywhere preaching the word;" "Bring all the tithes into the storehouse;" "Fruit that may abound to your account;" "He that soweth sparingly shall also reap sparingly;" "When they had fasted and prayed they sent them away;" "They sent unto them Peter and John;" "They sent chosen men of their company;" "We have sent chosen men," etc., etc. Scripturalness implies and necessitates reasonableness and practicability.

The well-known passage in Matt. 9. 38 may be properly translated: "Pray ye therefore the Lord of the harvest that he will *thrust out* laborers," etc. The original certainly implies that more force than simple persuasion will be needed to cause the "going." Few Holy Spirit sent men and women have chosen the special work of the ministry willingly; most of such have been driven, thrust out. Before most laborers have risen up pride, wealth, ambition, self, "all the kingdoms of the world and the glory of them." When men and women first hear God's voice saying, "Who will go for me and whom shall I send?" there generally comes more or less struggle before the answer is firmly, irrevocably given, "Here am I, send me!" The story of the unwillingness of Moses, of Jeremiah, has been repeated in human experiences thousands upon thousands of times. The human has said, "Lord, I am not eloquent;" "Lord, I am but a child;" yet the divine has but one reply, "Say not, I am a child; for I have sent thee, I will teach thee, I am with thee to deliver thee—be strong and of good courage."

From every human standpoint it is inexplicable how all God's workers have been a success. Whether the gardener (Moffatt), the spinner (Livingstone), the laborer (Morrison), the weaver (Paton), the cobbler (Carey), the student (Mackay), or the country rector (Hannington), the story is ever the same. God has never called one man or one woman without that worker being a success; never has one "gone forth" at God's bidding to fail. Above all miracles declaring God's power and presence must be named the *continuity* of success which is ever seen in the labors of all who have obeyed the divine "Go thou," that which ever has, ever will prove true. The Lord of the harvest seems to delight in choosing the "weak things of the world to confound the wise," in order to show that "it is not by might, but by God's Spirit," that his work is to be prospered, thus laughing at all scientific attempts to measure spiritual force or to calculate spiritual success.

God's "go" ever carries with it the power to be and to bear and to do. In this fact everyone hearing the divine call may find every assurance of "very present help in every time of trouble," the certainty of abundant qualification, and, above all, the promise of the Spirit as the sealing of their commission. Many who may read these lines are wanted to-day; the Lord, who calls you, knows better than do you what you can do, where you should go; the part of the human is to "go," the part of the divine is to empower all who will "go;" this God ever waits to do.

Perhaps the call, "Go thou into my vineyard," does not come to *all* as it relates to special work in the evangelistic field, but the second call comes to every child of God, "Give according as the Lord has prospered you." It takes many hands to hold the

rope by which but one man descends into the deep, dark pit of heathenism. Some must labor to supply the means with which God's special workers are to be qualified, equipped, sent out, sustained. Those to whom the first call does not come may be sure of hearing the second, "Give good measure, pressed down, overflowing."

The great trouble with the large majority of the givers is this: They do not give liberally enough to learn to *love* giving according to their means. A doubling of our gifts means a doubling of our *joy* in giving; trebling our gifts means trebling of our joy. Our joy is in the ratio of our generosity. If Christians, generally, would give more, they would enjoy the pleasure more; the result would be a very much deepened and broadened flood of golden generosity, gushing, leaping, rolling onward in the exuberance of unstinted giving. People do not like to give enough because they are not generous enough. Is it growing hard for any reader to give? Some hands hold the coin so tightly that it hurts in its attempts to push its way out into the contribution basket.

It is not to be wondered at that God loves a cheerful giver. Let us look at two men. One counts every dollar, squeezes it so hard that before the coin leaves his hand it is pressed into a dime, and, as the dime falls his finger fairly scrapes off some of the milled edge, loath to say "good-bye." The other opens his hands so widely that the dime, in its wide, roomy place, laughs itself into a dollar, and fairly sings for joy as it rolls over the plate. Is it to be wondered at that "the liberal soul is made fat" by the mirth and sweet music of the silver dollars and golden eagles, which shout, and ring, and sparkle for joy when their possessor allows them to go forth on their errands of mercy?

Blessed be God, if all cannot "go" all can "give." All can give freely, generously, rejoicingly, largely, and in their giving know that the gold and silver of this earth, poured out with no stinted hand for the glory of God and the good of men, runs out into the mold in which is now being shaped the glory of the crown of life which shall never fade away.

The "sending" also comes in the call of every one of us. Send self if we can when God calls, but if we cannot send self, at all events help send some one else. Hundreds are waiting to-day, willing to go. Some in your own church; some in your Sunday school; some in your own class; some among those just converted, filled with joy, willing just at this moment to obey God's call, waiting only for a word of encouragement, longing now to consecrate self forever to the work of their Lord, waiting for your promise of help. Maybe your own son or daughter is waiting to be "sent." What higher honor can come to you and yours than God's choice of your child to be a herald of the cross?

Men and women are interested in the mission field when they have given their prayers, their wealth, their own, themselves to God for him to use. Men and women are not interested when they have not given of their own to their Lord and King.

Blessed be God that he allows us "to go, to give, to send." Let us endeavor, to the highest possible degree, to live up to the fullness of all these privileges.

BISHOP WILMER says: "One man only has ever expressed to me the fear lest he become covetous, and he was the most generous man I ever knew. He said to me: 'I have noticed that covetousness is the prevailing disease of old people. I fear for myself as I get older. I know of but one remedy—giving, giving, giving!' The most liberal one is the most fearful of selfishness."

Hindu Devotees.

BY REV. T. H. WHITAMORE.

HINDU devotees are professed ascetics who are supposed to have forsaken house and home and friends and children for the pursuit of the highest possible condition of sanctity. They may be found frequently plying their craft and following their profession all over India. Usually they dwell alone, living more or less apparently a hermit's life. Then, of course, they dwell alone sometimes in the jungle, or on some desolate hillside, or deep in the recesses of the mountains, or in some rock-hewn cave. Frequently in the neighborhood of famous temples—as at Madura, Rameshwaram, or Kalighat, or Benares—they live for months, sometimes years, in small mud huts, their only couch a heap of ashes, their only sustenance one meal a day. The austerities and self-mortification preached by many of these devotees involve real torture and an indifference of pain that is almost inconceivable. Probably the great majority of them are no better than they should be, notwithstanding their profession; but it is next to impossible to conceive of such exquisite suffering as some of them willingly and even cheerfully endure, apart from the very deepest conviction and the holiest purpose. It is short-sighted, therefore, and quite opposed to the spirit of New Testament teaching—particularly when our Lord's example and that of St. Paul are borne in mind—to consign these men to perdition *en masse* with a contemptuous wave of the hand.

Some of the most deeply interesting moments of a missionary's life are those spent by him in conversation with really earnest members of this religious mendicant class. Some of them are highly cultivated, men who have thought long and deeply on the profoundest problems of human life; and in a loose, blundering way, aided only by the teachings of natural religion backed by the traditions of their fathers, they appear to have come into touch with Paramatman, as they say, the Father of the universe himself. To sneer at such men, or to assume supercilious or superior airs, would be unpardonable profanity. They reject revelation probably, such part of it as is contained in Holy Scripture. But the resources of divine inspiration are not exhausted by what it has pleased God to give to men by those ancient servants of his who wrote and spoke as they were moved by the Holy Ghost.

The policy of a wise evangelist will be to elicit the latest phase which the thought of those honest seekers after God has assumed, and then to carry him if possible into those higher reaches of divine benevolence which find their consummation in the gift of Christ as a sacrifice for sin and the Saviour of men. The story of his life on earth, his absolute self-sacrifice, his infinite pitifulness, his miraculous power, and his patient death, excites the admiration

of these men, and always touches their hearts. They will talk on the philosophy of religion interminably, and weave wonderful webs of analogy and probability and poetry to their own and our infinite confusion and dismay. But in the presence of the cross they are silent, and even reverent and devout; they describe it as wonderful and beautiful, so that, even while the missionary speaks to them, a voice out of the infinite seems to whisper, "And I, if I be lifted up, will draw all men unto me."

It is so important that the really earnest San'yansi, Yogi, or Fakir should find the true light, that no higher service can be rendered to the infant Church in India than that of reclaiming these men. Their wandering life and their casual habits unfit them in a great measure for patient, plodding, and persistent service in the Church, after the recognized Western models at all events. But why should they not in the near future, when once they are brought under the saving influences of Christianity, become a sort of flying squadron of traveling evangelists, like the Gray Friars of Francis d'Assisi, who, like these men, observed the rules of chastity, poverty, obedience, and great austerity, and who became earnest and powerful pioneers in the Roman Church.

Asceticism is one of the recognized elements of a deeply religious life in India. It is respected in the West, it is essential in the East, and, though orientals do not look for it nor think much of it in missionaries from the West, it carries immense influence when practiced by their own people, and has done so at least from the days of Valmiki, who lived 2,500 years ago. One of the problems, therefore, which the wise administrators of the near future in India will have to consider is how to adapt the outward organization of the Church without interference with what is essential to oriental ideals.

One secret of the comparatively slow progress of the Church in that country lies in the abrupt introduction of one highly organized religious system into the midst of another quite as elaborate but essentially different, with insufficient adaptation. There are certain features and institutions of Hinduism which may be laid hold of and utilized in the service of Christ. These wandering ascetics may wander on at their own sweet will with fine effect if, instead of their baseless legends from the "Rámáyana," the "Mahabhárata," and the "Bhagavad Gita," they will tell the simple people who congregate at the melas and festivals the story of the cross. And this is no vain dream. The thing is being done already by some semidetached members of this great fraternity. And it is perhaps one of the secrets of such encouraging results as are exhibited in the baptism of 16,000 people by the Methodist Episcopal Church of India in one year.

No one who knows anything of India will dream that it is an easy matter to convert these men. They acquire by deep and earnest contemplation lofty con-



A HINDU ASCETIC.

ceptions of God, who, they hold, is an immortal Being, pure and unmixed, without qualities, form, or division—the Lord and the Master of all things. He extends over all, sees all, knows all, and directs all; he is without beginning and without end. Power, strength, and gladness dwell with him. This, indeed, accords with the teaching of their most ancient *Shasters*.

Hence, as Professor Max Müller observes, "There is a monotheism that precedes the polytheism of the Veda, and, even in the invocation of their innumerable gods, the remembrance of a God one and infinite breaks through the midst of an idolatrous phraseology like the blue sky that is hidden by passing clouds." Most of these ascetic philosophers follow the Vedantic teaching of Sankaracharya, the most celebrated teacher of this school about the end of the seventh century. It is pantheistic, and is called *Advaitam* (Not Two), meaning those who acknowledge but one Being, one Substance, one God. The essence of the Roantist's creed is well expressed by Monier Williams in the following words: "Brahma exists truly, the world falsely; the soul is only Brahma and no other."

It was with one of these men, courteous, cultured,

and refined—a man who had taken his master's degree at the Calcutta University, and was also a bachelor of laws—that the writer of these words, in company with a Methodist class leader from London, had a deeply interesting talk some years since on the fatherhood of God. In his case the bald abstractions of the *Advaita* philosophy had become strangely toned down by contact with the truths taught by other creeds, and it was more than wonderful—it was spiritually refreshing—to hear him speak on this great subject of common interest to us all. How sweetly and reverently he referred to the everywhere present One who sees all, is in all, knows all, and loves all! With a faith daring as Robert Browning's, he spoke with buoyant hopefulness of the ultimate issue of all things, until there seemed to be singing in his heart the same sweet rhythm of simple faith as that contained in the poet's words:

"The lark's on the wing,
And the hillsides dew-pearled,
And God's in his heaven;
All's right with the world."

He had struggled, I believe, clear out of the weltering mass of uncleanness and craft and superstition of which popular Hinduism consists—Monsieur Dubois considered this impossible in his day—and was seeking daily communion with the Divine. There seemed to be a good hope of his conversion, and it is one of the sad features of our Indian work that the changes rendered necessary by our system compel us to leave these men. My companion, however, when our conversation on that memorable night had come to an end, made a strange observation in reference to it. "It is wonderful," said he; "wonderful! I have been a class member now for over twenty years, but never in all my experience did I feel to be carried so solemnly into the very presence of the Divine as by the beautiful talk to which we have just listened from that remarkable man. We *must* see him again."

On another occasion, however, my friend was not so clear. He had relapsed into the high and dry disciple of *Advaita*, or nondualism. There was no material world at all, as distinct from the universal soul. The material universe was only one form of the one eternal Essence. "Why do you not teach these poor people, Ram Chunder, all you know about

God?" "O!" said he, "it is all Mays." "How so?" "Well, God is One, nature is one, and nature is a part of God; but man is part of nature, therefore God and nature and man are one; everything is one." "But are good and evil one?" And here the man's irrepressible faith triumphed once more as he replied, "In some way we may come to understand that evil is a part of good." "Yes, 'all things work together for good to them that love God,'" was all that we could reply; "but let me read you a few words before I go." And opening my Bengali Testament, I read the closing verses of the eleventh

very mask was used in the awful and obscene devil worship of Ceylon, by one of the oldest *kapuwas*, or devil priests, in the island.

I was one day holding an open-air service in a village in Ceylon, when among the listeners I saw a very aged man, who stood by, leaning on his staff. There was a half smile on his countenance, as he stood listening. It was the old devil priest from whom I afterward obtained the mask.

After listening with apparent attention for a time, he turned and was hobbling slowly away, when I addressed him and begged him to remain. He hesi-



MASK OF DEVIL PRIEST OF CEYLON.

chapter of Matthew. "Very sweet," said he; "let me read them, please."—*Work and Workers.*

Conversion of a Devil Priest.

BY REV. J. I. JONES.

It cannot be too plainly recognized that every unconverted man, whatever his nation or religion, is under Satan's power; but the fact becomes an unquestionable one in the case of the many nations where actual devil worship is the prevailing form of religion, and where men avowedly look to devils for protection, guidance, and help. In South India and Ceylon actual devil worship widely prevails, and missionaries in those countries are literally fulfilling the command of the risen Lord given to Saul of Tarsus, and engaged in turning men "from the power of Satan unto God."

The following case is a rather remarkable one, as illustrating how suddenly, and under what peculiar circumstances, this great change sometimes comes. This paper shows a picture of a hideous mask. That

tuted, and then came and seated himself at my feet, on a log of wood.

I felt the opportunity was not to be lost, and spoke to him earnestly, pressing on him the acceptance of life and salvation in Christ. The Christians had frequently spoken to him before, but he had heard only to reject. Still, such occasions had given him some knowledge of the great facts of Christianity.

After a time he replied to my remarks. He said, "I am more than a hundred years old. I have for many years sought to acquire merit in order to obtain future happiness. Now you tell me to abandon all this, and accept your religion. What time have I, at my age, to practice a new religion, and do what it requires in order to obtain salvation?"

My reply pointed not to what he was to do, but to what Christ had done. I told him of complete salvation to all who, with hearty repentance and true faith, turn to him.

He looked at me earnestly, and said, "Do you mean to tell me that I have only to believe? That faith in the Lord Jesus Christ will obtain salvation

for me?" "Yes," I answered, "we have but to look to him with true faith, in order to obtain full pardon and complete salvation." It seemed as though the Holy Spirit brought those words direct to the old man's heart. He clasped me round the knees, and with much feeling said, "I *do* believe, I *do* believe."

There seemed no reason to doubt the sincerity of the old man's profession, and after some further conversation he knelt with us, as we heartily thanked God that he who for so many years had been the servant of Satan had now become a little child in Christ.—*Gleaner*.

The Faith and Works of the Vaishnavas.

BY REV. J. R. BROADHEAD.

THE first glance at the possible ways to heaven in Hinduism is very confusing, but as the "gods many and lords many" may all be traced up to the three main ideas enshrined in the *trimurti* of Brahma, Vishnu, and Siva, so their tangled paths to heaven may be resolved into three main roads.

The first road is the *way of knowledge*.

This is a strait gate; for according to one Veda, "The way to the knowledge of God is as difficult as the passage over the sharp edge of a razor."

This is the way for the wise, for him who can sit still and think on God till the bonds of love and duty, the claims of wife, child, home, and country fall off like fetters from the soul; and still to sit and think till the heart be dead to all desire, to passion, to self, to all the things of time and sense.

"When bodily disguises are dissolved,
The perfect saint becomes completely blended
With the one soul, as water blends with water,
As air unites with air, as fire with fire."

Another main road is the *way of works*.

This is the way for the guilty, for the soul convinced of sin and in earnest for salvation, for the awakened conscience, that would avert the wrath of God by sacrifice, and store up merit by painful pilgrimages, cruel penances, and self-inflicted tortures.

The god of this cult is the gloomy Siva, the stern, vengeful destroyer, clad in a tiger's skin, adorned with a necklace of skulls, assuming the form of an ascetic sitting in the ashes of the cremation *ghat*, with matted hair and bloodshot eyes, performing impossible austerities. His wife, Parviti, under the form of Kali, is the black goddess of Bengal, who delights in blood and the sacrifice of young children.

The third way is the *way of devotion*.

This is the broad way to heaven for the common herd, who have not the wisdom to think their souls free unto God, nor the earnestness to slay sin and

self by works of merit earned by bodily pain and suffering.

The lord of these pilgrims, and of this road, is Vishnu, "preserver of the universe," "the protector of the world," "the supreme man," "made of money."

The method by which Vishnu became as honey to the depraved taste of the Hindu palate was by his being born as Krishna—the most genial and human of all the gods. The god who is afar off, sitting aloof, "void of qualities," becomes translated, by incarnation, into the common speech of the people, full of love for human beings, full of pity for human woes, born in a village home, playmate with village children, wanton lover of countless milkmaids, fearless champion of bewitched peasants.

But to bring the thought of God within the range of man's mind, and to endear the nature of God to the affections of his heart without degrading the ideas of his divine majesty and holiness, is a work beyond unaided human skill. So Krishna was made not only in the likeness of man, but was deified human lust—the most profligate and shameless of all the creations of man's unbridled fancy. He is a god within the sphere of human love and interest, but he is the mirror of the human heart in its intensest depravity and vileness.

To this gay deity bloodstained offerings are a crime. To this self-indulgent god the iron spikes of torture, the cruel deeds of penance, the wasting fast, the perilous pilgrimage of sin-stricken devotees, are worthless sacrifices that can never win his divine favor. He would lay no heavier burden on the soul than simple faith and hearty devotion. He loves the worship of the dance, the praise of human song, the homage of sounding drum and clashing cymbals.

The revolt of the Hindu mind from the cold negations of Buddhism on the one hand, and the pitiless Sivite doctrine of works through physical suffering on the other, was greatly assisted by a famous devotee of Krishna named Chaitanya, who was born in 1485, two years after Luther. Chaitanya was a native of a Bengal village not far from Calcutta. After having filled his mind with the Sri Bagavat, the book of Krishna, he went forth to his life work to preach the "riches of Krishna's love." He had fits of devotion, in which he fell on the ground, rolled in the dust, wept, laughed, and danced in turns.

He soon gathered bands of disciples of both sexes, who spent whole nights together, singing the praises of Krishna and his mistresses, at which the god himself is said to have appeared, and by a miracle divested all the dancing devotees of their garments.

Chaitanya went to visit the shrine of the Lord of the world in Orissa, the modern Jaganath, one of the forms of Krishna. On his journeys thousands of Bengalis and Oriyas were initiated as disciples. "Shout, 'Hari bal!'" said Chaitanya, and forthwith

the crowds shouted, "Hari ball" The people gladly received the Hari-Nama, and became his converts. He taught no doctrines, he required no ceremonies, he enjoined no duties. "Love Krishna," was his gospel, "love him alone, regardless of creed and caste, regardless of both knowledge and works." In the very sound of the name of Hari Krishna is salvation.

The modern Vaishnavas of Bengal are the disciples of Chaitanya, nursed on his mania, fed on the doctrine of love, which takes the ardor of sexual passion as its highest symbol.

Hence the worship of Vishnu, modified to human need in the incarnation of Krishna, quickened in the example and devotion of Chaitanya, has become the fountain head of a religion whose streams are lewdness and sensuality.

One of the many carnivals of this popular religious sect of Vaishnavas is held every year among the mango groves of Ghosepara, a village some thirty miles from Calcutta.

Special trains are run from distant parts, many walk on foot, or jolt along in bullock carts across the plains, making a concourse of twenty thousand people, most of whom spend three days and nights under the trees.

To the usual follies and frivolities of a great fair are added the mystic rites of the erotic worship. A magnet of such quality could not fail to draw a mass of the lowest and meanest of mankind. The dregs of the Calcutta slums, the outcasts and abandoned from the higher castes of Hinduism, the frail and fallen widows from the village homes, the sorcerers with their charms and witchcraft, the gamblers with their tables and cards, the harlots with their musicians, the priests with their fetiches, were all elements in a crowd that drove the mind into recollection of the abominations of ancient Babylon, and the description that Gibbon gives of the groves of Daphne.

Besides the moving throng of onlookers who had come on business or on pleasure were the encampments of the disciples in bands, sitting in rude booths, constructed of the branches of trees or strips of mats. These bands generally contained eight or ten women with one man, whom they regard as their spiritual lord. Literally, hundreds of these bands were to be seen resting, cooking, singing, under the deep shade of the giant trees.

The striking feature of the festival is the immense number of the women present, some of them young girls from village families, but most of them the *flotsam and jetsam* cast up by that wide sea of misery which engulfs womanhood wherever idolatry is dominant.

From the preaching stand some thirty gaming tables can be counted under the very nose of the native police, who have been bribed. Close by a youthful impostor has made a god out of an office ruler, wrapped it around with bright rags, and

decked it out with flowers. He laughs as he confesses his trick, but goes off the richer by some sixteen rupees, which the faithful have thrown to the idol in pice coins.

Here an astrologer is turning over the yellow leaves of bark on which his mystic characters are written, and telling an old woman of the fate of her absent son.

One of the most painful sights is the little knot of sick folk lying on the ground, or crouching round a holy friar who has the reputation of working miracles.

Another saint is supposed to have special power over dumb spirits. He is trying his art on a timid little maiden of some seven years, who trembles with fear under his exorcisms.

Here one of the bands is celebrating the *ek mon*, a kind of sacramental rite in which the man is sitting in a posture of abstraction, while his female disciples prostrate themselves in worship before him. Then they put rice and sweetmeats into his mouth, and he in turn puts a few grains of boiled rice into each of their mouths, and they thus show that they are of one mind in love to their god, and in their love to each other.

Every now and then some debased old hag rushes through the glades shouting in a frenzy, "Hari bal to the love of Mother Shuchi! Hari bal to Doyal Chand! Hari bal to the Baboo! Hari bal!" These wild invocations are addressed to the local deities, who are considered as a part of Chaitayna, who is a part of Krishna himself.

Mother Shuchi is the presiding goddess of the neighboring tank, and rejoices in the name of the "Sea of Snow," where women guilty of unwomanly sins are bathing in its muddy water in the hope of forgiveness. Close by is a representative of Shuchi Ma receiving the tithes of the year's earnings of shame, which the poor fallen ones are bringing her, with every mark of reverence and devotion, after their ablutions.

The sacred pomegranate tree which grows on the bank of the filthy pool is also held in high veneration for its healing properties. To eat even the dirt near its root is said to cure many complaints. So many bits of earth are eaten that a great hole is now formed at the root of the tree. The leaves of the tree wrapped up in little tubes of iron or silver, and worn on the arms as armlets, are also considered sure safeguards against sickness.

These precious properties have their money value to the families who own the temple and the tank. In the temple area sat three or four fat Bengali priests on a raised dais, reclining on big pillows, while they lazily puffed away at their silver-tipped hookahs, receiving the tribute of the deluded souls who passed through in crowds eager to offer their silver and copper to the first object that demands their devotion.

As darkness closed in over the scene thousands of

Christian tracts had been distributed; many portions of Scripture had been sold; the band of preachers and singers had worn themselves out in proclaiming Jesus Christ as the only true Saviour of men.

The indecencies of daylight were bad enough, but the orgies of the night were indescribable. In this religion love, modesty, and purity have no place; its worshipers have become vain in their imaginations, and their foolish heart darkened, wherefore God also gave them up to uncleanness through the lusts of their own hearts to dishonor their own bodies between themselves.—*Work and Workers.*



HINDU WOMAN.

The Hinduism of Ceylon.

BY REV. R. U. SETHUKAVALER.

THE Yakkùs (not demons, but demon worshipers) and the Nagas (not serpents, but serpent worshipers) were the aboriginal inhabitants of Ceylon. They are akin to certain wild hill tribes of the Dekkan, and their descendants are the Veddahs (hunters) of the Eastern and Central Provinces. The Sinhalees, a race of northern India, speaking a language derived from Sanskrit, first invaded Ceylon about B. C. 500. Their present religion is a mixture of Buddhism and demonolatry.

The first Tamil invasion took place about B. C. 200, and in B. C. 89 a Tamil Raja ascended the throne of Anuradhapura. The Tamils came from the Dekkan, where their language is the chief of the Dravidian group. According to the Madura Sthala Purana, a colony of Aryan Rajputs emigrated southward in very early days and intermarried with certain Dravidian aboriginal tribes. Of their descendants the Pandia descended upon Jaffna, the Chola upon Trincomalee and part of Batticaloa, and the Sera upon the remainder of Batticaloa. Their language, according to Archdeacon Farrar, belongs to the agglutinative branch of the Turanian family.

They seem to have worshiped the creative principle represented by a piece of black stone which they called "the linga." Next in importance to this came the Mother; the Good Mother being Kannagai Ammal, worshiped now at Kandavanveli, and the Mother of Evil, the cruel Kali, or Mariammal, worshiped at Kottukulam. At the present time, in addition to these, the serpent worship of the ancient Nagas is preserved in the Naga Thambiran Kovil at Mandur; the vulture has a temple at Palugamam; Suppramaniya is worshiped as Tirukovil and Kadirgamam; Pillayer, the elephant-headed son of Siva, has fifteen temples in the Batticaloa district, whilst demonolatry is practiced everywhere.

The following primitive ceremonies are still observed around Batticaloa:

PURIFICATION BY FIRE.

This is symbolized by the ceremony of walking through the fire. It takes place on a Friday in August during the harvest thanksgiving festivities. Persons representing Turopathai and the Five Pandavas, her husbands, are selected. These fast for forty days from flesh and fish. On the day appointed the fire is lighted and kept red-hot, pandara powder is sprinkled over it, and sacred leaves are thrown over the intended path to test its efficacy. Having bathed in the sea and smeared their bodies with cooling sandalwood paste, they walk over the hot embers to the ancient temple of the Pandavas.

SACRIFICE OF THE BUFFALO.

This stands in the place of the horse sacrifice of northern India. In ancient times the buffalo was used

not only for agricultural, but also for riding purposes. The firstborn and best-beloved was, in those days, chosen and offered to Vyrava, the divine executioner. The former capital of the Vanniah chiefs, the now deserted Nadene, is the place of the ceremony, and Natchi-ma-kallu (the great rock of the goddess) is the altar. There is a ten days' festival, to which all classes send their representatives. A wild buffalo is brought and secured, and a maiden, representing the Vannichi Princess, amid music and the shouts of the people, cuts off its right ear and hands it over to the officiating priest, who offers it, dripping with blood, to Vyrava (the eldest son of Siva), and then makes a peace offering to Pillayer, the divine witness. The last to perform this ceremony was the mother of the Rev. C. S. Caslader. Since then, owing to the want of a maiden of the Vanniya family, it has been discontinued.

HORN PULLING.

This is a ceremony to avert the periodical return of epidemics. All the people are divided into two sections, one belonging to Siva, and the other to his consort, Mariammal. They try to pull asunder the horns of a deer, or two wooden forks which are usually substituted. When the fork representing Siva's side breaks, it is supposed to augur well, as Mariammal is pleased and pacified, and withdraws the affliction from the land. During the recent epidemic of cholera in Batticaloa this ceremony was performed in many villages.

THE WORSHIP OF HANUMAN (THE MONKEY).

This was probably the first form of animal worship. A legend says that the monkey general who burned Lankapura quenched the fire in his tail at Hanuman Thirtham, a freshwater lake, three miles from Batticaloa. On the new moon day of July thousands of persons wend their way to the spot, and, after a ceremony by the priest, rush into the water to wash their sins away.

THE GOD OF THE GROVE.

The temple at Kokatichola commemorates the self-sacrificing zeal of the primitive Veddah, who, when cutting down a *kokati* tree, found it shedding tears of blood. The presiding deity of the grove immediately revealed himself to the Veddah, who plucked out one of his own eyes to replace the god's, which he had unwittingly wounded. The place at once became holy ground, a temple was built, and an impressive ceremony annually takes place there.

KANNAGAI (THE GODDESS OF AGRICULTURE)

was originally a shepherdess, noted for her forbearance and fidelity. Under the name of the Minakshi



HANUMAN.

(the fish-eyed one) who is the presiding deity of Madura. She was worshiped by a Tamil clan of noble origin, who dwelt in Uva during the latter part of the Sinhalese period. A Moorman having outraged the shrine of their goddess, they removed first to Batticaloa and afterward to the delta of the Pattipala-aaru (cattle-kraal-river). From that place they dispatched a messenger to Madura, who brought duly consecrated images of Kannagai, and her worship was set up at Karavagu, and other places.

In conclusion, Tirukovil and Kadirgamam are the two most sacred places in Ceylon. Ravana's car after leaving Tirukonasarkovil (Trincomalee) passed through the whole of the tank region and stopped at Tirukovil, sacred to Suppramaniya. The highest reward hereafter awaits the pilgrim who brings the frozen waters of Kedarnath through Benares and Ramisweram to Kadirgamam. When Sethupati guarded Rama's bridge, from Kedarnath to Kadirgamam was the Holy Land of the Hindu; self-abnegation was the passport to Kailas; and Suyugiya (absorption into the deity) the end of existence.—*Missionary Notices.*

In one of the feasts of the Hindus the crows have a share. The thought that the spirit of some dead ancestor, in some one or other of his transmigrations, might have become embodied in some crow, makes the Hindu feel that it is incumbent upon him to worship at least one day in the year all crows in general. The worship consists chiefly in the setting of a dish of food outside the house, where the crows will at once come to it, and in repeating some petitions to their ancestors.

The Mohammedanism of Northern India.

BY REV. R. MC CHEYNE PATERSON, OF GUJERAT.

THE contest between Islam and Hinduism presents one of the most wonderful and at the same time most instructive spectacles of modern history. On the one hand we have a religion (Mohammedan) which inspired a fiery zeal that nothing could for centuries withstand; it overturned the most ancient empires, and was based on principles which the most civilized as well as the most barbarous nations of its age were enabled to accept. On the other hand, there is a faith (that of the Hindus), stationary and fixed, frozen to its past, unable to advance beyond the limits imposed upon it by caste and custom, and incapable of being aroused out of its blind, unprogressive conservatism.

Everything seems to favor the religion of Islam, and yet history tells us that for six centuries it was repulsed again and again by its stolid opponent, like waves on a rock-bound coast. At length, in the latter half of the sixteenth century, one man learned the lesson which history had for ages sought to teach. Akbar the Great laid aside the pure faith of Islam, and by this means seated himself on the throne of India. But this victory was dearly bought. A Mohammedan is king, but it is at the sacrifice of his religion. Akbar's successors close their eyes to the teachings of their times, and once again seek to clothe their dynasty with the robe of their ancient faith, but in so doing they sound the knell of Mohammedan rule in India. The beginning of the eighteenth century sees the Mogul empire rent in pieces by religious revolts, which its own intolerance had aroused. Such was the political effect of the great conflict between these powers.

What of the religious effect? In other words, have the two faiths retained their special characteristics, or have they mingled with the other? Has Islam suffered by its contact with Hinduism, or has it remained undefiled? This question can be answered only by mixing with the people and by learning, not their so-called creed (which they assume at odd times for the sake of argument), but their everyday beliefs—the faith of their lives.

The outstanding feature of the practical religion of Indian Mussulmans is their worship of saints and holy men. Go where you will, there is always some "fakir's" tomb to which the common people at all times resort. The passer-by takes his shoes from off his feet on approaching the sacred spot, and bows his head as he offers up a prayer to the holy man that he may intercede with the Judge of all the earth on his behalf. The devout who live in its neighborhood are not content with simple offerings, such as flowers, rice, and gaudy rags; they even make clay images—generally of horses—with which they cover the grave. These tombs are carefully built and protected by a wall or hedge, that nothing

may profane the sacred spot. The reputed devoutness and zeal of any community may always be gauged by the number and magnificence of their saints' tombs. These have always a headstone with a number of square holes in which every Thursday evening lamps are placed and lighted at dusk. Thus they hope to illuminate for a time the darkness in which the holy man rests below, and so they will secure his eternal gratitude. Let a man but build a tomb over some saint's grave, and that pious act secures paradise for him. But holy men are thought by many to grow in their graves; so these require to be lengthened periodically. I measured one in the Sialkot District which had reached nine yards in length. But then this saint had been a particularly holy man!

This superstition colors their whole lives and plays a part in their every act. Is a man going to bring an action against an ancient family enemy? He should entreat the assistance of some holy man and propitiate him with various offerings. Are they about to dig a well? A fakir must be called in to scare away the evil spirits and counteract any bad effects which the evil eye of an enemy might occasion. This custom is so universal that the workmen were shocked at my beginning a well which had to be dug for the new house belonging to the Ladies' Association in Gujerat, without calling in a fakir. They predicted all sorts of misfortunes, but my servants calmed their fears by pointing out that I was a fakir myself, and so did not require the services of any other holy man! Yet all these men were devout Mussulmans. There was not a Hindu among them.

Even if fakirs were holy and pious the evils of worshipping at their graves would still be deplorable; but it must be remembered that these men have always been, as a class, extremely dissolute. Protected by the superstitious fears of the people, they practice every form of sin in a most shameless, open manner. They are *the* opium eaters of this country, and they are looked upon as raised above and freed from even the most binding commands of their holy book. Drunkenness—aye, vice of every kind—puts on the yellow dress of the fakir and goes into the wilderness, and straightway it is hailed by all as a prophet of God.

This fusion of Hindu idolatry with the faith of Islam in the form of fakir worship dates, without doubt, from the sixteenth century, and is due to the influence of Akbar the Great. He was no zealous Moslem himself, and sought to unite Hindus and Mohammedans under his rule; then his marriage with a Hindu princess gave his already liberal views a broader tinge. Unfortunately he could not unite these two religions except by suppressing the distinctive features of his own faith.

Since the days of Akbar the Mohammedanism of India has been absorbing more and more the worship

of saints native to this idolatrous country, until almost every village and hamlet throughout the land can boast its own special saint at whose grave the people bow their heads in prayer, and to which they go for relief from all the ills of life.

The pernicious system of caste has formed for centuries one of the principal features of Hindu idolatry. It has paralyzed its vital power by raising up barriers beyond which this faith could not pass; and so, by forcing it to be stationary, has pronounced upon it its final doom.

Surely there was nothing in Islam which would permit of its embracing such a system! And yet the Mohammedans of India have eagerly opened their arms to receive this Hindu innovation, and have so assimilated it that it has become an article of their practical religion. As a consequence a second fatal blight rests upon Islam in India, which has withered up its missionary zeal and made it almost as rigid and unprogressive as its neighbor.

It is part of the faith of Islam to look upon the words and letters of the Koran as possessing a sacred influence. That which has been prepared and completed in the heavens, and thereafter let down to earth through the medium of their prophet, must be regarded with a veneration amounting to actual worship. Hence the strong objections all Mussulmans have to translations of their holy book. Owing to the sacred character of the words themselves their simple recital must convey a blessing, even although no one understands the meaning. As a consequence there is little inducement to learn the language of their sacred book.

Again, the loose morality of the Mussulmans of India is notorious. It, too, is due in great measure to the influence of Hinduism, which, like the Greek religion, has defied heroes with all their weaknesses and passions, and so introduced a sensuous worship. The Mussulman has always some excuse for his sins.

Hindus imagine that Brahma has written the record of every man's life on his head. Influenced by this belief the Mohammedan has so magnified the fatalist verses of the Koran that he has swept away all traces of free will. It is a common thing when a man falls into sin for him to excuse himself by saying, "It is my fate; it was all written down before I was born. What can I do?"

It is a belief such as this which paralyzes not only the moral, but also the intellectual life of the Mohammedan. The Hindu, with his more elastic creed, takes advantage of education, and is rapidly rising in the scale of civilization. But the Mohammedan dwells in the darkness of his fatalism, where no ray of hope nor aspiration for a higher and nobler life reaches him. And this is true, not of India only, but of all Mohammedan countries. Islam at the present day is a mighty sepulcher, engulfing all advance and fossilizing every noble aim and lofty ideal.—*Mission Record.*

Religious Faiths of India Defended.

At the Parliament of Religions in Chicago the believers of different faiths were asked to present, explain, and defend their several beliefs. From the book, *The World's Parliament of Religions*, published by the Parliament Publishing Company, of Chicago, we make extracts from the addresses made and papers read as follows:

Mr. Manilal N. D'vivedi, of Nadiad, Bombay Presidency, said:

"Hinduism is a wide term, but at the same time a vague term. The word Hindu was invented by the Mohammedan conquerors of *Aryavarta*, the historical name of India, and it denotes all who reside beyond the Indus. Hinduism, therefore, correctly speaking, is no religion. It embraces within its wide intention all shades of thought, from the atheistic *Jainas* and *Bauddhas* to the theistic *Sampradayikas* and *Samajists* and the rationalistic *Advaitins*. But we may agree to use the terms in the sense of that body of philosophical and religious principles which are professed in whole or in part by the inhabitants of India.

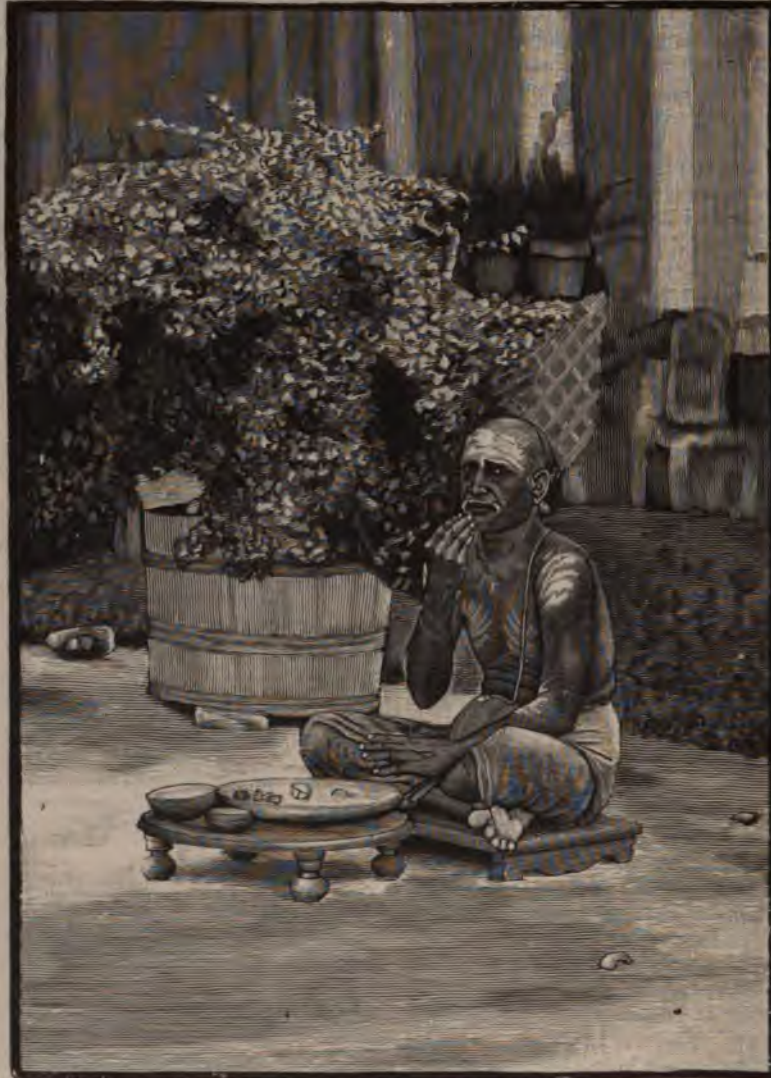
"Religion is defined by Webster generally as any system of religion. This, however, is not the sense in which the word is understood in India. The word has a threefold connotation. Religion divides itself into physics, ontology, and ethics, and without being that vague something which is set up to satisfy the requirements of the emotional side of human nature, it resolves itself into that rational demonstration of the universe which serves as the basis of a practical system of ethical rules. Every Indian religion—for there are quite a number of them—has therefore some theory of the physical universe, complemented by some sort of spiritual government and a code of ethics consistent with that theory and that government. So it would be a mistake to take any one phase of any Indian religion and pronounce upon its merits on a partial survey.

"Man in his physical or even mental nature is not free, but spiritually he is ever free to realize himself within and without, and transcend the conditions of experience by becoming, so to speak, the absolute that he always is. Spiritually man is ever free; physically and mentally he is subject to the strictest necessity. Responsibility is as much an outcome and part of this necessity as that necessity itself is the result of the conditions of experience. Salvation by grace is obviously out of the question, for, in knowledge—*gnosis*—acquired by the free spiritual nature of man lies the way to self-realization. The mediator is within the mind of all, and every man can work out his own salvation through him. Every man, nay, every being, is part and parcel of the absolute, and is by nature free, happy, and full of light. By losing himself in the snares of ignorance, he creates experience in the form of subject and object, and all the pairs of opposites which by turn en-

lighten and embitter the short hours of mortal existence. The way out of this lies in *gnosis*, which everyone can acquire for himself.

"No Indian idolater as such believes the piece of stone, metal, or wood before his eyes is his god in

cosmology, ontology, and ethics. Religion is not that something which satisfies the emotional nature of man by setting up for admiration some ideal of all that is good and virtuous. Religion is that rational demonstration of the universe which explains the



A BRAHMAN PRIEST.

any sense of the word. He takes it only as a symbol of the all-pervading, and uses it as a convenient object for purposes of concentration, which, being accomplished, he does not grudge to throw it away. Idols have a double aspect, that of perpetuating a teaching as old as the world and that of serving as convenient aids to concentration.

"In India religion has a triple aspect. It comprises

aim and object of existence, shows the relation of man to man, and supplies that real criterion of being which satisfies reason and ennobles emotion. In its passive aspect religion addresses itself to reason and explains the nature and relation of God, man, and universe, shows the real aim of existence, and lays down the rule of right conduct. In its active aspect it reveals to the heart of man the supremest idea of

love and bliss, an ideal which it ever strives to approach. Religion, by the satisfaction of both these essential parts of the nature of man, leads to mental peace, spiritual exaltation, universal good, all culminating in absolute self-realization.

"I present the following as the common basis of religion for all men: 1. Belief in the existence of an ultramaterial principle in nature and in the unity of the All; 2. Belief in reincarnation and salvation by action. These two principles of a possible universal religion might stand or fall on their own merits apart from considerations of any philosophy or revelation that upholds them. I have every confidence no philosophy would reject them, no science would gainsay them, no system of ethics would deny them, no religion which professes to be philosophical, scientific, and ethical, ought to shrink back from them. In them I see the salvation of man, and the possibility of that universal love which the world is so much in need of."

Swami Vivekananda said:

"The Hindus have received their revelation through their revelation, the Vedas. They hold that the Vedas are without beginning and without end. But by the Vedas no books are meant, but the accumulated treasury of spiritual law discovered by different persons in different times. The discoverers of these laws are called Rishis, and we honor them as perfected beings.

"Krishna, whom the Hindus believe to have been God incarnate on earth, taught that a man ought to live like a lotus leaf, which grows in water but is never moistened by water—so a man ought to live in this world—his heart to God and his hands to work. It is good to love God for hope of reward in this or the next world, but it is better to love God for love's sake, and the prayer goes: 'Lord, I do not want wealth, nor children, nor learning. If it be thy will I will go to a hundred hells, but grant me this that I may love thee without the hope of reward—unselfishly love for love's sake.' One of the disciples of Krishna, the then emperor of India, was driven from his throne by his enemies, and had to take shelter in a forest in the Himalayas with his queen, and there one day the queen asked him how it was that he, the most virtuous of men, should suffer so much misery; and the emperor answered, 'Behold, my queen, the Himalayas, how beautiful they are; I love them. They do not give me anything, but my nature is to love the grand, the beautiful, therefore I love them. So I love the Lord. He is the source of all beauty, of all sublimity. He is the only object to be loved; my nature is to love him, and therefore I love. I do not pray for anything; I do not ask for anything. Let him place me wherever he likes. I must love him for love's sake. I cannot trade in love.'

"The Hindu religion does not consist in struggles

and attempts to believe a certain doctrine or dogma, but in realizing; not in believing, but in being and becoming. The whole struggle is to become perfect, to become divine, to reach God and see God. When he becomes perfect he enjoys infinite and perfect bliss, having obtained the only thing in which man ought to have pleasure—God—and enjoys the bliss with God. There is no polytheism in India. In every temple, if one stands by and listens, he will find the worshipers applying all the attributes of God, including omnipresence, to the images. We can no more think about anything without a material image than we can live without breathing. By the law of association the material image calls the mental idea up, and *vice versa*. The Hindus have associated the idea of holiness, purity, truth, omnipresence, and all other ideas with different images and forms. Man is to become divine, realizing the divine, and, therefore, idol or temple, or church or books, are only the supports, the helps of his spiritual childhood. He must not stop anywhere. The Vedas say: 'External worship, material worship, is the lowest stage, but the highest stage is when the Lord has been realized.' But if a man can realize his divine nature with the help of an image would it be right to call it a sin? To the Hindu the whole world of religions is only a traveling, a coming up of different men and women, through various conditions and circumstances, to the same goal. Every religion is only an evolving a God out of the material man; and the same God is the inspirer of them all."

H. Dharmapala, of Ceylon, said:

"Ancient India, twenty-five centuries ago, was the scene of a religious revolution the greatest the world has ever seen. Indian society at this time had two large and distinguished religious foundations—the Sramanas and the Brahmanas. Famous teachers arose, and with their disciples went among the people preaching and converting them to their respective views. The air was full of a coming spiritual struggle, hundreds of the most scholarly young men of noble families leaving their homes in quest of truth, ascetics undergoing the severest mortifications to discover a panacea for the evils of suffering, young dialecticians wandering from place to place engaged in disputations, some advocating skepticism as the best weapon to fight against the realistic doctrines of the day, some a life of pessimism as the nearest way to get rid of existence, some denying a future life.

"It was a time of deep and many-sided intellectual movements, which extended from the circles of Brahmanical thinkers far into the people at large. The sacrificial priest was as powerful then as he is now. Monotheism and Materialism were rampant. There was an intellectual and religious revolution which culminated in the overthrow of Monotheism, priestly selfishness, and the establishment of a synthetic religion, a system of life and thought which was ap-

propriately called *Dhamma*—philosophical religion. All that was good was collected from every source and embodied therein, and all that was bad discarded.

"The grand personality who promulgated the synthetic religion is known as Buddha. For forty years he lived a life of absolute purity, and taught a system of life and thought, practical, simple, yet philosophical, which makes man—the active, intelligent, compassionate, and unselfish man—to realize the fruits of holiness in this life on this earth.

"Six centuries before Jesus of Nazareth walked over the plains of Galilee preaching a life of holiness and purity Buddha, the enlightened Messiah of the world, with his retinue of holy men, traversed the whole peninsula of India with the message of peace and holiness to the sin-burdened world.

"The essence of the vast teachings of Buddha is the entire obliteration of all that is evil; the perfect consummation of all that is good and pure; the complete purification of the mind. In his religion is found a comprehensive system of ethics, and a transcendental metaphysics embracing a sublime psychology. To the simple-minded it offers a code of morality, to the earnest student a system of pure thought. Spiritual progress is impossible for him who does not lead a life of purity and compassion.

"Speaking of Deity in the sense of a Supreme Creator, Buddha says there is no such being. Accepting the doctrine of evolution as the only true one, with its corollary, the law of cause and effect, he condemns the idea of a Creator, and strictly forbids inquiry into it as being useless. A supreme god of the Brahmans and minor gods are accepted; but they are subject to the law of cause and effect. This supreme god is all love, all merciful, all gentle, and looks upon all beings with equanimity, and Buddha teaches men to practice these four supreme virtues.

"Buddha said, 'Do not believe in what ye have heard; do not believe in traditions, because they have been handed down for many generations; do not believe in anything because it is rumored and spoken of by many; do not believe merely because the written statement of some old sage is produced; do not believe in conjectures; do not believe merely on the authority of your teachers and elders; after observation and analysis, when it agrees with reason and is conducive to the good and gain of one and all, then accept it and live up to it.'"

Virchand A. Ghandi, of Bombay, speaking on the "Philosophy and Ethics of the Jains," said:

"There are four states of existence, the *naraka*, *tiryarch*, *manushyrs*, and *deva*. *Naraka* is the lowest state of existence, that of being a denizen of hell; *tiryarch* is that of having an earth body, fire body, wind body, vegetable, animals, and birds; *manushyrs*, that of being a man; *deva*, that of being a denizen of the celestial world. The highest state of existence is the Jain *Moksha*, the apotheosis in the sense

that the mortal being by the destruction of all *Karman* attains the highest spiritualism, and the soul, being severed from all connection with matter, regains its purest state and becomes divine.

"The great merit of the Jain philosophy is that while other philosophies make absolute assertions, the Jain looks at things from all standpoints, and adapts itself like a mighty ocean in which the sectarian rivers merge themselves. God, in the sense of an extra cosmic personal Creator, has no place in the Jain philosophy. It distinctly denies such creator as illogical and irrelevant in the general scheme in the universe. But it lays down that there is a subtle essence underlying all substances, conscious as well as unconscious, which becomes an eternal cause of all modifications, and is termed God.

"The doctrine of the transmigration of soul or the reincarnation, is another grand idea of the Jain philosophy. The companion doctrine of transmigration is the doctrine of *Karma*. The Sanskrit of the word *karma* means action. 'With what measure ye mete, it shall be measured to you again,' and 'Whatsoever a man soweth, that shall he also reap' are but the corollaries of that most intricate law of *Karman*. It solves the problem of the inequality and apparent injustice of the world.

"The Jain ethics direct conduct to be so adapted as to insure the fullest development of the soul—the highest happiness, and to attain the highest happiness the sacred books of the Brahmans prescribe devotion and *Karma*. The Vedanta indicates the path of knowledge as the means to the highest. But Jainism goes a step farther and says that the highest happiness is to be obtained by knowledge and religious observances."

B. B. Nagarkar, of Bombay, speaking on the "Spiritual Ideas of the Brahmo-Somaj," said:

"The fundamental spiritual ideal of the Brahmo-Somaj is belief in the existence of one true God. It must be our aim to feel God, to realize God in our daily spiritual communion with him. The second spiritual ideal is the unity of truth. No nation, no people, no community has any exclusive monopoly of God's truth. It is a misnomer to speak of truth as Christian truth, Hindu truth, or Mohammedan truth. The third spiritual ideal is the harmony of prophets. We believe that the prophets of the world—spiritual teachers such as Vyas and Buddha, Moses and Mohammed, Jesus and Zoroaster—all form a homogeneous whole. Each has to teach mankind his own message.

"Every prophet was sent from above with a distinct message, and it is our duty to put these messages together, and thereby harmonize and unify the distinctive teachings of the prophets of the world. The general truths taught by these different prophets are nearly the same in their essence; but in the midst of all these universal truths that they taught, each has

a distinctive truth to teach, and it should be our earnest purpose to find out and understand this particular truth.

"To me Vyas teaches how to understand and apprehend the attributes of divinity. The Jewish prophets of the Old Testament teach the idea of the sovereignty of God. Mohammed teaches the unity of God. Buddha teaches the doctrine of Nirvana, or self-denial and self-effacement. Christ Jesus of Nazareth taught the noble idea of the fatherhood of God, and the brotherhood of man is a mere corollary or conclusion deduced from the idea of the fatherhood of God.

"The religion of the Brahmo-Somaj is a dispensation of this age; it is a message of unity and harmony; of universal amity and unification, proclaimed from above. We do not believe in the revelation of books and men, of histories and historical records. We believe in the infallible revelation of the spirit—in the message that comes to man by the touch of a human spirit with the Supreme Spirit. To-day God communicates his will to mankind as truly and as really as he did in the days of Christ or Moses, Mohammed or Buddha.

"The Brahmo-Somaj seeks to Hinduize Hinduism, Mohammedanize Mohammedanism, and Christianize Christianity. We are ready and most willing to receive the truths of the religion of Christ as truly as the truths of the religions of other prophets, but we shall receive these from the life and teachings of Christ himself, and not through the medium of any church or the so-called missionary of Christ. If Christian missionaries have in them the meekness and humility and the earnestness of purpose that Christ lived in his own life, and so pathetically exemplified in his glorious death on the cross, let our missionary friends show it in their lives.

"The first ideal of the Brahmo-Somaj is that of the motherhood of God, and the deeper our realization of this, the greater will be the strength and intensity of our ideas of the brotherhood of man and the sisterhood of woman. A vivid realization of the motherhood of God is the only solution of the intricate problems and differences in the religious world."

Protap Chunder Mozoomdar, speaking of the Brahmo-Somaj, said:

"Sixty-three years ago the whole land of India was full of a mighty clamor. The great jarring noise of a heterogeneous polytheism rent the stillness of the sky. The cry of widows; nay, far more lamentable, the cry of these miserable women who had to be burned on the funeral pyre of their dead husbands, desecrated the holiness of God's earth.

"Amid the din and clash of this polytheism and so-called evil, amid all the darkness of the times, there arose a man, a Brahman, pure bred and pure born, whose name was Raja Ram Mohan Roy. In his boyhood he had studied the Arabic, Persian, and San-

skrit, and his own mother was a Bengalee. Before he was out of his teens he made a journey to Thibet and learned the wisdom of the Llamas.

"Before he became a man he wrote a book proving the falsehood of polytheism and the truth of the existence of the living God. In 1830 this man founded a society known as the Brahmo-Somaj. Brahma means God. Brahmo means the worshiper of God, and Somaj means society; therefore Brahmo-Somaj means the society of the worshipers of the one living God. While on the one hand he established the Brahmo-Somaj, on the other hand he cooperated with the British government in abolishing the barbarous custom of suttee, or the burning of widows with their dead husbands. In 1832 he traveled to England, the very first Hindu who ever went to Europe, and in 1833 he died, and his sacred bones are interred in Brisco, the place where every Hindu pilgrim goes to pay his tribute of honor and reverence.

"As the movement grew the members began to doubt whether the Hindu scriptures were really infallible. In their souls, in the depth of their intelligence, they thought they heard a voice which here and there, at first in feeble accents, contradicted, the deliverance of the Vedas and the Upanishads. What shall be our theological principles? Upon what principles shall our religion stand. The small accents in which the question first was asked became louder and louder and were more and more echoed in the rising religious society until it became the most practical of all problems—upon what book shall true religion stand?

"They found that the spirit was the great source of confirmation, the voice of God was the great judge, the soul of the indweller was the revealer of truth, and, although there were truths in the Hindu scriptures, they could not recognize them as the only infallible standard of spiritual reality. So twenty-one years after the founding of the Brahmo-Somaj the doctrine of the infallibility of the Hindu scriptures was given up.

"Then a further question came. The Hindu scriptures not being infallible, are there not other scriptures? The Bible had penetrated into India; its pages were unfolded, its truths read and taught. Recognizing on the one hand the great inspiration of the Hindu scriptures, we could not but on the other hand recognize the inspiration and the authority of the Bible. Our monotheism, therefore, stands upon all scriptures.

"Christianity declares the glory of God; Hinduism speaks about his infinite and eternal excellence; Mohammedanism, with fire and sword, proves the almightiness of his will; Buddhism says how joyful and peaceful he is. He is the God of all religions, of all denominations, of all lands, of all scriptures, and our progress lay in harmonizing these various systems, these various prophecies and developments,

into one great system. Hence the new system of religion in the Brahma-Somaj is called the New Dispensation. The Christian admires his principles of spiritual culture, and the Hindu and Mohammedan do the same, but the disciple of the Brahma-Somaj accepts all these precepts, systems, principles, teachings, and disciplines, and makes them into one system, and that is his religion."

Jinanji Jamshedji Modi represented the Parsees as follows:

"The Parsees of India are the followers of Zoroastrianism, or the religion of Zoroaster, a religion which was for centuries both the state religion and the national religion of ancient Persia. With the overthrow of the Persian monarchy, A. D. 642, the religion received a check at the hands of the Arabs, who, with sword in one hand and Koran in the other, made the religion of Islam both the state and the national religion of the country. Many of those who adhered to the faith of their fathers quitted their ancient fatherland for the hospitable shores of India. The modern Parsees of India are the descendants of those early settlers.

"Parseism is a monotheistic form of religion. It believes in the existence of one God, whom it knows under the names of Mazda, Ahura, and Ahura-Mazda, who is the ruler of the physical and spiritual world. His distinguished attributes are good mind, righteousness, desirable control, piety, perfection, and immortality. He looks into the hearts of men, and sees how much of the good and of the piety that have emanated from him has made its home there, and thus rewards the virtuous and punishes the vicious. As the ruler of the world Ahura-Mazda hears the prayers of the ruled. He grants the prayers of those who are pious in thought, pious in words, and pious in deeds. He rewards the good and punishes the wicked.

"Parseism believes in the immortality of the soul and in heaven and hell. Between heaven and this world there is supposed to be a bridge named *Chinvat*. According to the Parsee scriptures, for three days after a man's death his soul remains within the limits of this world under the guidance of the angel Srosh. On the dawn of the third night the departed soul appears at the *Chinvat* bridge, which is guarded by the angel Meher Daver. He presides there as a judge, assisted by the angels Rashne and Astad, the former representing justice and the latter truth. At this bridge and before this angel Meher the soul of every man has to give an account of its doings in the past life. The judge weighs a man's actions by a scale pan. If a man's good actions outweigh his evil ones, even by a small particle, he is allowed to pass over the bridge to heaven. If his evil actions outweigh his good ones he is hurled down to hell. If his meritorious and evil deeds exactly balance each other he is sent to a place known as *Hamast-gehan*,

corresponding to the *Purgatory* of some of the Christians.

"The Parsees do not worship fire, but offer it reverence, regarding it as an emblem of refulgence, glory, and light, the most perfect symbol of God, and the best and noblest representative of his divinity. The sacred fire burning in a fire temple serves as a perpetual monitor to a Parsee standing before it, to preserve piety, purity, humility, and brotherhood. He is not restricted to the temple or to any particular place for the recital of his prayers. A visitor to Bombay, which is the headquarters of the Parsees, will frequently see a number of Parsees saying their prayers, morning and evening, in the open space, turning their faces to the rising or setting sun, or to the moon, these grand objects, the best and sublimest of his creations, as they address their prayers to the Almighty."

A Light in a Dark Place.

BY REV. A. E. COOK.

It was a hot day. The sun was pouring down upon us a tremendous heat. I was looking, in a part of the town thickly settled by natives, for a member of my church who had a sick child. While hurrying along I saw in one mud hut a man sitting on the ground floor in the blazing sun, with a book spread out before him. The thought came to me that the book looked like a Bible. Therefore I stepped inside to look more closely, because I did not know of anyone having Bibles in those parts.

When I entered the man looked up, and I recognized him at once; he also recognized me. I had given him tracts and papers several times, but I had not seen him for a long time and did not know where he lived. He was now overjoyed to see me.

He had tried to come to my house, but as he had been having fever he was too weak. He was living with a poor, sunken, worthless son, who abused the old man and did not give him enough to eat or wear. All the clothes he had on were worth about twenty-five cents.

His hair was turning white and his eyes growing dim and bloodshot by old age. He had hardly a tooth left in his head, and his black skin was greatly wrinkled. At first sight there was nothing beautiful about this strange being. But when I entered he picked up a little tract which he had been reading carefully, looking up all the references in his Bible, and with tears filling his eyes he said: "O, this is so good! Do you remember? You gave it to me."

Perhaps you can imagine my feelings. Here sat this poor old man in the blazing sun, without earthly friends or comforts, surrounded by ignorance, superstition, and sin, feeding his hungry soul on the word of God. He had no complaints to make; he only praised God. A true light in a dark place.

Secunderabad, India.



A WOMAN OF UPPER BURMA.

India in 1795 and Now.

BY REV. W. J. WILKINS.

A HUNDRED years ago the people of India had not been taught the truth; the Bible was untranslated; the missionary was not at work. They saw a few foreigners called Christians, and judged the tree by the only fruits that were visible. It is, therefore, not to be wondered at if they imagined Christianity to be anything but a desirable form of faith and life. The Christian might be powerful, but he was not worthy of imitation! He ate beef, drank wine used violence to the weak, and was not usually moral.

Then came the missionaries, who were seen to belong to quite a different class. But though pure in life and kind in conduct their words were not grateful to Hindu ears, as they called attention to the evil lives of the beings their hearers had worshiped as divine. For many years the work of the missionary was almost entirely destructive; and no one likes to see his cherished idols cast to the ground. After a time their words were admitted to be true, and many of the people felt that the way of their fathers was not the best. In some places the priests and others interested in the old Hinduism stir up opposition; but the masses to-day, in districts where preaching has been carried on for any length of time, scarcely need to be told that a being who is described in their sacred books as untruthful, unmerciful, impure, cannot be divine. As a rule the preacher's task to-day is rather that of teaching Christian doctrine than of uprooting Hinduism. And this is no small advance. The presence of educated and enlightened men, although not favorable to the Christian religion, is also telling in this direction. Being freed from superstitious fears, they openly condemn the popular faith, and the ground is thus prepared for the sower of the good seed.

By the educated classes especially, though by no means confined to them, there has been a marked departure from the old Hinduism. The rise of the Brahmo-Somaj in Bengal, and similar equally important movements in other parts of India, is one of the indirect results of the preaching of Christianity. The newspapers belonging to these reformers, published in English and in the native languages, are read by vast multitudes of the people, and are largely influential in undermining their faith in the religion of their fathers. There can be little doubt that the almost universal attitude of reverence in which they stand toward Jesus Christ is the result of the teaching and example of men like the late Babu Keshub Chandra Sen. The members of these new sects are found in all parts of the country; and though they are not Christians they are much nearer Christ than to the old system from which they came. In one respect the rise of these deistic societies may be regarded as a hindrance to our work, in that they

form a reasonable halfway house for many who might otherwise enter the Christian Church. But in other respects they are helpful, as through them many are led to see the evils of their old religion who otherwise might remain in utter darkness.

To some extent as a result of the widespread teaching of these reformers, as well as of the preaching of the missionaries, is the growing sense of shame at the immoralities of the Hindu gods. It is most uncommon nowadays for people to speak in their defense. When these things are pointed out to them they either admit that these so-called incarnations of the deity are simply human inventions, or that they are highly colored poetical expressions and illustrations of truth put into a form such as the common mind can grasp. There is no doubt of the fact that a higher and purer ideal of life is being formed by the people. They are ashamed of what once they gloried in; they hide what once they proudly exhibited. The light that beams from the face of Jesus Christ is shining to-day in India more generally than it has ever done before.

Owing to many influences combined caste is much less influential than it was a century ago. Great institutions die slowly, but this huge and cruel system is doomed. In 1795 it was a rare thing for a Brahman to be engaged in secular work; to-day the gifts of the people have become so greatly reduced that many of the highest class would die of want if they had not found employment in schools and offices. In the cities, and even in country districts, men of high and low caste occasionally sit down to a meal together, and freely partake of forbidden fare; yet little notice is taken of the fact. It is only a matter of time for the exceptional conduct of the few to become the common action of the many.

In the treatment of the widow, in some few instances, enlightened common sense has come to guide the people, although this is opposed to the commonly understood teaching of the sacred books. Several of these poor women have been remarried, and a society has been formed for the purpose of enlightening the general community on this subject. When it is remembered that the large class of fallen women in the cities is almost exclusively recruited from child widows, it is evident that this is a much-needed reform. And when the prescribed fasts can be shown to be injurious to health the highest religious authority in the land has declared that these divinely appointed seasons of abstinence may be shortened or even dispensed with. Thus, it is evident that on some vitally important questions the spirit of reform has been at work, and the teaching of the scriptures modified.

Allied to this is the more humane treatment of the sick, though the advance here is not so great as could be wished. Acting on the instructions of their sacred books, which teach in the clearest terms the benefits that are secured by the dying ending their

days in sight of a holy stream, those thought to be near death are taken to the riverside. The well-to-do have houses in this favored position, the poor have the muddy bank for a bed and a tree for shelter. And when a sick person was once carried from home no return was possible; if he happened to recover he was regarded as a leper, one whom the river goddess had rejected. This cruel treatment has passed away. Though usually no means are used for the benefit of those who are taken to the riverside, should recovery set in, they are no longer driven away from home. This, again, is in flagrant opposition to the custom of centuries. And, as the light is spreading more widely and rapidly, the changes of the future will be even greater than they have been.

Perhaps in the attitude assumed by many toward the Brahmans is seen one of the greatest marks of progress. The people are taught in books believed to be divinely inspired that it is the duty of the members of the other castes to revere these favorites of the gods as though they were divine. And this is still done to a large extent. But a great change is seen in many cases. Brahman and low-caste boys sit side by side in class at school and college, and, when grown up, work together in office and warehouse. They travel together on the railways and meet face to face in other places. The result is that the members of this exclusive caste are not regarded with the same reverence, and it is not surprising that they complain most bitterly of the degeneration of the times and see in it a fulfillment of the prophecies in one of their sacred books. They are seen to be but men, and the mind, freed from superstition, is not inclined to pay respect where there is no evident claim to it. In the popular dramas the high-caste folk are freely ridiculed, and the people delight to see those who have tyrannized over them made light of. The first great blow that this pride of birth received was when a Brahman, found guilty of murder, was hung. As no unmistakable evidence of the divine anger followed this unspeakable crime it was felt that their curse could not be so powerful as had been supposed.

The change in the political aspirations of the people has been most marked. In the early years of the century no native of India was considered eligible for government service. When the door was opened in 1831 many crowded in, glad to obtain the less lucrative appointments that were within their reach. On the assumption of the government by the queen, a proclamation was issued, in which all appointments were declared to be obtainable alike by English and native-born subjects. But as the examinations are held in England comparatively few have been able to compete. Now the educated leaders of the country have formed a National Council, which meets yearly, and formulates its wants, most prominent of which is that the members of the government should obtain their appointment by the vote of the people rather than by nomination. To teach them to

govern themselves, a first step has been taken in the formation of municipalities, whose members are popularly chosen. A hundred years ago India was under the rule of a company of traders; to-day it is demanding home rule! And there is much to be said in favor of, at any rate, a partial compliance with their wish.

A view of the changes seen in the India of to-day as contrasted with the India of 1795 would not be complete if nothing were said of the position occupied by those who have been led to come out boldly as followers of Jesus Christ. In many places they are highly trusted and respected by their Hindu and Mohammedan neighbors, as is evidenced by the fact that they are chosen, in far greater proportion than their numbers alone would justify, to represent the districts on the municipal boards and on the village committees where local disputes are settled. Years ago they were despised as the offscouring of the earth; to-day they enjoy the confidence of their neighbors.

Another interesting and encouraging result of our work is seen in the organized opposition which it has awakened in many places. As long as it was influencing but a few scattered individuals it was either ridiculed or ignored; to-day the leaders of Hindu and Mohammedan society, evidently feeling its power, have been aroused to vehement opposition. Preachers of these faiths, specially trained for the purpose, attract rival congregations in the street, and the press is freely employed in printing tracts attacking the Christian religion, and giving a more rational account of the faiths of the people. This opposition, though not always pleasant, is far more profitable in the long run than the stolid indifference of the past. And though parents are warned against the evil influence of Christian schools, their boys and girls attend in increasing numbers, and there are more homes open to receive Christian ladies than they have time to visit.

In the Pariah villages of Travancore, and among the similar classes of people in Chota Nagpore and other districts where the Gospel has been preached for years, there seems to be a tendency for the people to come over to Christianity in communities rather than individually. These are mostly illiterate people, and being outside the Hindu system, the difficulties they have to surmount and the sacrifices they have to make are slight in comparison with those which are in the way of the caste population. But in one district in the Northwest, inhabited by Hindus, where the missionaries have adopted the plan of baptizing all who offer themselves without any long season for instruction and probation, their converts have been counted by thousands where, in former years, they were less than hundreds. To those who look for them, there are many indications that the years of faithful labor have not been spent in vain; that the harvest time is at hand.

It is interesting to remember that Buddhism, although it retained many of the peculiar features of Hinduism, was fully three centuries before it supplanted the older form of religion. Seeing what has been effected in one century of Christian effort, we may say in gratitude, "What hath God wrought!" and look with hope into the future. India is, without doubt, the hardest battlefield on which Christianity has fought, yet its victories are such as to lead to the brightest anticipations. In all parts of the land the people themselves confess that Hinduism is passing away; it is for the Church to determine whether or not Christ shall take the vacant throne. If the light be freely and widely given, the people, naturally religious, will avail themselves of it. The critical time in the nation's history has come. European civilization is struggling against oriental conservatism. Shall the Christian Church direct the course of India's future, or shall its millions be left to the destructive forces which are pouring in on every side? If the day of opportunity for India's salvation be not improved, who can say when another will dawn?—*Chronicle of London Missionary Society.*

The Everyday Religion of a Sivite.

BY REV. W. M. WALTON, OF INDIA.

There are five or more kinds of Sivites in India, namely, the ordinary Sivite, the Upathasa Sivite, the *linga* or Siva-puja Sivite, the temple Sivite, and the educated Sivite.

THE ORDINARY SIVITE.

He rises early in the morning, washes the members of his body, and daubs ashes on the forehead, neck, and chest, uttering the name of the god Siva, Siva. Then he goes forth to his daily work. When he retires to his bed or mat in the evening he invokes some of his gods, and occasionally, if he has time, utters the names of all the gods within the bounds of his knowledge.

He is more catholic than those of the other classes, for he hesitates not to pray even to the Roman Catholic saints. Some of this class make vows to Madoo St. Anna, Puthmadam, and others.

He has a tutelary god who is supposed to reside in his compound. In times of sickness or prosperity he presents to it coconuts, rice, fruit, and flowers.

He also, at stated times, offers to the spirits of the dead such things as they enjoyed while on earth. He has weekly, fortnightly, monthly, and yearly fasts in honor of certain planets, his dead parents, and the tutelary gods and goddesses. In short, he does not confine himself to one god or to one mode of worship, lest he may be found displeasing other gods and guilty of rejecting other creeds. Hence, he will be a Christian too, provided his other forms of worship, and his other gods, are not interfered with.

THE UPATHASA SIVITE.

He is a little higher than the ordinary Sivites, being taken from among them and taught certain unintelligible prayers, which must be repeated every day before he takes his first meal. He is required to use the sacred ashes in the form of three stripes, and to extend them to the arms, back, and knees.

He is not necessarily a vegetarian, except when required to read sacred books or sing sacred songs in temples on festive occasions. He is prohibited from eating anything that has been presented to the inferior gods or devils, and to the spirits of the dead. This rule, however, is not very strictly kept.

THE LINGA OR SIVA-PUJA SIVITE.

He is higher than the Upathasa Sivite, must be a vegetarian, and worships the *linga*, an indecent symbol of Siva and his wife. A room in the house is set apart for this worship, *puja* is performed daily before his meal, and he does not eat again until after the *puja* of the following day. He occasionally adorns his head, neck, and arms with garlands of nut-beads, to the end of which is attached a *linga* of Siva. He is believed to be a terror to the devils and to escape epidemics.

THE TEMPLE SIVITE.

All the famous temples are occupied by the Brahmans, who exercise very great influence over the people, rich and poor alike. The plan of a temple and its services, with the exception of the idols and *puranas*, are very similar to those of the Jewish temple at Jerusalem.

Several of these temples are endowed; hence, morning and evening, *puja* is daily performed. The temple Sivite is one who worships in the temple every day before taking his first meal. The fish and flesh eaters are allowed to stand outside the temple, the vegetarian in the inner court, the *linga* Sivite still further in, the Brahmans in the sanctum, and the officiating Brahman in the holy of holies during incense time.

THE EDUCATED SIVITE.

He is indifferent about religion. He neither believes in Sivaism or Christianity, but leads a life of accommodation. To a Sivite he is a Sivite; to a Christian he is a Christian. He believes in the existence of God, but he has no fixed rule of faith or practice. He performs ceremonies as national customs, which he cannot neglect without making trouble at home. He observes festive days as social entertainments, and rubs ashes to add to the beauty of his intelligent countenance.—*Missionary Notices.*

SIVA NARAYAN, a Rajput, flourished in India during the reign of Mohammed Shak, A. D. 1735. He was a voluminous writer and founded a sect of unitarian Hindus known as Sivites, who offer no worship to any of the objects of Hindu or Mohammedan veneration, and admit proselytes from all religions.

The People and Government of India.

INDIA and its dependencies had in 1891 a population of 287,223,431, of which 66,050,479 are in the feudatory or native states. They are divided religiously according to the census of 1891 as follows: Hindus, 207,731,727; Sikhs, 1,907,833; Jains, 1,416,638; Buddhists, 7,131,361; Parsees, 89,904; Mohammedans, 57,321,164; Christians, 2,234,380; Jews, 17,194; Animistic, 9,280,467; others, not classified, 42,762.

The official returns divided the "Christians" as follows: Roman Catholics, 1,315,263; Church of England, 302,430; Presbyterians, 40,407; Dissenters, 296,938; other Protestants, 63,967; Syrians, Armenians, and Greeks, 201,654.

The people of India, divided according to languages or dialects, give the following: Hindi, 85,670,000; Bengali, 41,340,000; Telugu, 19,880,000; Punjabi, 17,720,000; Tamil, 15,230,000; Gujarati, 10,620,000; Kanarese, 9,750,000; Uriya, 9,010,000; Burmese, 5,930,000; Malayalam, 5,430,000; Urdu, 3,670,000; Sindhi, 2,590,000; Santali, 1,710,000; W. Pahari, 1,520,000; Assamese, 1,430,000; Gondi, 1,380,000; Central Pahari, 1,150,000; Marwadi, 1,440,000; Pushtu, 1,080,000; Karen, 670,000; Kol, 650,000; Tulu, 490,000; Kachhi, 440,000; Gypsy, 400,000; Oraon, 370,000; Kond, 320,000; English, 238,499.

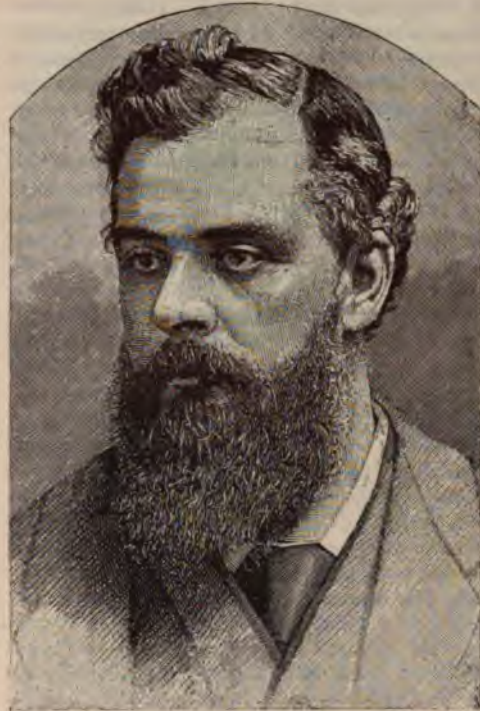
India is administratively divided into British territory and native or feudatory states, the former being under the direct control of British officials; the latter are governed by the native princes, ministers, or councils, with the help and under the advice of a resident or agent, in political charge either of a single state or group of states, but the chiefs have no right to make war or peace, or to send ambassadors to each other or to external states; they are not permitted to maintain a military force above a certain specified limit; no European is allowed to reside at any of their courts without special sanction, and the British government can exercise the right of dethronement in case of misgovernment.

The executive authority over India is vested in a governor general, commonly, but not officially, styled viceroy, appointed by the British government, and acting under the orders of the secretary of state for India. The Marquis of Lansdowne was the governor general from December 11, 1888, until January, 1894, when he was succeeded by the Earl of Elgin.

Parallels Between Romanism and Hinduism.

BY REV. D. MOORE, D.D.

A WRITER from Rome has undertaken to show an exact conformity between popery and paganism, and that the religion of the present Romans is derived from that of their heathen ancestors. The Abbe Dubois, long a Jesuit missionary in southern India, in contending that his religion is better adapted



EARL OF ELGIN, VICEROY OF INDIA.

than Protestantism for the people of India, uses these words: "If any of the several modes of Christian worship were calculated to make an impression and gain ground in the country it is, no doubt, the Catholic form, which Protestants call an idolatry in disguise. It has a *puja* or sacrifice, it has processions, images, statues, *tirtan* or holy water, fasts, *tittys* or feasts, invocation of saints, etc., all of which practices bear more or less resemblance to those in use among the Hindus."

But I proceed to furnish parallels between Romanism and Hinduism, which a residence in India enabled me to discover. Both systems foster asceticism, and agree in proclaiming the meritoriousness of voluntary poverty and of celibacy. Both can boast of monks and hermits, devotees dwelling in monasteries and in deserts. Begging Brahmans may be compared to mendicant friars. Hindus and Romanists concur in saying prayers in an unknown tongue, and are both distinguished by the use of beads, which they count in performing their invocations. To the common people of both religions the reading of their Scriptures is forbidden. Hindus have their purgatories and their *shraddha*, or service, for the repose and happiness of the dead. Their temples are lighted up in daytime like Roman churches; and as the Roman priest rings a bell during mass, so does the Brahman during worship in the idol temple.

Works of supererogation are recognized alike in

the Roman and Hindu systems. In both there is allowed a low standard of piety, which may suffice for persons engaged in business, while a higher is proposed to a select few taken from the common mass. Hindus know the use of pious frauds, and have their pretended miracles wrought by holy men and by images. They, too, hold the doctrine of the *opus operatum*, or the merit of a religious act apart from the disposition of the worshiper. The alleged powers of the priest to make a god of a wafer by saying *hoc est corpus meum*, strangely resembles the Brahman's claim by the use of *mantras* to endow a block of stone with an animating divinity.

Lough Derg pilgrims, who travel on their bare knees over rough stones, or who walk with peas or gravel in the inside of their shoes or brogues, as a penance, are but humble imitators of self-torturing Hindus, who will perform painful journeys to distant shrines by dragging their bodies flat along the ground. While professed thieves and thugs in India pay their devotions assiduously to the goddess Kali, and make her their tutelary deity, Italian banditti and pirates have been known to put themselves under the protection of the Virgin, and to have vowed to her a part of their plunder.

Let me mention a fact which shows that Protestants are not without some justification in calling (to use the language of Abbe Dubois) the Catholic form of worship an idolatry in disguise. In the island of Salsette, near Bombay, there is a famous image of the Virgin Mary which is much resorted to by her worshipers. It so happened that the plaster, with which this image was overlaid, fell off. This deterioration led to a discovery. It became evident that the statue was not originally set up in honor of the Virgin Mary. There could be no mistaking the fact that it was at first a heathen idol representing the goddess Parvati, the consort of Siva. The Portuguese, who had possession of the island before the English, appropriated the idol, and, after disguising and transforming it, made use of it in practicing their own superstition.—*Presbyterian*.

Religion of the Red Karens.

THE Red Karens of Upper Burma number probably two hundred thousand. They are devil worshipers; and the bones of hens, birds, pigs, and animals are their oracles. If they try the bones of chickens they call it *kah-sou-eru*, and the whole nation has great faith in these oracles. The way they try the oracle is this: A man (never a woman) takes a small chicken in his hand, and commencing to choke the chicken, he moves it up and down in front of him, telling it to go up to heaven and ask the angels to tell him whether the things he desires to do will prosper or not. By the time his prayer is finished the chicken is dead. Then he takes out the femur bones, and puts bamboo splints into the air holes in

the bones. If these air holes are parallel, the answer is favorable.

Nearly all the fowls in the country are used thus to obtain information about future events. I went to a Red Karen house to see a sick man, and found him sick with congestion of the liver. He said he had consulted the oracle, and it said he must eat a pig, but he did not have any pig, so he ate several fowls. But he got no better; then he ate a buffalo, but he did not get well; and he was confident if he ate a pig he would recover at once. But as he had no pig, and no money to buy one, he was sure that he should die. I gave him some medicine, and when I returned to the village a month later I found him in comfortable health, even though he had not eaten a pig.

They believe there is a God, and that he is a spirit; that he is good, and that he is the creator of all things, but that he has little or nothing to do with everyday events of life. They believe that there are angels, and that they reveal to man, through the bones of animals, what is best for him to do, being taught of God.

They believe in a personal devil, and that he is fully interested in the daily events of life; and that he is the author of all the evil, the sorrow, and the suffering to which human flesh is heir. They believe there are seven worlds, all flat, and one above another like a set of shelves, three below the earth, and three above; that the earth is the best of the lot, and, when we leave it, we go to a worse place than we leave.

They say that when a man dies his spirit wanders around his house until his body is decomposed; his spirit then joins his body, and they go into another world. In order that a person may not be destitute in the next world, they fill the grave, or a hole near the grave, with the various articles the country produces; they also put a long box on posts over the grave, and fill this box with grain, hanging pumpkins and corn under the box, putting a plow and other farming instruments on top of the box. There is, however, no especial sacrifice in filling these boxes with grain; it is only an indirect way of feeding pigs.—*Rev. A. A. B. Crumb*.

"CHRIST is my Sumatanga." So said a native Christian in India, expressing in his own way the comfort he found in the Saviour. In some parts of India there are provided along the road resting places for those who carry heavy loads on their heads. These places have a high shelf, upon which the man can easily shift off the heavy burden that he is carrying. Then beneath there is a shaded seat where he can sit down and rest. It was with reference to one of these rests the native Christian expressed his faith in the words, "Christ is my Sumatanga."

Notes from the North India Conference.

BY REV. W. A. MANSELL.

THE thirtieth session of the North India Conference met at Lucknow from the 4th to the 8th of January inclusive, in the new Hindustani Church. It was, on the whole, a memorable session, one that will long be regarded as an epoch-marking time. The Conference numbers forty European and forty-five Hindustani members, being the largest of all our Indian Conferences. The routine work was carried on the same as in ordinary Conferences at home. Eight members were received on trial, twenty-seven elected and ordained deacons, and seven elected and ordained elders.

The statistical report for the year is encouraging, showing a total membership of 30,476; Christian community of 40,000; total baptisms, 8,079; Sunday school scholars, 39,307; Christian day scholars, 10,155; total day scholars, 19,947.

The evenings were devoted to special services in the interest of our missionary, educational, and Sunday school enterprises. The service of each day opened and closed with devotional meetings, which were largely attended and were seasons of spiritual uplifting to all the Conference. The services on Sunday were most impressive. The Conference love feast was one flame of living, burning testimony, full of love for Christ, and confidence of victory assured. The Hindustani brethren seemed to be on fire with enthusiasm, and bursts of stirring hymns of victory sung so heartily by them became a contagion of enthusiasm which pervaded the entire congregation.

Mrs. Keen, the secretary of the Philadelphia branch of the Woman's Foreign Missionary Society, and her daughter were present, and heartily enjoyed all the services. It may not be out of place to note that she was the president of the Woman's Conference during its sessions.

The Hindustani sermon on Sunday afternoon was preached by one of our leading members of Conference, a man full of faith and power, who thirty years ago was an orphan boy in our mission school at Shah-jahanpur. The sermon was followed by the ordination of the deacons, and as the long line of twenty-seven men crowded around the altar and bowed their heads to receive the imposition of the bishop's hands, it really seemed as if the Holy Spirit were descending in visible power when the bishop with moistened eye and upturned face said in Hindustani, "The Spirit is coming." These men go to widely different fields, some of them will become virtual missionaries as they leave their homes and surroundings to go hundreds of miles away to minister to the wants of people who are foreign to them in tongue and in customs, and yet are members of this stupendous Indian empire.

It has been said that the Conference was an epoch-

marking session. This was so because of the discouraging news that weighed down upon the brethren, that appropriations must be cut one ninth. The question which presented itself was how in a work already conducted on a simple living basis, with no extra appropriations, the appropriations could be cut at all without manifestly hindering the work of God, without crippling the growing native Church. It was not a question of refraining from work contemplated, but of stopping the present working of God in the midst of his people. Very early in the session the spirit of hope and of victory came upon the brethren. The thoughts entered the mind of all, as if given by inspiration, that

"To doubt would be disloyalty,
To falter would be sin,"

and it was felt that the command to do an impossibility could not be followed.

The appropriations were left as they were. The case was put in the hands of God, and we trust him for the result.

Methodist Episcopal Missions in India.

THE Methodist Episcopal Church commenced work in India in 1856, and the mission has developed into five Conferences. These were organized as follows: North India, 1864; South India, 1876; Bengal-Burma, 1886; Bombay, 1892; Northwest India, 1893. These Conferences held their annual sessions in December, January, and February last. From the reports, so far as received, we gather the following as the combined report of the five Conferences:

Foreign male missionaries.....	95
Wives of missionaries.....	82
Missionaries, W. F. M. S.	55
Native ordained preachers.....	150
Native unordained preachers.....	567
Members	18,931
Probationers.....	36,345
Adults baptized in 1893.....	12,133
Children baptized in 1893.....	6,950
Day scholars.....	27,960
Sunday school scholars.....	68,011

The names of the missionaries will be found on page 192, except those of the Woman's Foreign Missionary Society, and they were given last month, page 143.

In the Northwest India Conference the presiding elders are: Agra District, Rev. J. E. Scott; Ajmere District, Rev. C. W. De Souza; Allahabad District, Rev. Dennis Osborne; Meerut District, Rev. Philo M. Buck; Mussoorie District, Rev. Henry Mansell; Bulandshahr District, Rev. Charles Luke; Kasganj District, Rev. Hazan Razu Khan.

In the South India Conference there are but two districts. The presiding elders are: Hyderabad District, Rev. G. K. Gilder; Madras District, Rev. A. H. Baker.

In the North India Conference the presiding elders are: Bareilly District, Rev. J. C. Butcher; Budaon District, Rev. J. B. Thomas; Gonda District, Rev. Thomas Craven; Kumaon District, Rev. J. T. McMahon; Moradabad District, Rev. S. Knowles;



Oudh District, Rev. E. W. Parker; Pilibhit District, Rev. Abraham Solomon; Sambhal District, Rev. H. A. Cutting.

In the Bombay Conference the presiding elders are: Bombay District, Rev. J. E. Robinson; Central Provinces District, Rev. T. S. Johnson; Sindh District, Rev. George I. Stone.

In the Bengal-Burma Conference the presiding elders are: Burma District, Rev. Julius Smith; Calcutta District, Rev. F. W. Warne; Tirhut District, Rev. H. Jackson.

Rev. J. E. Robinson, writing of the Bombay Conference, says: "Five of the great vernaculars of India are spoken within the bounds of the Conference, and the great historic religions—Hinduism, Mohammedanism, and Zoroastrianism—are represented in the more than forty-five million of people who compose its population."

Dr. J. E. Scott writes: "The Northwest India Conference was organized in January, 1893, at Agra. At the end of 1891 there were about 5,000 native Christians connected with the Methodist Mission within the territory now occupied by this Conference. During 1892 a little more than 10,000 persons were baptized, and at the session just closed at Cawnpore a little less than 10,000 were reported, so that this young Conference now represents a constituency of 25,000 souls. This large number of young converts, with more than 800 a month, or an average of twenty-seven a day, or more than one an hour, being added, have committed themselves to the

Methodist Episcopal Church through the agents appointed by them for spiritual and mental training, and the present and eternal welfare of many of these depends upon how these agents, the representatives of this great Church, fulfill their obligations."

"Eight young men were received as probationers in the North India Conference—one an American, Professor H. L. Roscoe; the others were all Hindustanis."

Rev. Abraham Solomon reports that on the Pilibhit District of the North India Conference there were 1,216 persons baptized last year; ten persons are being prepared for the ministry; there are 86 schools with 1,311 students on the district, and the "Lal Pita Fanj" (antitobacco army) is taking deep root.

Rev. Hazen Raza Khan reports for the Kasganj District, Northwest India Conference: "The baptisms of the year have numbered 1,400. Several castes are represented in the converts gathered. There are numerous calls in all directions for us to come and give instruction and baptism. Some fifty such calls have come to us during the year. Our funds are not sufficient to enable us to go into many new places where the field is white for the harvest. Fifteen new places have been opened during the year. There are still thirty-five places where we have Christians for whose instruction and training no adequate provision is made. There are 6,103 Christians in the district, living in 350 different places. There are 87 small schools in which 1,548 pupils are enrolled."

Rev. P. M. Buck writes of the Meerut District, Northwest India Conference: "There are in the district two foreign missionaries and 76 mission native agents pushing on the work, and we have between 5,000 and 6,000 Christians, most of whom have been baptized within two or three years. There were 1,675 baptisms last year. In the Rabbapura Circuit the work is entirely supported by T. L. Ingram, Esq., who is an extensive landholder and a local preacher in our church, and on his estate he maintains twelve schools and ten preachers and exhorters, a dispensary, and a native doctor. He and his wife are earnest and successful workers."

The two most important educational institutions connected with the India Mission are the theological school at Bareilly, Dr. T. J. Scott, president; and the Christian College at Lucknow, Rev. W. A. Mansell, president. They are accomplishing great good, but their usefulness is being hampered by the need of an ample endowment.

"The Conversion of India."

DR. GEORGE SMITH, of Scotland, delivered in 1893 the Graves Lectures on Missions before the Theological Seminary at New Brunswick, N. J. These lectures were on "The Conversion of India," and they have been published under the above title. The author says: "This volume contains a somewhat fuller treat-

ment of that question, historically and practically, than was possible in the six lectures which he was appointed to deliver in the first fortnight of October, 1893. But the book is only an outline of the past history and of the process which is going on before our eyes in India."

The book is published by the Fleming H. Revell Co., at \$1.50. Its author has previously given us several valuable books on missions, but none showing greater research and furnishing more valuable material for those who wish to understand what Christianity has done and is likely to do for India. Here are chapters on The Greek Attempt, The Roman Attempt, Francis Xavier and his Successors, the Dutch Attempt, The British East India Company's Work of Preparation, Great Britain's Attempt, The United States of America's Cooperation, The Methods of the Evangelical Mission to India, The Results of Christian Missions to India, The Prospects of the Conversion of India. We shall make extracts from the last two chapters:

"The census of 1891 reported in India 2,284,172 Christians. About two millions of the Christians are natives of India, and only a quarter of a million are Europeans and Eurasians. Of the native Christians nearly two thirds live in the British Provinces, and fully one third in the territories of native princes. The whole of the religious establishments of this great body of native Christians, eight ninths of all Christians in India, are self-supporting and unconnected with the State, indeed, practically ignored by it.

"The native Protestant Christians in 1851 in India proper numbered 91,092; in 1890 there were 559,661. In Burma in 1861 there were 59,369, and in 1890 these had increased to 89,182. The communicants in 1890 in India were 182,722, in Burma, 33,037.

"In all that is now known as India the number of native Christian communicants connected with the evangelical Churches of Great Britain, America, and Germany has grown in forty years from 15,000 to 215,759 in 1890, or at the present time to above a quarter of a million. No statistics can show the growth of these native Christians in wealth, in social position, and in official and professional influence. They are pushing out the Brahmans, many of them being simply Christian Brahmans by character, by ability, and by intelligent loyalty, till the Hindu press confesses the fact with apprehension and the local Blue Books report it continually to Parliament. The Christians have wisely educated up to their own level, while polygamy and the hideous sexual customs which legislation can hardly ameliorate from the outside, continue to depress the Hindu and Mohammedan communities.

"The foreign ordained missionaries in 1851 were 339; these had increased in 1890 to 868. The native ordained missionaries in 1851 were 21; in 1861 there were 97; in 1871 there were 226; in 1881 there were 461; in 1890 there were 797. Evangelical Christen-

dom sent to Christianize the Indian Empire 868 ordained and 118 unordained men (not reckoning their wives) and 711 unmarried women, or 1,697 missionaries, at the end of 1890, and these have now increased to about 1,800 foreign missionaries.



"The prospects of the conversion of India are brighter than the faith and the obedience of the Church. Men who landed in India, as the writer did, forty years ago, and have watched the march of events may say, as did Bishop Caldwell, in 1879, 'To be almost a convert is the highest point many well-disposed Hindus have reached at present. They are timidly waiting for a general movement which they will be able to join without risk; but the time may any day come when masses of them will become not only almost, but altogether followers of Christ.'

"The hundred and fifty million of caste Hindus still present to Christendom an unbroken front, or very little broken, apparently. But that it is disintegrating under the combined influence of Western civilization and Christian truth its own leaders allow, and their methods of meeting the assault confessed.

"The deistical Brahma-Somaj, which has passed through many stages of development since the writer's friend, Keshub Chunder Sen, reached his nearest point to Christ in 1868, and is now represented by Protap Chunder Mozoomdar, consists of only three thousand four hundred members, but it has kept and it keeps far more back from the profession of faith in Christ than it helps out of idolatry.

"The later Arya-Somaj, which admits all castes to the new caste created by its Brahman founder, Dayanand Saraswati, as Sikhism did, takes its forty thousand members back to the Vedas. Dr. John Robson pronounces the Arya-Somaj one of the most redoubtable antagonists of Christianity, but 'it is one of the most powerful di-integrations of Old Hinduism, and may thus do a work in clearing the way for Christianity.'

YOUNG PEOPLE'S DEPARTMENT.

The Lord's Work.

[FOR SIX LITTLE CHILDREN.]

THE Lord hath work for little *hands*,
For they may do his wise commands;

And he marks out for little *feet*
A narrow pathway, straight and sweet.

One little *face* may fill with light
A heart and home as dark as night;

And there are words for little *eyes*
To make them earnest, true, and wise.

One little *voice* may lead above,
By singing songs of Jesus' love.

One little *heart* may be the place
Where God shall manifest his grace.

(All, joining hands.)

Our hands, our feet, our hearts we bring
To Christ, our Lord, the risen King.

The Boys of India.

THE boys of India that go to school leave home
for school at six in the morning and stay there



studying until about nine. Then comes a recess when they go home and get something cold to eat; then school again from ten until noon or later; and after a second recess they come and stay till dark. So they spend nearly all day at school, although they do not study very hard.

A Hindu teacher does not try to teach very much. He has one of the older children repeat the letters or the multiplication table or some lines of poetry, and then has the others say them after the leader. Instead of slates they get clean sand and cover the floor and write the letters in that with their fingers. The larger boys take long bits of dried cocoa leaf and scratch their sentences on these with a sharp iron. They commit to memory the multiplication table to sixteen times sixteen, and also the multiplication of fractions. When they wish to count up an addition they first use the fingers of both hands and then go on counting on their toes, so that they can count up to twenty. But they do more than that; by counting the joints and tip of each finger they can make twenty on each hand.

As they commit most of their lessons to memory, the teacher has not much to do but sit by and see that they make plenty of noise. If this is accomplished he and the parents think the school is doing well. Sometimes he will be in his own house next door lying down, and if the children keep up a loud noise he thinks it is all right, but if the noise stops, he shouts out to them to go on with their studying.

The boys that do not go to school are usually kept at work. Many of them take care of cattle. All the cows and oxen and buffaloes of the village are let out every morning, and the herd-boys take them off over the fields wherever they can find grass. But the boys often get sport out of the younger and livelier animals, for they are always practicing catching cattle, just as American boys practice baseball.

"Hindu children are timid, and, as a rule, respectful to their parents and well-behaved in public. They are less active and boisterous than European children.

"The parents like the boys better than the girls. The boy it is who will support them in old age, who will kindle the sacred fire when their bodies are consumed, and who, after they are gone, will minister to their departed spirits and hasten their entrance into a better state."

Hindu Fable of the Beasts and the Fishes.

THE beasts and the fishes once came to an agreement that they should exchange places for some time by way of variety. So the fish ranged over the plains, and the hawks, the kites, the vultures, and other animals made dreadful havoc with them.

Most of the beasts that got into the sea, not being able to breathe, soon died in large numbers, or were devoured by the sea monsters. The others, with much difficulty, came to the shore, and met the remaining fishes who had just arrived from the interior of the country.

Said the few fishes that remained, "O let us go back to our home, the sea!" and darted into the water.

Said the few beasts that were still alive, "O let us go back to our home, the land!" and jumped ashore.



A sage, who had been witnessing the scene, said, "When will you change places again?"

"Nevermore! Nevermore!" said both, in sad tones.

Said the sage, "Each doth best in his own element!"

Hindu Story of the Hermit and the Mouse.

In the forest of the sage Gautama there dwelt a hermit or saint named Mighty-at-prayer. Once, as he sat at his frugal meal, a young mouse dropped beside him from the beak of a crow, and he took it up and fed it tenderly with rice grains.

Some time after this, the saint observed a cat pursuing this mouse to devour it, whereupon he changed the mouse into a stout cat. This cat was greatly harassed by dogs, upon which the saint transformed it into a dog.

The dog was always in danger from the tigers, and his protector gave him the form of a tiger, but considering him and treating him as nothing but a mouse.

The country folks passing by would say, "That is not a tiger, but a mouse the saint has transformed." The mouse was vexed at this and said, "So long as the master lives this shameful story of my origin will survive." With this thought he was about to take the saint's life, when he, who knew his purpose, turned the ungrateful beast by a word to his original shape. *Ingratitude is a crime.*

BISHOP GOODSELL says: "One day in China would make anyone believe in foreign missions."

The Cross and the Umbrella.

THE metaphors of the Bible are a puzzle to the practical Chinaman, even though flowers of language are plentiful in his own speech. In the province of Honan, a Mohammedan Chinaman in a remote district was impressed by a New Testament and some tracts which he bought at a mission station (C. I. M.) some years ago. He gave his heart to Christ and began to govern his life by the teaching of Jesus. Coming on the command, "Take up thy cross and follow me," he felt "this is just what I should like to do, if I understood what was meant by taking up the cross." After long pondering he came to the conclusion that as the cross forms a prominent figure in the Chinese character for *umbrella*, this must be the thing referred to, and that the meaning of our Lord was, "Leave everything but your umbrella; take that and follow me." He set out from his own village to visit the nearest mission station for further instruction, and in token of his subjection to Christ he took with him only an umbrella! This man has been the means of planting a little Christian church in his village.—*Monthly Messenger.*

Hindu Fable of the Fool and his Fever.

A FOOL was once suffering from a severe fever. As he sat near the fire he put the poker into it, and after it was red-hot, dipped it into a basin of water close by, and it was instantly cool. He rang for his servant, and ordering a tub full of cold water went into it, and remained long enough to get rid of the



heat in his body, as he thought. When he came out he was much worse. The doctor came and found him dying.

The fool told him how he thought he would cool down like the poker, and how he treated himself accordingly.

"Alas!" said the doctor, "fools kill themselves by analogy."

GENERAL NOTES AND COMMENTS.

"THERE is religion enough in the world. It is Christianity, the religion of Christ, that the world needs."

Dr. Alexander Duff said: "These men tell us they are not so green as to waste their money on foreign missions. They describe themselves too well, for greenness implies verdure and the beautiful growth of rich herb and foliage. But not a single blade of generosity is visible over all the dry and parched Sahara of their selfishness."

Professor W. C. Wilkinson writes: "The attitude of Christianity toward religions other than itself is that of universal, absolute, eternal, unappeasable hostility, while toward all men everywhere, the adherents of false religions by no means excepted, its attitude is that of grace, mercy, and peace for whosoever will hear and accept."

The Rev. W. F. Stewart, of the Rock River Conference, has arranged to give the revenue from six hundred acres of well-cultivated ground to the Gammon Theological Seminary, for the purpose of increasing a knowledge of Africa and of stimulating missionary zeal toward the evangelization of Africa among the colored people of the United States. Seventy-four prizes are being offered this year for missionary hymns and missionary essays on subjects connected with Africa as a missionary field, or missionary work in Africa.

The Seventy-fifth Annual Report of the Missionary Society of the Methodist Episcopal Church for the year 1893 has just been issued. It contains nearly four hundred pages. An effort was made by the editor, Dr. Baldwin, to considerably reduce the size this year, but he could cut it down only about twenty-five pages. We have a large number of important missions, and to present any satisfactory report of them requires considerable space. The Report shows an increase in the foreign missions of 10,749 members, and 17,748 probationers. The conversions reported in the foreign missions during 1893 were 10,690, and the number would have been larger had not Africa, North China, N. W. India, Bulgaria, and Korea failed to report. The Sabbath school scholars have increased in the foreign missions during the past year 20,564.

Those who would lift their hand against the Bible, against the Sabbath, against Christ, are the enemies of the best interests of all classes for time and eternity. By means of the poor Christ's kingdom was first organized. The poor knew him to be their true friend. To them there was music in his voice, there was sympathy in his heart, there was help in his hand. If we are to help the poor we must put Christ into their poverty. Religion would vastly reduce the number of the poor. It is the friend of

industry and of kindred virtues; it is the foe of intemperance and all kindred vices. The poor do not so much need bread as the character and the opportunity to earn bread. Religion in the heart gives both. The poor need the religion of Christ more than bread, except for immediate necessities. He is the true bread. Give them that, and the other bread will come.—*R. S. MacArthur, D.D.*

Dr. Messmore, editor of the *Indian Witness* at Calcutta, urges the more intimate relation between the churches at home and the foreign missionary. He would still have missionary societies and secretaries, but their work should not be to select men or raise funds for their support, but to act as agents between the churches and their missionaries, and also have such control over missionary operations as will secure wise continuity and centralization of effort. He says: "If every church has its missionary, whom it supports and whose work it watches with ceaseless interest and sympathy, there is no danger of the church losing its missionary interest or failing in its contributions. And on the other hand, the missionary himself is sure to do his work more faithfully and more cheerfully when he knows that the particular church which sent him knows him, watches him, prays for him, and has a strong personal interest in his success." We believe there is force in the argument, and that the missionary might gain by the arrangement, yet the church might lose some of its catholicity and Christ-like spirit while its gaze was being directed to one mission field and its work concentrated on that.

I wish we could outgrow the word "missions!" It is a convenient word, but it does a great deal toward defeating its own mission. It is a grand word, but it has a far-away sound. And then, to make matters worse, we talk about "home missions" and "foreign missions" as though they were separate from each other and separate from our interests, and the "foreign" part of it even alien from our life. I am tired of battering away against the stone wall of indifference in our churches that rests on the popular conception of these words. I am tired of saying, "missions, missions, missions," to people who, if they are too polite to say it in words, at least by their looks tell me, "I am not interested in missions!" If I were a minister I would like to go away off where people had never been preached to and gather a church that had never heard the word. I would teach them that they had volunteered in an army organized and working and fighting for the spread of the kingdom. "The kingdom for the King!" should be our watchword. And we should talk about "our Chinese wing" and "our Japanese flank," our "Southern corps," "our moun-

tain scouts" and "our Alaskan outposts." And we should sustain and reinforce them according to their need, as a matter of course, since the cause is our own and the army one, and we and the cause and the army our King's. And no one should ever say to me again, "I am not interested in missions!" And the thought that any part of the King's interests was alien to any one of his soldiers should never be dreamed. Why! I've gotten into the Salvation Army—haven't I?—*Deacon Pugh, in The Advance.*

Mrs. Annie Besant is known in this country, in connection with Colonel Olcott and others, as a representative of theosophy. We learn from the *Sathiyavarttamani*, published at Pasumalai, Southern India, that Mrs. Besant recently visited the great temple of Menachi at Madura, where one of the high officials met her, saying that Saraswati had now incarnated herself in her (Mrs. Besant), and that he was therefore glad to meet one of his Hindu goddesses in person. Mrs. Besant is said to have thanked the official very much for this high eulogy, and to have walked barefooted through the temple, bowing before the gods Ganesa and Subramnia. The paper from which we learn this naively remarks that while fair ladies are not seldom termed angels, it is not common for a goddess of real flesh and blood to visit their community.—*Missionary Herald.*

The Rev. J. M. Allis, of Chili, in an article on "Work among Romanists," says: "We must not be led into a misconception by the term Catholic and Protestant. The true contrast is Romanist and Christian. There are many who claim to be Protestants who in no sense are Christian, and in a comparison of results we must study proper groups. This remark would not be necessary did not the Romanists claim as their constituency all who ever received the sacrament of baptism at priestly hands, and on the number this rule supplies boast of growth and power and influence. On the other hand, from a Gospel standpoint and for the uses of evangelism, we are to count as not needing the Gospel only those who are actually under its power, and all the rest of mankind as yet needing to be evangelized, whether they be in the jungles of India, in the wilds of Africa, or in the fashionable society of Paris, London, or New York."

Dr. Pentecost has a lengthy article in the *Monthly Journal of the Marylebone Presbyterian Church* on "The Grace of Giving." He divides his subject as follows: I. The giving of our money for religious and charitable purposes is a grace—1. Because it is the outgrowth of a renewed and gracious character; 2. Because it affects those who are the objects of our beneficence; 3. Because it reacts graciously on your own soul and life; 4. Because it is in itself a thing of beauty; 5. It is a grace because it is corrective and saving; 6. It is dogmatically declared to be so in the word of God. II. Consider the motive to

this grace—1. That our Christian character may be symmetrical; 2. That there may be a measure of equality in the burdens of the kingdom; 3. That you may enlarge your capacity for receiving and enjoying more of the love of God; 4. That more grace may abound in us and toward us; 5. That God may be thanked and glorified; 6. That we may be held in the loving remembrance and prayers of those who are helped by us. III. Consider the measure of this grace—It should be bountiful. IV. The manner of it—1. It should be done as an act of worship; 2. It should be done systematically; 3. It should be done according as God has prospered us; 4. It should be done without grudging.

Rev. W. N. Brewster writes from China: "The very general notion that the Chinese are a stolid, unemotional race, and hence we should not expect to find a joyous, fervid type of piety among them, is a mistake. All races have distinct characteristics, and no doubt the Chinese are less emotional than some of the races, but when the Chinaman becomes filled with the Spirit he has as much joy and manifests it in much the same way as other people."

Rev. James Millar, formerly of British Guiana, writes: "British Guiana has at the present time a population of about 300,000, of whom thirty-eight per cent are coolies imported from East India; about fifty-two per cent are what the world generally would call Negroes, but which the West Indian has to differentiate into blacks, Africans, and colored people; the remaining ten per cent being made up of Portuguese, Chinese, Europeans other than Portuguese, and native Indians. The black people speak English, and are as professedly Christian as any white community. The Chinese are also Christian, the Portuguese are Roman Catholics, and the other white people are Christians of various denominations. The heathen element is made up of the coolies from Calcutta and other parts of the Indian empire, about 110,000 in number, and employed on almost every sugar estate in the colony; and the aborigines, estimated at 10,000. The churches that are at work in the colony are, in order of numbers, Church of England, Church of Scotland, Methodist, Congregational, and Roman Catholic."

Rev. G. T. Candlin, of Tientsin, China, writes: "Man made religions; religions which have been 'made up,' exist somewhere, no doubt, if it is only in the imagination of certain unreasonable people who cannot get along without them, but they are not the religions with which we are concerned. Not only did Christianity not so originate, but neither did Buddhism or Mohammedanism or Brahmanism or Confucianism or Taoism. They were not inaugurated by a board of directors, or formed like a steamship company, or chartered by act of Parliament like an East India Corporation, they came into being by the same divine law of growth which has lifted man above the

amœba, they are the fruit and flowerage in differing soils, but beneath the same heavens of that living spiritual organism, the human heart. Corruption has touched them all; the fogs of superstition against which they struggle, from which none are free, hang heavy over many of them, but in their first origin they were essentially good, they were born in the light of the morning. Whoever will be at the trouble to study their history and judge them by their own acknowledged standards as we judge our own religion by its own acknowledged standards, Brahmanism by its Vedas, Buddhism by its Pitakas, Mohammedanism by its Koran, Taoism by its Tao Tê Ching and Kan Ying P'ien, and Confucianism by its Analects, its odes, and its history, as well as Christianity by the New Testament (always supposing it is a person of open mind), may be sure not that there is some good in them, some stray strands of truth woven as a foreign element into their texture, a sugary coat on the pill, a luscious bait on the hook, but that their main purpose and drift having regard to local circumstances, social conditions, and prevailing evils, was a lift toward a better and freer life. Each in turn was in its own measure and degree an inflowing of spiritual life on the world. Accordingly wherever we have been in a position to sketch the condition of a people before the advent of its religion, we have been able to show the good results its religion has effected."

"The World's Parliament of Religions."

HERE are two large volumes, profusely illustrated, containing the proceedings of the Parliament of Religions at Chicago last fall, and the addresses made and papers prepared for the Parliament and the Denominational Congresses. They are issued by the Parliament Publishing Company, of Chicago, at \$5.00. They are the most valuable contribution to the study of Comparative Religions that have been published, as they contain the best defense of the different religious faiths that have appeared, presented as they are by able and devoted adherents.

On pages 166, 167, and 168 will be found extracts from addresses made by the defenders of the religions of India. In reading them let us remember they are the words of the educated to the philosophical thinker, and that we have the testimony from our missionaries and native converts that the great mass of the people are but degraded by their religions, and are idolaters.

When the holding of the Parliament was first proposed, there were those who were opposed to having the faith of the leading heathen religions presented to the public on the same platform with Christianity by their representatives and advocates.

The Parliament was held, and many Christians felt a mistake had been made as they heard not only heathen religions defended, but applause given to

attacks made by these defenders upon the Christian missionaries.

These representatives returned to their native lands and told their countrymen of the reception that had been accorded them, and said that the so-called Christian nations were dissatisfied with Christianity, and many were ready to accept Buddhists, or Shinto, or Hindu religions.

It might seem from this that a stumbling-block had been placed in the way of our missionaries, and that the holding of the Parliament was a mistake, but it will not have been an unmixed evil if we are led by it to comprehend more fully the magnitude of the work of foreign missions, the difficulties that are in the way, and the necessity of Christian unity that the work may be more vigorously prosecuted.

We are surprised to see how much can be said in defense of the heathen religions that control two thirds of the human race. To meet their educated defenders we need some missionaries their equal in education and with the ability to show the sophistry of reasoning employed in presenting the false faith, who shall be set apart for the special work of showing the errors in the heathen religions while they present the great truths of Christianity.

We have no sympathy with the thought that all that is needed is that we shall have missionaries who shall faithfully preach Christ. More than evangelists are required at home and abroad who shall continually cry, "Behold the Lamb!"

Not sensationalism, but a greater mastery of facts, a more vivid presentation of the truth, a strength of mind to grasp, analyze, present, and overthrow opposing opinions are needed in our city churches at home to draw congregations of thinking and cultivated men and women, and the same are needed to reach the educated and higher classes of Japan, China, and India. It is not enough that we say our Gospel is for the poor and the ignorant. What have we for the learned?

Dr. Pentecost went to India, and was able to secure large congregations of educated men in the largest cities. Dr. Joseph Cook also had large congregations in Japan and India. We should keep two or three men of such caliber lecturing and preaching in the mission fields of India, China, and Japan, and we would awaken a higher respect for Christianity, and greater readiness to listen patiently and attentively to its proclamation.

A beginning has been made in India in sending out Rev. Dennis Osborne to preach in the principal cities. Dr. Thomson, of South America, has recently made a successful preaching tour in Mexico. We trust that the example will be followed in other fields, and that in China and Japan some of our best endowed missionaries shall be set free from all other work, that they may go from place to place preaching the Gospel with the sweetness of St. John, the intellectual vigor of St. Paul, and the unction of the Holy Ghost.

Our Missionary Work and Workers.

THE debt of the Missionary Society has continued to increase each month since the report was made to the General Missionary Committee last November, but it is hoped that the returns from the large Conferences held last month and to be held this month will extinguish it.

The North China Mission has been greatly bereaved in the death of the wife of Dr. W. H. Curtis, who died in Peking January 10. Dr. Curtis will bring his children to the United States and return at once to the Mission.

Bishop Thoburn, of India, has made himself personally responsible for large sums of money, that the present native pastors and teachers may be kept at work, and returns to the United States to seek contributions for their support.

Announcement is made that Rev. W. A. Mansell, Principal of the Christian College at Lucknow, is to be married to Miss Florence Ferrine, and Rev. L. A. Core, of Moradabad, is to be married to Miss Mary E. Kennedy, of Bombay. The ladies are missionaries of the Woman's Foreign Missionary Society.

Extract from Proceedings of Board of Managers.

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met March 20, Dr. M. D'C. Crawford presiding.

The report of the Special Committee on the authority of the Board to incur debt or obligation involving payments which have not been authorized by the General Missionary Committee was taken up and adopted. (It will be given next month.)

Secretary Leonard stated that had written out a report of his visit to the missions in Japan, Korea, and China, and resolutions were adopted authorizing 1,000 copies of the report to be printed, that a copy be sent to each member of the Board and of the General Missionary Committee, and that Secretary Leonard be requested to bring anything in his report upon which action should be taken before the appropriate committees in time for the next meeting of the Board.

Rev. W. H. Lacy was elected treasurer of the Foochow Mission.

Rev. G. A. Stuart and family, of the Central China Mission, were authorized to return to the United States on the appropriation made for the return of Rev. E. S. Little and family.

Announcement was made of the death of the wife of Dr. W. H. Curtis, of the North China Mission, and arrangement was made for the return of Dr. Curtis to the United States, that he might bring with him his two little daughters, one three and a half years of age and the other five years of age.

Rev. H. G. Appenzeller, of the Korea Mission, having been elected professor in the Royal College of Korea, was authorized to accept the position provided it met with the approval of Bishop Nindé when he shall preside at the next annual session of the Mission.

The furlough of the Rev. T. Craven, of the North India Conference, now in the United States, was extended until next October.

The redistribution of the appropriations to the Northwest India Conference and the Malaysia Mission, made by their Finance Committees, were approved, and the Finance Committee of the Northwest India Conference appointed.

Mr. S. W. Bowne, having sent in his resignation as a member of the Board, it was referred to the Committee on Nominations and General Reference.

Provision was made for the celebration of the seventy-fifth anniversary of the Society.

A memorial to the Senate of the United States was adopted protesting against the admission of Utah as a State.

Appropriations were made for the benefit of several of the foreign and domestic missions in accordance with the recommendations of the several standing committees.

Protest Against the Admission of Utah as a State.

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church, at their session on March 20, adopted the following memorial to be forwarded to the Senate Committee on Territories of the United States:

"We do most respectfully memorialize that in the matter of H. R. 352 entitled, 'An Act to enable the people of Utah to form a Constitution and State Government, and to be admitted into the Union on an equal footing with the original States,' you recommend that the Senate do not concur with the House of Representatives in the passage of this Act.

"We respectfully represent that it is not expedient to grant statehood to the Territory of Utah, and that such action should be indefinitely postponed for the following among other reasons:

"1. We believe it to be adverse to the best interests of the Mormon people themselves. The power of the priesthood has only been partially broken. They still largely control the whole body of the people, and statehood would result in giving into the hands of the priesthood the whole machinery of the government. They would hold the offices and control the courts, and hence the laws placed on the statute books against the peculiar crimes of the Mormon Church would not be executed, while vicious laws against anti-Mormon citizens would be passed resulting in not only gross injustice, but cruel persecution. While there are many Mormons who are sincere, and would act honorably under statehood, yet the organized, determined, and wily leaders would render powerless all efforts which might be put forth by the better class of citizens in the direction of just government.

"2. The educational work which has been organized and conducted by various benevolent societies with much success in the past, we believe would be greatly retarded, if not wholly destroyed by granting statehood at this time. Large sums of money have been expended for the education of the Mormon youth, and a spirit of inquiry has been aroused and a spirit of patriotism fostered among them which is causing them to break the chains which have bound them.

"We believe, therefore, that should statehood be postponed for a few years, and this educational work be allowed to go forward, that the young men now in these schools will acquire the strength of numbers and character sufficient to control legislation and make Utah a great and loyal state.

"Believing sincerely in the correctness of this reasoning we do most earnestly and urgently request that you recommend that statehood for Utah be postponed indefinitely."

Celebrating the Seventy-fifth Anniversary of the Missionary Society.

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church, at their session on March 20, adopted the following:

"Whereas, The seventy-fifth anniversary of the organization of the Missionary Society will occur on the 5th of April next; therefore,

"Resolved, 1. That a missionary love feast be held in the Forsyth Street Methodist Episcopal Church on the evening of April 5, at which the minutes of the meeting when the Board was organized shall be read, and the six oldest clerical, and six oldest lay members of the Board shall be invited to make five-minute addresses.

"2. That the Corresponding and Recording Secretaries and Treasurer be a committee to arrange for said love feast.

"3. That a committee of five members of the Board and the Corresponding and Recording Secretaries and Treasurer be appointed to act with any local committee of arrangements that may be appointed for the General Missionary Committee in Brooklyn next November, and that said committee shall provide for an appropriate celebration at the time of the seventy-fifth anniversary of the Missionary Society of the Methodist Episcopal Church."

TIDINGS FROM OUR MISSIONS.

The North Montana Mission.

BY REV. J. VIGUS.

THE North Montana Mission of the Methodist Episcopal Church was organized by the General Conference of 1892. It is the last Mission organized in the United States by the Methodist Episcopal Church. Bishop Fowler says of this Mission: "I have seen most of the missions of Methodism, but a more heroic band of preachers and greater spiritual life and energy I have never seen." With such a leader as the Rev. W. W. Van Orsdel as superintendent, and such consecrated men, this Mission will be a spiritual power in Montana.

It contains an area of about 60,000 square miles. Its boundary lines start at Buford, thence up the Missouri River to the Musselshell, next Copperopolis, including the same, thence along the main divide of the Belt Mountains to a point opposite Rock Creek, to Dearborn River, thence along the main divide to the Rocky Mountains, northward to the British possessions, east to Dakota, and south to the point of departure. The last Conference Minutes show 13 stationed pastors, 13 churches (3 of which are in course of erection), valued at \$29,250; 6 parsonages, costing \$6,965; 500 members, 700 Sunday school scholars, and 5 Epworth Leagues, doing active service for Christ.

North Montana is, without a doubt, on the very eve of development, both temporal and spiritual. Nine years ago there were but two church buildings and two stationed preachers in all this vast region. There was no railroad and but little mining. The largest and only town of note was Fort Benton, head of navigation of the Missouri. To-day Great Falls takes the lead, a city of ten thousand inhabitants. The resources of this land are great. It has abundant coal and minerals. Not least among these resources may be mentioned the coal mines of Sandcoulee and vicinity, whose area stretches away for miles, only broken by deep ravines. The thickness of the vein in the mines is from five to ten feet, almost solid coal, of the best quality. From this vast store of fuel, provided by an all-wise Creator, his children will be supplied in the coming ages. Silver and gold mining are in their incipiency, yet large discoveries are being made every year. The large prairies are teeming with sheep and cattle, while the valleys and hillsides are being taken and farmed with profit by a good class of citizens from the Eastern States.

The line of the Great Northern Railroad traverses the entire section from east to west, and branch lines are pointing out in all directions; Chicago and Burlington is putting in from the south. New towns are springing up all over the Mission, and with the advent of new railroads it is reasonable to suppose that

other towns will spring up and the inhabitants increase, so there will be thousands where there are now only hundreds.

There are many difficulties in this work. The winters are long and very cold, the people are scattered; this makes it difficult to reach them in the winter. The writer of this article rode five thousand miles on horseback the first year of his ministry in this Mission, and oftentimes the thermometer registered twenty-five degrees below zero. The saloon is strong and has a large following. There are towns with from 1,000 to 1,200 inhabitants that support from fifteen to twenty-five saloons. This results in the desecration of the Sabbath day.

When the mine owners are spoken to in reference to closing their mines on the Sabbath, they will tell you if they close their mines on Sunday most of the men will be drunk, and therefore not fit for work on Monday morning. So they work every day in the year, and oftentimes spend or lose all they make in a month in a single game of cards.

This is the stronghold of the Jesuit, and we might say of rum, Romanism, and, ultimately, rebellion, unless we can succeed in their salvation through the faithful presentation of the Gospel of Christ. While the above is true, there are some exceptions, where the miners are faithful, devout, consecrated, Christians, and do all they can to advance the cause of Christ, and here opportunity of doing work for Christ cannot be surpassed in any home mission in America.

In one little town of about fifteen hundred inhabitants are seventeen different nationalities represented. They come from every part of Europe, and many of them make homes in our midst. Others come with preconceived notions of liberty. Freedom to them means license to sin. The typical immigrant is a European peasant, whose horizon has been narrow, whose moral and religious training has been meager or false, whose idea of life has been low, sensual, and debauched. Whole broods of them have been under the influence of Jesuitism, and still hold to the Romish Church as the only true Church.

But all of Europe being at our door presents to us great opportunities of doing good. Why not take each individual as they come and save them for Christ, and make of them good Christians and loyal Americans? This is the mission of the Church of Christ, and to us there will never be a greater opportunity than at present.

The native American, the red man, is at our door, and for nine years we have wondered why our great Church has not done more for him. But at last there has been a providential opening. The Rev. E. S. Doughter and his heroic wife have opened a work under the auspices of the Women's Christian Indian

Mission. These Christian ladies have requested the Methodist Episcopal Church to take the whole work off their hands, with the entire property, and the General Missionary Society has authorized the sum of \$1,000 a year for work among the Black Feet Indians.

This work in the past year has made glorious progress. During the Christmas holidays more than five hundred Indians and children gathered to celebrate the birth of Christ. The old Indians never saw anything like it before. The little boys and girls have learned the Apostles' Creed, the Ten Commandments, and the Beatitudes, and are doing well.

Our need in this Mission is more men and money to carry forward this noble work. Instead of thirteen men in the field, there should be twenty-five, and we think it would pay for the work done. There are thousands of families in the rural districts that never hear the Gospel.

The Work of Native Preachers in China.

BY REV. WILLIAM N. BREWSTER.

THE problem of foreign missions is the raising up of a native ministry. Solve that and there remains little more for the foreign missionary to do in the line of evangelistic work except superintendence. The right kind of native pastors can evangelize their own people more successfully than foreign missionaries. It is a wise providence that it is so. It makes possible the evangelization of the heathen races; which would be impossible if it depended upon the importation of foreigners, both on account of the scarcity of workers and the enormous expense.

When I came to Hinghua, Foochow Conference, China, three years ago, there was a young man in charge of the Binghai Circuit, of whom Dr. Sites said he thought the presiding elder had appointed him because he had failed to make a living as a doctor. I watched him, exhorted him, and in many ways sought to help him make a success, but at the end of two years I could not see any signs of progress either in him or his work. I was thoroughly discouraged about him. But in November, 1892, just before Conference, Bishop Mallalieu spent Sunday here. The preachers and many others were present. It was a great day in Zion. The bishop preached Christ, the mighty to save. There were many seekers for pardon. In the afternoon, after a remarkable baptismal service, at which over seventy persons were baptized, we had a pentecostal meeting in the parsonage for the preachers and theological students. The bishop was so exhausted by the heavy labors of the day that he remained seated, while he talked to these earnest men about the baptism with the Holy Spirit. Then followed two seasons of prayer, when the presence of the Spirit was so manifest it seemed as though we were talking with God face to face.

This young preacher has been a new man ever

since. Immediately after Conference he began to go among the opium smokers and bad men generally, and tell them of the love of Christ and his power to break their chains of habit. A number soon believed. These spread the work into a large and important seaport town near by, and in six months from Conference there was a regular congregation of sixty or seventy of all ages and of both sexes gathering for worship and instruction, where formerly there had been not one. This was the work under God of the man who for two years had seemed to me among the least promising and least useful of all our preachers.

In that pentecostal meeting was another young man who was chapel keeper of the church in the city when we came to Hinghua in the fall of 1890; and often it seemed to me he did that very indifferently. He had been to the theological school in Foochow, but had not done well; he had been admitted into the Conference on trial, but had been discontinued because of failure in his studies. Surely here was a case where further trial would be waste of money and of time. But we continued him in a subordinate position for two years, hopeful for fruit, but had finally decided that further trial would be useless.

He had been in that pentecostal meeting, though we knew it not. After Conference we were in great need of a man for a new place. The preacher in charge of that circuit, who was a friend of this young man, Ta Ling, asked that he be sent there as junior preacher. After much hesitation I consented, chiefly because Ta Ling's wife was a capable woman, and was wanted there to teach a girls' school.

Soon the word came that the little room was crowded. I allowed a little missionary money to rent a larger place, and before long this, too, was filled to overflowing. By the third quarter we baptized a class of twenty-seven of the most promising young Christians I have ever seen baptized in one body in China.

But Ta Ling was ripening for a higher service. Consumption was eating away his life, yet he toiled on. He might have gone to his home to rest and, perhaps, prolonged his days a little; but he would not. He stayed among his people to the last, and soon after the abundant fruit of his labors had been gathered into the Church militant, Ta Ling was received into the Church triumphant.

In the spring of 1891 I found a young man teaching school, whom I learned had been in the theological school at Foochow. We were much in need of pastors. I asked the presiding elder if we could not make use of this young man. The elder, who is a keen judge of men, smiled, and said, "He is just like Ta Ling." That settled it, and I said no more. However, last year I was prevailed upon to appoint him to another place, where he would have some preaching to do, as well as teaching a small school. Later there was a promising opening at another

point on the same circuit, and this brother, Deug Hong, was sent there.

At about that time we held a ten days' home camp meeting for all the district workers, in Hinghua City. This young man, with many others, received an anointing from on high. Three months later, at the quarterly meeting on that circuit, we baptized fifty-four adults from his place, and this young man reported having preached in the church sixty times!

If our native helpers, as a class, are of little use, let us obey the apostle's command, "Examine yourselves." There is a great deal of philosophy and Gospel in the advice of the old circuit rider to the young junior preacher, "Where anything goes wrong, blame yourself."

Then, let us go to praying for them and with them, until the fire comes down from heaven.

Now these three are but examples of at least twenty-five preachers in Hinghua.

This year (1894) is opening with by far the best prospects of any year since we began, and the news comes that the Missionary Society has been compelled to cut down eleven per cent because of the financial stringency. Last year we had but \$500, at present exchange, from the Society for all these men and their families, or about \$20 each. The money raised by the native church and a few special donations from friends enabled us to close the year without running behind. But we cannot do it this year without a great deal of outside aid. We must have help even to hold what we have. Then what shall we say to the *twenty new places pleading for pastors?*

They offer houses for worship and to subscribe to the support of the pastor. A number of our most substantial and earnest laymen, for many years local preachers, have recently offered to take work, in most cases at financial loss to themselves, so impressed are they with these importunate calls from new places for pastors.

Am I to say, "No, there is no money," when God is opening these doors closed for centuries and bidding us enter?

If God's hand thus opens the hearts of the heathen and of these lay preachers, but one generation removed from heathenism here in China, are not his "everlasting arms" long enough to reach across the wide Pacific and touch and open the hearts and purses of his faithful stewards in Christian America? Is not his hand touching you now?

For every \$30 sent I can support, with the additional aid received from the native church, a native pastor for one year. In most cases it will be used to open a new place; and the probability is that before the end of the year at least as many people will be brought to Christ by it as your contribution contains dollars.

All my readers are no doubt aware that the law of the Missionary Society now allows these special contributions, and your church can receive the credit

for it in its report. The money should be sent direct to Rev. C. C. McCabe, D.D., 150 Fifth Avenue, New York. State distinctly that it is for the support of a native pastor in Hinghua, China. I will be glad to acknowledge the receipt of the donation, and tell you to whom it is applied. At the close of the year I will send a brief account of the results. If you cannot send \$30, any amount you can send will be applied to the same work.

Do not send any money that otherwise would have gone into the regular missionary collection of your church. Better none at all than in the least cripple that grandest of benevolent societies. But if you have some money which you wish used for the direct evangelization of the heathen above your regular contribution to the Society, I believe that it will be the means of saving many souls if sent to this white harvest field.

Hinghua, China. Post office, Foochow.

A Camp Meeting in China.

BY REV. EDWARD S. LITTLE.

THE meeting I am about to describe is I think the first of its kind ever held in Central China. I have called it at the head of this letter a camp meeting, but a home camp meeting must not be thought of as the model for this one; we have not yet advanced far enough in this country to hold meetings like those held at home or in India. Meetings of this nature are, however, preparing the way for the others, and gradually bringing the day nearer when greater freedom can be used in all kinds of evangelistic gatherings.

At Han Kia Lin, a place some 60 li (2.85 li=1 mile) from Kiukiang, we have a small church, erected in 1886, and a membership of a score or more. The country is a farming one, and the nearest town is 30 li away. The church is in a picturesque location, right among the hills, and in the valley stretching away at its feet there is a scattered population of at least 10,000 inhabitants. All these people know us and of us, and the majority of them have been to my guest room; but not many come to the services at the church, nor do they seem at all interested in anything beyond the immediate temporalities of life. They are illiterate, only a very small proportion, perhaps 10 or 20 in a 1,000, being able to read.

I have tried all kinds of methods to interest the people, and when we first went there, my wife and I, they came out in large numbers, but the curiosity has worn off. I suggested a camp meeting to some of the members. It was an innovation, and they did not know what to make of it, but all set to work to help.

First, we had to make a platform. Two carpenters were engaged on this for nearly a fortnight, and made the only kind of movable platform they are acquainted with, and that is a theater platform, with

which every Chinaman is familiar. While this was in process of construction I was asked again and again by passers-by when the theater was to commence. Then I printed at our Central China Press 1,000 large handbills announcing the meeting and containing several passages of Scripture. (I inclose a copy of this placard.) These were distributed far and wide by our helpers. I also struck off 1,000 small hymnals containing special selections suitable for such services, and gave them away at the meetings to those who could read characters.

There was no vacant space where we could hold our meetings, so I bought up the standing crops—barley and beans—of several fields near our compound, and there we pitched. At the same time I hired tea booths and had them set up on the ground, so that all who came could obtain tea free of cost—an institution appreciated by Chinamen.

The news of these preparations spread far and wide, and there was all kinds of talk. Some were displeased at the passages of Scriptures which declared salvation through Christ alone. Others could not be made to understand that it was not a foreign theatrical show, and, of course, all wanted to see that, and as we or our native helpers traveled about we continually heard people say, "There goes one of the performers in the theater." People came for various reasons; we were not particular why they came so long as we had an opportunity of preaching Christ to them.

All the helpers of the circuit were brought together, and the Rev. James Jackson, of the Kiukiang Institute, also came to my assistance, with a valuable staff of native preachers, and these all remained with me a whole week; without their help the strain would have been almost unbearable.

Every morning we held preparatory prayer meetings among ourselves, and then at 10 A. M. the platform was set up, and we commenced preaching and singing, continuing this without intermission for six or seven hours till sundown. Upon the platform, which was about eighteen by ten feet, and four feet six inches high, were seated the native preachers and teachers, Mr. Jackson and myself, and some of the schoolboys, who assisted in the singing. I had also one of Estey's jungle organs, which attracted considerable attention, and many were the requests to "pump the 'k'in'" (organ). We took turns in preaching, about twenty minutes each, and after every "talk" we sang.

The entire ordinary range of Christian truth was traveled over by the preachers, and those who listened attentively could not fail to understand the plan of salvation. Some of the natives preached splendidly; others could not secure a hearing. It was noticeable that the foreigners and the young men from the Kiukiang Institute, that is, those who had finished their course in the school or who were still in training, were always listened to with great

interest, but most of the others who had not received this training could not keep the people, who gradually melted away, and sometimes left them without a single hearer. Then we had to sing and put on more attractive speakers to draw the crowd back again.

But a valuable lesson was learned as to the best kind of preachers to employ. Some of the untrained preachers who had been proud of their native scholarship were nonplussed when their own countrymen would not listen to them, and they had to acknowledge that the youths put them to shame. The effect in some cases has been to stir them up to more diligent study and increased godliness. The exercise was, too, a fine *practical* training in field work for the young men, who returned to the school with hearts blessed in the work.

Each day's open-air preaching was closed with public prayer. This was a curious proceeding to the heathen, and they could not quite take it in. The sight of a man standing bareheaded in the open air with eyes closed, and addressing an invisible God without any of the accessories of idolatrous worship, was one to which they were unaccustomed, but they listened in silence till the prayer was finished, when many observed, "That is their way of worshipping." Of course, before prayer was offered to God the people were told what we were about to do, and prayer was explained as far as possible.

Some days there were fifteen hundred or more people present, and many heard truths which they had never heard before. When talking on one occasion on the transmigration of souls, and showing the folly of the belief, a priest in the crowd became very enraged, and shouted excitedly, "Come away, all of you, and do not listen to that man!" Some of the people laughed at him, with his angry countenance. Finally he went away in high dudgeon, all by himself. It was evident that both Buddhist and Taoist priest were losing somewhat their hold on the people, and this I think is true generally wherever the Gospel is preached. Two other priests who were present said they thought they should become disciples of Christ, but so far I have not seen any more of them.

There were many interested listeners who came day after day, and seemed to be impressed with what they heard. Many, too, said emphatically that what they had heard was true, and they believed it. At the close of the outdoor preaching we held every night, from 7:30 to 8:30 or 9, a consecration service in the church, which was always well filled. These were seasons of great joy, and preachers and members were praising God for blessings received.

On the Sunday, the last day of the meetings, we had a full day, and great crowds came—far more than our church could hold. We gave the sacrament of the Lord's Supper to a goodly company, and I was pleased to see at least one of the old church

members who had not been near us for two years or more come back again. Eight probationers, men from the neighborhood and boys from the school, were baptized. At the testimony meeting in the evening every assistant and many of the members rose and gratefully acknowledged the blessings they had received during the services.

The effect of the meetings is certain to be good, and I have little doubt that we shall in the future receive members into the Church as a result of the work done.

The total cost of the undertaking was about \$30.
Kiukiang, China, January, 1894.

Notes from the South American Mission.

BY REV. GEORGE G. FROGGATT.

A PILGRIMAGE to the shrine of our Lady of Lujan was organized in Buenos Ayres by the Roman Catholic element in that city a few weeks ago, to pray for the peace of the republic. One of the most discouraging features to every truly rational mind, in connection with such acts of idolatry, is the cowardice of the English press in these parts, which, from interested motives, does not dare to criticize these deeds of iniquity.

Idolatry in every shape and form, from the organization of monster pilgrimages (from one popish shrine to another) to the public benediction of the ugliest and most misshapen idols, is increasing to such an extent among us under the notoriously priest-ridden administration of President Saenz Pina, that all those who have any weight at all in the influencing of public opinion will very soon have to be demanding an imperative *halt* in these matters.

The following, taken from one of the leading English papers of Buenos Ayres, will give a very fair and accurate idea as to what kind of "warriors of the cross" many of the members of the Roman Catholic clergy are in South America:

"The Chapter of St. Domingo has decreed the banishment of the eloquent preacher, Rev. Father Becco, to the benighted region of San Juan, Argentine Republic, where his voice would be like that of one crying in the wilderness. However, the reverend gentleman declares flatly that he will not go, and as the ladies are coming forward to his rescue, we may safely predict that the chapter will have to reverse its decision."

Despite all that the ladies could do, however, the chapter did not find itself in such a humiliating predicament as the above writer supposed. The following edifying incidents then took place:

"It is estimated that at least two thousand persons assembled at the Central Station on Monday to bid farewell to Father Becco on his departure for San Juan. When he got out of the train he was surrounded by ladies, who seized his hands and kissed his robes. It was with difficulty that he could make

his way to the railway carriage, and when the train started the ladies waved their hands and handkerchiefs, and many of them shed tears."

The *Diario* says that some ladies wrote to Dr. L. V. Varela asking him to make a farewell speech at the station to the Rev. Mr. Becco, but that Dr. Varela refused to do so, because, as an Argentine and a Roman Catholic, he was disgusted with what Father Becco had said in his farewell sermon on Sunday, when he spoke of his compulsory residence in San Juan as a martyrdom such as Jesus Christ endured.

We are glad to learn that the Rev. W. Tallon, pastor of our Spanish-speaking congregation in Rosario (Santa Fé), has been appointed professor of English in the Rosario National College. Few appointments could have been more worthily bestowed.

Is the Church of England "South American Society" well worthy of sympathy and support? Why does it not work among the natives, among the paganized Romanists who are the worst hindrance to the material progress, and to the spiritual and the intellectual advancement of these countries? Are the Chaco Indians and the inhabitants of Terra del Fuego the only beings who have souls worth saving in these lands?

The last Thanksgiving Day was observed for the first time among the American residents in Buenos Ayres, and especially at the United States Legation. This is a healthy innovation in these latitudes, which we trust our American friends will keep up.

The *Gleaner* says: "The Progress, Lodge No. 8, of the Independent Order of Good Templars, has recently been inaugurated in Barracas and is doing good work in the neighborhood." We trust many persons will join this lodge, and we earnestly pray that through the grace of God it may be enabled to lead a long and most useful life.

Solá Mission services (for the benefit of the employees of the Great Southern Railroad), held in the Solá cottages, are well attended, and a good spiritual tone pervades all the services. The Rev. T. W. Fleming, of the Presbyterian Church, the Revs. W. P. McLaughlin and W. C. Morris, of the Methodist Church, and a few others, have taken the services on various occasions, and have invariably retired highly pleased with the results of their efforts in this newly opened field for Christian work.

We have also been very pleased to hear most gratifying news concerning Gospel progress—particularly Sunday school work—in Las Flores (Great Southern Railroad) and in Campara. The Sunday school at Las Flores is in a very flourishing condition. This is principally due to the devotion and the unflagging energy of the young pastor, the Rev. Mr. Graham, who, from the first day he landed in the country, has been abundant in Christian labors.

The little Methodist flock in Santa Lucia is doing very nicely, despite of persecution and social ostracism. Most of our converts have firmly held their

ground, and, as a result of the growth of this congregation, the appointment of a fixed pastor at the next session of the Annual Conference will, in all probability, be a necessity.

Two weeks ago Rev. Dr. Drees, assisted by the Rev. Dr. Greenman, baptized twenty adult persons, all converts from Romanism, and five children, in Santa Lucia. Our brethren in Santa Lucia have suffered a very severe loss lately in the death of Miss Fernandez, one of our earliest converts and one of our most enthusiastic workers in that pretty little town. Our sister died, as so many of our native converts do, strongly testifying her love for the Saviour and her certainty of salvation through faith in the merits of his blood. This is a case in which the following Scripture has been amply fulfilled: "Precious in the sight of the Lord is the death of his saints."

The work in Trinidad, Uruguay, under the leadership of the Rev. R. Griot, has developed much spiritual life during the past year, and furnishes very just cause to hope for some very excellent things in the near future. Anglican churchmen in Buenos Ayres are trying to raise \$36,400 for the adornment and restoration of St. John's Church in that city; of this sum \$10,000 has already been contributed.

The money pledged for the Methodist theological seminary in Buenos Ayres is slowly but steadily coming in, and this institution promises before very long to be an accomplished fact. Till this seminary has been built, properly manned, and adequately endowed, it is not very reasonable to expect much solid and permanent progress in the extension of our work in these republics. When this building has been once finished, we ardently trust that our generous friends in America will not forget us, but will contribute to endow this new school of the prophets. No money could be better spent and would yield better and richer results in future years.

If there is in all the Argentine Republic a second institution of a Christian character more worthy of financial assistance from outsiders, because of its unquestionable utility and wholesome moral influence, no less than because of its manly, heroic efforts to keep its head above water, that it may still continue to bless and to preserve scores of young men from sin and temptation, that institution is the Buenos Ayres Young Men's Christian Association.

My well-loved fellow-laborer, the Rev. W. C. Morris, still continues to "hold the fort" at the Boca. He is doing a noble work there among a class of people where no one but a man whose heart and mind are bubbling over with love for the Master would have the courage to go and labor. His reward has been commensurate to his Christian love and manly courage, and the work of Brother Morris at the Boca is one of the most promising and interesting of all the stations or appointments in the work of the great Methodist Episcopal Church in the province of Buenos Ayres. Our second Annual Conference

meets in the city of Mendoza, Argentine Republic, on February 15.

Durazno, Uruguay, January 23, 1894.

Rev. Dennis Osborne.

REV. DENNIS OSBORNE, whose picture is given on page 145, was born at Benares, India, October 11, 1844. He was for sixteen years in the service of the British government in India and resigned to enter the ministry. He was ordained by Bishop Harris January 11, 1874, and for twenty years he has been a very active and useful preacher of the Methodist Episcopal Church in India. He visited America in 1884 as a delegate to the General Conference. He is at present Presiding Elder of the Allahabad District of the Northwest India Conference.

Recommended Books.

For the Sake of the Sinner is a Scottish story of forty years ago, written by Maggie Swan, and published by Hunt & Eaton. Price, 85 cents. It contains a warning against the love of money, and a sweet love story adds to its charm.

The Story of Japan is written by David Murray, Ph.D., LL.D., late adviser to the Japanese Minister of Education, and published by G. P. Putnam's Sons. Price, \$1.50. It traces the history of Japan from its beginning to the establishment of constitutional government. It is the most reliable and the most complete history of Japan that has appeared, and will be needed in all our libraries of missions. The map and the illustrations add to its value. We shall hereafter make extracts from it.

Heavenly Pearls Set in a Life is a Record of Experiences and Labors in America, India, and Australia by Mrs. Lucy D. Osborn, and is published by the Fleming H. Revell Company. Price, \$1.50. Mrs. Osborn is in charge of the Union Missionary Training Institute at 131 Waverly Avenue, Brooklyn, and connected with the institute is a house and farm at Hackettstown, N. J., where the first year's students are educated, receiving also instruction in Hackettstown Collegiate Institute. The book is an interesting record of how God has honored the faith and blessed the work of Mrs. Osborn, and we trust it will have a large sale.

Monthly Missionary Concert.

TOPICS FOR 1894: Jan., The World; Feb., China; Mar., Mexico; Apr., India; May, Malaysia; June, Africa; July, United States; Aug., Italy and Bulgaria; Sept., Japan and Korea; Oct., Protestant Europe; Nov., South America; Dec., United States.

QUESTIONS FOR APRIL.

- What is the population of India? (Page 175.)
- How is India divided religiously? 175.
- How are the Christians in India divided? 175.
- How are the people divided according to language? 175.
- Who is the Governor General of India? 175.
- What is the conception of the Hindus as to the Supreme Deity? 146. How many gods have they? 149.
- What does the Hindu seek as his greatest good? 150.
- What are Hindu devotees? 157.
- What great changes have taken place in India in one hundred years? 172.
- What parallels may be seen between Romanism and Hinduism? 175.
- How many native Protestant Christians were in India in 1851? 179. How many in 1890? 179.
- How many members are there in the Brahm-Somaj and the Arya-Somaj? 179.
- When did the Methodist Episcopal Church commence mission work in India? 177. What are the present statistics? 177.

Missionary Society of the Methodist Episcopal Church.
Foreign Missionaries.
INDIA.

North India:
Rev. Chas. L. Bare and w. (Ogden, Ia.).
Rev. J. Banne and w. (Rockford, Ill.).
Rev. J. Blackstock and w. (Shahjahanpur)
Rev. J. C. Butcher, M.D., and w., Bareilly.
Rev. Lewis A. Core, and w., Moradabad.
Rev. T. Craven and w. (Evanston, Ill.).
Rev. S. S. Dease, M.D., and w., Bijnor.
Rev. F. W. Foote and w. (Rochester, N.Y.).
Rev. Joseph H. Gill and w., Paori.
Rev. George C. Hewes, Lucknow.
Rev. Samuel Knowles & w., Moradabad.
Rev. J. T. McMahon and w., Dwarahat.
Rev. Wm. A. Mansell and w., Lucknow.
Rev. Jas. H. Messmore and w., Calcutta.
Rev. David C. Monroe and w., Sitapur.
Rev. Frank L. Neeld and w., Bareilly.
Rev. E. W. Parker, D.D., and w., Lucknow.
Rev. J. W. Robinson and w., Lucknow.
Rev. N. L. Rockey and w., Shahjahanpur.
Rev. H. L. Roscoe, Lucknow.
Rev. J. E. Scott, D.D., and w., Bareilly.
Rev. Homer C. Stuntz and w., Naini Tal.
Rev. D. L. Thoburn and w., Lucknow.
Rev. James B. Thomas and w., Budaon.
Rev. J. W. Waugh, D.D., & w., Naini Tal.
Rev. Peachy T. Wilson, M.D., and w. (Evanston, Ill.).

Northwest India:
Rev. Philo M. Buck and w., Meerut.
Rev. Edward S. Busby and w., Meerut.
Rev. R. Clancy and w., Allahabad.
Rev. John F. Deatker and w., Lahore.
Rev. C. W. De Souza and w., Ajmere.
Rev. R. Hoskins, Ph.D., & w., Cawnpore.
Rev. James C. Lawson and w., Allgarh.
Rev. A. T. Leonard and w., Rurki.
Rev. James Lyon and w., Pisangan.
Rev. H. Mansell, D.D., and w., Mussoorie.
Rev. John E. Newsom and w., Cawnpore.
Rev. Dennis Osborne and w., Mussoorie.
Rev. C. H. Plomer and w., Phaltara.
Rev. J. E. Scott, Ph.D., and w., Muttra.
Rev. Matthew Tindale and w., Agra.
Rev. John D. Webb and w. (in U. S.).

South India:
Rev. Albert H. Baker and w., Bangalore.
Rev. W. H. Batston, Jagdalpur.
Rev. Frank J. Blewitt and w., Kolar.
Rev. J. B. Buttrick and w., Bangalore.
Rev. A. E. Cook and w., Secunderabad.
Rev. W. F. G. Curties and w., Blacktown, Madras.
Rev. D. O. Ernsberger and w., Gulbarga.
Rev. J. H. Garden and w., Vikarabad.
Rev. Geo. K. Gilder and w., Hyderabad.
Rev. William H. Hollister and w., Kolar.
Mr. H. S. Jefferson, Madras.
Rev. Wm. L. King and w., Madras.
Rev. Ira A. Richards and w., Kolar.
Rev. A. W. Rudisill, D.D., Madras.
Mr. H. W. Rudisill, Madras.
Rev. R. Sorby, Richmond T., Bangalore.
Rev. Charles B. Ward and w., Follandu.
Rev. J. N. West and w., Vepery, Madras.

Bombay:
Rev. Ernest A. Bell, Jabalpur.
Rev. William W. Bruere and w., Poona.
Rev. H. W. Butterfield and w., Narsingpur.
Rev. W. E. L. Clark and w., Poona.
Rev. Horace A. Crane and w., Bombay.
Rev. C. E. Delamater (Boston, Mass.).
Rev. J. O. Denning and w., Narsingpur.
Rev. Charles G. Elsam and w., Kampil.
Rev. Daniel O. Fox and w., Poona.
Rev. E. F. Frease and w. (Canton, O.).
Rev. A. G. Gilruth and w. (Haverhill, O.).
Rev. William H. Grenon and w., Nagpur.
Rev. C. P. Hard and w. (Evanston, Ill.).
Rev. T. S. Johnson, M.D., & w., Jabalpur.
Rev. Thos. E. F. Morton and w., Harda.
Rev. Geo. W. Parks and w., Bombay.
Rev. A. W. Prautch and w., Tanna.
Rev. Wm. E. Robbins and w., Igatpur.
Rev. John E. Robinson and w., Bombay.
Rev. F. E. N. Shaw and w., Karachi.
Rev. Wm. H. Stephens, Bombay.
Rev. Geo. I. Stone and w., Quetta.
Rev. A. S. E. Vardon and w., Khandwa.

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Bishop J. M. Thoburn, D.D., and w., Calcutta.
Rev. William P. Byers and w., Asansol.
Rev. Benjamin J. Chew, Calcutta.
Rev. C. G. Conklin and w., Calcutta.
Rev. Henry Girshom and w., Thongwa.
Rev. H. Jackson and w., Mazafarpur.
Rev. L. R. Janney & w. (Oregon City, Ore).
Rev. August Kullman, Calcutta.

Rev. Nells Madsen, Pakur.
Rev. Jas. P. Melk and w., Bolpur.
Rev. J. T. Robertson, Rangoon, Burma.
Rev. G. J. Schilling and w., Rangoon.
Rev. J. Smith and w., Rangoon, Burma.
Rev. Frank W. Warne and w., Calcutta.

MALAYSIA (Straits Settlements).
Rev. Benj. H. Balderston (North Wiltshire, Prince Edward Is., Can.).
Rev. Charles C. Kelso and w., Singapore.
Rev. Wm. T. Kensett (Madison, N. J.).
Rev. H. L. E. Luering and w., Singapore.
Rev. D. Davies Moore and w., Penang.
Rev. R. W. Munson and w., Singapore.
Rev. George F. Pykett, Penang.
Rev. W. G. Shellbear and w., Singapore.
Rev. William H. B. Urch, Singapore.
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CHINA.
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J. J. Gregory, M.D., and w., Foochow.
Rev. W. H. Lucy and w., Foochow.
Rev. R. L. McNabb and w., Foochow.
Rev. G. S. Miner and w., Foochow.
Rev. N. J. Plumb, Foochow.
Mrs. N. J. Plumb (Delaware, O.).
Rev. Nathan Sites, D.D., Foochow.
Mrs. Nathan Sites (Washington, D. C.).
Rev. George B. Smyth and w., Foochow.
Rev. M. C. Wilcox and w., Foochow.
Rev. J. H. Worley, Ph.D., & w., Foochow.
Miss Sarah M. Bosworth, Foochow.
Miss Martha I. Casterton, Foochow.

North China:
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Rev. F. Brown and w. (in England).
W. H. Curtiss, M.D., Peking.
Rev. G. R. Davis and w., Tientsin.
Rev. F. D. Gamewell and w., Peking.
Rev. J. F. Hayner and w., Peking.
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N. S. Hopkins, M.D., & w. (Malden, Mass.).
Rev. H. H. Lowry, D.D., and w., Peking.
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Mrs. J. H. Pyke (Delaware, O.).
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Miss Hattie E. Davis, Peking.

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Rev. J. C. Ferguson and w., Nanking.
Rev. J. R. Hayes and w., Shanghai.
Rev. Ralph O. Irish and w., Kiukiang.
Rev. James Jackson and w., Kiukiang.
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Rev. A. C. Wright and w., Chinkiang.
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Miss Mary Gocheour, Nanking.
Miss L. C. Hanzlik, Nanking.

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H. L. Canright, M.D., and w., Chentu.
Rev. Spencer Lewis and w., Chungking.
Rev. W. E. Manly and w., Chungking.
J. H. McCartney, M.D., and w., Chungking.
Rev. G. A. Myers and w., Chungking.
Rev. J. F. Peat and w., Chentu.
Rev. S. A. Smith (Centralia, Mo.).

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Rev. J. F. Belknap and w., Tokyo.
Rev. Charles Bishop and w., Tokyo.
Rev. Benj. Chappell and w., Tokyo.
Rev. J. G. Cleveland and w., Yokohama.
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Mr. W. H. Correll, Nagasaki.
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Rev. J. O. Spencer and w., Tokyo.
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Rev. M. S. Vall and w., Tokyo.
Rev. J. W. Wadman and w., Hiroasaki.
Rev. John Wier, D.D., and w., Tokyo.
Rev. W. S. Worden, M.D., and w. (Elmwood, N. Y.).
Miss Jennie S. Vall, Tokyo.

KOREA.
Rev. H. G. Appenzeller and w., Seoul.
J. B. Busted, M.D., Seoul.
Rev. W. J. Hall, M.D., and w., Seoul.
Rev. H. B. Hulbert and w., Seoul.
Rev. George H. Jones and w., Seoul.
W. B. McGill, M.D., and w., Seoul.
Rev. W. A. Noble and w., Seoul.
Rev. W. B. Scranton, M.D., and w., Seoul.

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Rev. C. W. Drees, D.D., and w., Buenos Ayres.
Rev. G. P. Howard and w., Buenos Ayres.
Rev. W. P. McLaughlin, D.D., and w., Buenos Ayres.
Rev. A. M. Milne and w., Buenos Ayres.
Rev. W. T. Robinson and w., Mercedes.
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Rev. W. Tallon and w., Rosario.
Rev. J. F. Thomson, D.D., and w. (Delaware, O.).

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Rev. G. G. Fruggatt and w., Durazno.
Rev. A. W. Greenman, D.D., and w., Montevideo.
Rev. Wm. Groves and w., Montevideo.
Rev. J. A. Russell (Evanston, Ill.).

PERU.
Rev. T. B. Wood, D.D., and w., Lima. (Address care U.S. Legation).
Professor G. M. Hewey and w., Lima.
Miss Ina H. Moses, Lima.
Miss Ethel G. Porter, Lima.

CHILI.
Rev. W. F. Albright and w., Coquimbo.
Rev. G. F. Arms and w., Concepcion.
Rev. J. Benge and w., Iquique.
Rev. B. O. Campbell and w., Concepcion.
Rev. H. C. Compton and w., Coquimbo.
Rev. W. C. Hoover and w., Iquique.
Rev. Ira H. La Petra and w., Santiago.
Rev. R. D. Powell and w., Santiago.

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Rev. J. W. Butler, D.D., and w., Mexico city.
Rev. Ira C. Cartwright & w., Guanajuato.
Rev. S. P. Craver, D.D., and w., Puebla.
Rev. Wm. Green, Ph.D., and w., Puebla.
Rev. H. G. Limrie and w., Pachuca.
Rev. L. B. Salmans, M.D., and w., Silao.
Rev. S. W. Silberts, D.D., and w., Puebla.
Rev. L. C. Smith and w., Oaxaca.
Rev. F. D. Tubbs and w., Puebla.

EUROPE.
Rev. A. J. Bucher and w., Frankfurt-am-Main, Germany.
Rev. W. Burt, D.D., and w., 27 Via Ventisette, Rome, Italy.
Rev. N. A. Clark and w., Rome, Italy.
Rev. T. Constantine and w., Loftoba, Bulgaria.
Rev. G. S. Davis, D.D., and w., Ruzschuk, Bulgaria.
Rev. L. T. Guild and w., Ruzschuk, Bulgaria.
Rev. E. E. Powell, Rome, Italy.

Foreign Missions.	Members.	Probationers.
Liberia.....	3,299	477
South America.....	1,464	1,158
Foochow.....	3,686	3,505
Central China.....	459	136
North China.....	1,835	1,603
West China.....	50	40
North Germany.....	8,608	2,924
South Germany.....	5,803	986
Switzerland.....	13,789	2,104
Sweden.....	505	172
Finland, etc.....	4,021	475
Norway.....	2,359	305
Denmark.....	19,856	19,039
North India.....	5,950	14,610
Northwest India.....	486	352
Bombay.....	783	1,016
Bengal-Burma.....	756	747
Malaysia.....	199	136
Bulgaria.....	150	50
Italy.....	1,003	277
Japan.....	3,395	772
Mexico.....	1,721	1,364
Korea.....	68	178
	70,633	52,402

GOSPEL IN ALL LANDS.

MAY, 1894.



A BUDDHIST TEMPLE AND GARDEN IN CEYLON.

REFLEX INFLUENCES OF GOSPEL WORK IN SOUTH AMERICA.

BY REV. THOMAS B. WOOD, D.D., OF PERU.

(A paper read before the World's Congress of Missions in Chicago, October 3, 1893.)

I. REFLEX INFLUENCES ON CATHOLIC EUROPE.

THE streams of immigration to South America are conductors of reflex moral influence which promise great things for the future.

The following statements of fact and opinion, resulting from much observation, may throw light on the subject :

1. Catholic immigrants to South America are less subject to the priestcraft dominant there than are the native Catholic masses.
2. All immigrants are less involved in politics, and in the swordcraft, inseparable from politics there, than are the natives.
3. Thus the great moral drawbacks that curse South America have their minimum effect on foreigners.
4. The Gospel work in South America among the incoming European Catholics and their children is peculiarly encouraging. Of the Gospel workers raised up there, some of the most precious are of this class. Many Italian names might be mentioned, as Guelfi, Penzotti ; or Spanish, as Villanueva, Robles ; or Portuguese, as Correa, Lemos, etc.

That work is also peculiarly urgent, as the descendants of foreigners tend to become like the natives and lose their advantage.

5. Immigrants converted in South America often transmit the new leaven to their old homes. Whole communities in Spain and Italy have been stirred up with Gospel influence from South America in this way—a form of reflex action that must go on with ever-increasing energy.
6. Catholic immigrants in South America are easier to evangelize than they would have been in their European homes.
7. The indirect influence of their conversion often helps make easier the evangelization of their old neighbors, even where no direct action takes place.
8. Thus missions in South America are destined to facilitate vastly the evangelization of Catholic Europe.

II. REFLEX INFLUENCES ON THE LATIN RACE.

Evangelism all over Europe has been energized by reflex influence from the United States, and is destined to be energized likewise from South America, on the lines above indicated.

Certain special relationships involved deserve special attention.

1. The influence from Saxon America has shown itself chiefly in Saxon Europe. That of Latin America will be most notable in Latin Europe.
2. The great future development of Latin humanity is to be in Latin America.
3. The work of evangelizing that whole type of mankind, in both Europe and America, is one vast enterprise, whose reflex action, both within itself, among its various elements, and without toward all Christendom, will be of ever-augmenting importance.
4. The Latin race, at the time of the Reformation, rejected the Gospel. Then God rejected it from its former preeminence among the races of men, and raised up to take

its place the vanguard of all mankind. But God is now giving to the Latin race a new opportunity to accept the Gospel and recover its birthright.

5. Once regenerated by the Gospel the Latin people will rise speedily to the level of those that now stand highest above them.

6. The regenerated Latin race, with the largest half of the New World for its patrimony, is destined to have a grand and noble share in making future history.

7. With the progressive evangelization of both Americas, there will be developed a grand reflex action between them.

8. The Saxon type will excel in some things, and the Latin type in others, and each will derive from the other a tendency to go on unto perfection.

9. The mightiest of Pan-American institutions are to be the Pan-American churches.

10. These already enlisted in the work of universal evangelization will one day place the two Americas together in joint leadership of moral progress for the whole world.

III. REFLEX INFLUENCES ON THE AMERICO-EUROPEAN FAMILY.

Certain ethnic features of the Americas deserve further attention.

1. The Asiatic population in South America is insignificant in numbers and shows no tendency to increase. Exclusion laws against it are in force in some of the republics.

2. The African population in South America is to-day far less than in North America, and shows less increase, with no outside influx. There are exclusion laws against it also in some places.

3. The vast unoccupied parts of the continent are filling up with Europeans.

4. South America is destined to have in the future a population averaging more purely European than any other grand division apart from Europe itself.

5. The two Americas and Europe are the three great homes of European humanity, with the Atlantic to facilitate quick and cheap transit between them.

Already the European traffic of South America exceeds that of the United States of two decades ago, and far exceeds the present traffic between the two Americas.

6. The play of moral influences between these three homes of the most active types of humanity, grouped closely and conveniently about the smallest of the oceans, will develop homogeneity and unity throughout them all, and augment their influence over the rest of mankind.

7. The enterprise of uplifting all mankind, carried on from that tremendous vantage ground, will become the ultimate form of the Americo-European missionary movement, and the crowning mission of Americo-European humanity.

Missions are often spoken of as though they were a thing apart, altogether unlike home work. For myself, I do not understand that anything more requires to be done for the heathen than has to be done for each generation of Englishmen; men are not born Christians—they have not instinctive knowledge of the truth. We see among the heathen merely what man without the Church of God has come to be, and what he is always tending to be, even in what men fondly call Christian countries. One great value of missions, both at home and abroad, is that they compel men to distinguish between the Christianity which is a mere swimming with the stream, and that which is really a thankful use of the gifts and grace of God.—*The late Bishop Steere.*

The People of Siam.

SIAM is situated in Southeast Asia, east of Burma, and has an area of about 250,000 square miles and a population of about 6,000,000, divided as follows: 2,000,000 Siamese, 1,000,000 Chinese, 2,000,000 Laosians, 1,000,000 Malays. The king is Chulalongkorn I, who was born September 21, 1853, and succeeded to the throne on the death of his father, October 1, 1868.

The Siamese are brown, or copper colored, with coarse, black, and straight hair. They wear a piece of calico, three or four yards long and a yard wide, around the middle of the body; the men fastening this with knots, but the women let the cloth drop in folds to the knees. They also wear a neat fitting jacket or sack. The common people wear neither shoes nor stockings on their feet and no covering for the head.

The Siamese are Buddhists, and Buddhism is said to exist with greater purity in Siam than in any other country. The Buddhists believe that each Buddha, in passing through a series of transmigrations, has occupied in turn the forms of white animals of a certain class, particularly the swan, the stork, the white crow and sparrow, the dove, the monkey, and the elephant; all of which are peculiar to Siam. There is, however, much diversity in the views of ancient Buddhist writers on this subject. Only one thing is



QUEEN OF SIAM.



KING OF SIAM.

certain, that the forms of these creatures are reserved for the souls of the good and great. Thus, almost all white animals (the cat is excepted) are held in the deepest reverence by the Siamese, because they were once superior human beings, and the white elephant in particular is supposed to be animated by the spirit of some king or hero, perhaps the incarnation of a future Buddha. White elephants are supposed to avert national calamity, and to bring peace and prosperity; therefore, they are greatly desired.

And yet the so-called white elephant is not white, but of the color of burnt coffee, yellowish brown, or brownish yellow; or perhaps a Bath brick (used for cleaning knives) is more nearly the shade of the lighter ones.

The man who captures a white elephant is rewarded by being freed, he and his posterity, from all taxation and liability to military service, and at one step is placed among the nobles of the kingdom, receiving royal gifts and grants of land. When one of these rare creatures is found in the northern provinces he is attended with great state to Bangkok, escorted by nobles and met by the king himself. On arriving in the palace grounds a lofty title is given him, and numerous attendants detailed for his service. Everything associated with majesty and rank bears his image. The national standard is a white elephant on a crimson ground. The royal flags and seals, medals and moneys, have on all sides the white elephant.

It is the national emblem as the cross is among Christians, or the crescent among Turks.

There are many idols in Siam. Mrs. Leonowens, an English lady, who lived for six years in the palace at Bangkok, gives the following description of two of them:

"In the Wat Poh of Bangkok reposes in gigantic state the wondrous 'sleeping idol.' Into its composition were put thousands of bushels of lime, molasses, quicksilver, and other materials, at a cost of several thousand dollars. This image of Buddha is perhaps the largest idol in the world. 'It is a reclining figure, one hundred and seventy-five feet long

the stones crude or rudely cut, and blended in such proportions as might enhance to the utmost imaginable limit the beauty and the cost of the adored effigy. The combination is as harmonious as it is splendid. No wonder it is commonly believed that Buddha himself alighted on the spot in the form of a great emerald. This idol is in the private temple of the royal family, the most beautiful temple in the city, and containing a wondrous altar one hundred feet high tapering to a golden spire."

Dr. E. A. Sturge, of Siam, gives the following interesting account of some Siamese superstitions:

"The natives dread the supernatural beings which



ADORING THE WHITE ELEPHANT IN SIAM.

and forty feet high, entirely covered with gold plate. The soles of this giant figure's feet are covered with carvings inlaid with pearl and chased with gold. (The feet are five yards and more in length, and the toes each one yard.) The designs of these carvings represent the many transmigrations of Buddha before he obtained Nirvana (or, as the Siamese call it, Niphan). On the nails of the toes are engraven Buddha's ten divine attributes—Pure, Unchangeable, Endowed with All Knowledge, Perfection, Knowing the Mystery of Creation, Without Sin, Unconquerable, Teacher of the Way to Bliss, Merciful, Adorable.'

"Another, the emerald idol, is a great contrast to the sleeping image. It is about twelve inches high and eight in width. Into the virgin gold, of which its hair and collar are composed, must have been stirred while the metal was yet molten, crystals, topazes, sapphires, rubies, onyxes, amethysts, and diamonds,

they believe fill the air, and have power to cause all manner of diseases. Therefore, the Siamese usually wear some charm to protect themselves from these unwelcome visitors. Among these charms supposed to be possessed of great virtue may be mentioned a piece of old sandal that has once been worn by a Buddhist priest, or one of the copies of their sacred texts rolled up and tied around the neck.

"A Siamese mother does not feel at all pleased when you admire her child and remark upon its healthiness and beauty. They often say of a fine baby that it is an ugly, skinny little thing, for fear lest the spirits might hear it praised and take it away. When a child dies the mother is always fearful that the spirit of her child will come back and take her away to the spirit world, as she thinks the little one will not be able to exist without her. When a mother dies the children are afraid for the same



PALACE OF THE KING OF SIAM IN BANGKOK.

reason. Four years ago, when the cholera was so bad in Siam, an old lady, one of the native Christians, died of this disease; the next day two of her grandchildren were taken. The heathen friends of the family scolded them strongly for not using certain charms to prevent the spirit of the grandmother from returning for the little ones.

"One of their ways of preventing this return of the departed is to cut a hole in the side of the house. The coffin containing the remains is passed out through this opening, which is afterward closed. They believe the spirits are so stupid that, should they return and not find the opening by which they came out, they will be unable to enter the house.

"For the numerous diseases supposed to be caused by spirits, the Siamese have a large number of doctors who make a specialty of such cases. These doctors use various charms and prayers. Sometimes they place a string around the room where the sick one lies. To this string are fastened many little pieces of paper, upon which they have written some of their nonsense. The spirits are not supposed to be able to pass over this string. Sometimes the doctor may be seen standing by the sick bed brandishing huge knives and commanding the spirits, in loud and abusive language, to come out of the patient. Sometimes little images are made of clay; these are dressed as men and women, placed in little carts, together with offerings of food and flowers, and brought to the side of the sick one, and the spirits

are asked to come out of the patient and make their abode in these little dolls. These little carts containing the puppets are then drawn out of the town, and the invalid—if the operation has been successful—is now in a fair way to recover. For the accommodation of the spirits the natives make little houses resembling somewhat our bird houses. These they place upon poles about five feet in height, and in them little offerings of fruit and flowers, and lighted incense sticks are set from time to time, to gain the favor of the spirits occupying their immediate neighborhood.

"The natives often make vows to the spirits, promising them that if they will heal them of their diseases, or help them to find something which has been lost or stolen, they will give a theatrical performance, which is supposed to be especially pleasing to the spirits. Sometimes, after obtaining their desire, they hire a small company of performers, who give a little entertainment consisting of motions and singing, accompanied by rude music of drums and sticks. But more often they purchase a rough representation of a theatrical performance for two or three cents (these are sold in the markets, and consist of little clay figures gaily painted, fastened to a little framework). One of these toys is placed in a little spirit house or hung upon a tree in the temple grounds. Thus they cheaply keep their vows.

"Many trees are thickly hung with these spirit offerings. More than a hundred of them may some-

times be seen in a single place. The water is also supposed to be the home of spirits, and when a person is drowned it is because of their anger. The natives are very slow in rendering assistance to a drowning person, fearing, lest in doing so they may incur the enmity of these spirits, who, out of revenge, will visit upon them the punishment from which they rescue another.

"At certain seasons of the year offerings are made to the water spirits in a very singular way. Little rafts bearing lighted candles, food, and flowers, are placed upon the rivers and borne by the swift currents to the sea. Fishermen frequently make offerings at the large spirit shrines erected along the seashores before venturing upon the deep. The forests are also believed to be full of spirits, and there are certain places where the natives would be afraid to venture without first propitiating the genii of the place. Thus the minds of the natives are all their lifetime subject to bondage, a bondage to puerile and yet distressing fears."

For centuries the Buddhist temples have been the schools of Siam and the yellow-robed priests the teachers, and the schooling only fits the boys for a lazy, aimless existence.

Cholera is very common in Siam, and the most common practice is to wear a few strands of cotton yarn about the neck or waist to keep off the evil spirits which bring the disease. Little trays containing offerings to the spirits are also placed by the side of the street or in a stream of water.

The power of the great system of Buddhism is vested in merit, and Dr. N. A. McDonald writes as follows of it:

"If you ask any Siamese what his prospects are

for happiness in a future state, his answer will be, 'Tam boon tam kam,' that is, 'It will be according to merit or demerit.' Merit is good works, and demerit is the absence of good works or the showing of evil works. After the full moon of the eleventh month, which generally occurs in the latter part of October, the great merit-making season commences, and is kept up about a month. It is during that time that the king visits the temples in state, and distributes yellow robes to the priests. The annual temple visitation is called by the Siamese '*Taut Katin*.' Originally Gautama, the founder of Buddhism, and his immediate disciples, were wont to be clothed in rags and cast-off garments, but after a time the priest's robes were made of new cloth dyed yellow. They must not, however, get too far from the custom of their great teacher, so the new cloth was cut up into pieces and sewed together again. This custom is still kept up in Siam. The '*Katin*' was a kind of wooden measure or rule by which the cloth was cut, and '*Taut*' means to cast down; that is, to cast the rule down upon the cloth. The term has now come to mean in Siam the annual visitation of the temples and the distribution of the robes to the priests."

The Presbyterians of the United States commenced mission work in Siam in 1847, and after twelve years baptized their first Siamese convert. Now they have 308 communicants and 413 pupils in schools, and a working force of 7 ordained missionaries, 2 medical missionaries, 4 single lady missionaries, 3 married lady missionaries, 2 native licentiate preachers, and 33 native teachers and helpers. The American Baptist Missionary Union have missions among the Chinese of Siam.



A HEATHEN PROCESSION IN BANGKOK, SIAM.

Progress and Present Condition of the Methodist
Episcopal Mission in India.

BY REV. WILLIAM BUTLER, D.D.

THE feeble work begun in 1856 has already developed, by the blessing of God, into one of the largest missions of India, and has spread out into five annual Conferences, using eleven of the leading languages of the country. It is planted in nearly all the largest cities, and extends from the Himalayas to Cape Comorin, and stretches east and west from Sindh to Burma. The results which have been realized under the labors of our faithful missionaries and their helpers, is the subject of the present article.

We had our choice of the locality where we should begin our work and of the class of the Hindu people to whom our labors should be given, and had the opportunity, also, of studying the methods of missions in other parts of the land and the measure of success which they had achieved. The Brahman caste in their self-sufficiency have generally turned away from the humiliating message of the Gospel which addressed them as sinners before God, while the humble class—"the plain people," as Mr. Lincoln would call them—were more accessible. English rule some time since nobly struck off the shackles with which the Hindu code and Brahman pride had bound them, leaving them free to do the best they could for themselves. These downtrodden millions never before in the history of the world have had a chance to rise, but somehow, of late years, by the circulation of Gospel truth among them, they have grasped the great idea that in Christ and Christianity alone is there hope for them in this life, and in all that may come after it and many of them are gladly receiving the Gospel.

The sympathy of the Saviour was especially given to this class of people. He rejoiced that "to the poor was the Gospel preached." His early ministry taught that God, who "made of one blood all nations of men," had forbidden these false distinctions and that any man was to be "called common or unclean." In this spirit our mission went to this people, and the following table presents the blessed results so far realized. Every effort has been made to secure accuracy in these statistics, so as to place before the Church the most complete exhibit yet presented of her mission in India. They will draw forth gratitude and praise to God for what he is now accomplishing there, and will also tend to develop a larger liberality toward the work, so that he may be pleased to extend it more and more through our agency.

We will, first of all, present at suitable intervals up to 1888, and from that date yearly up to 1894, the numerical statistics, and then add to these the educational, financial, benevolent, and other aspects of the work as these have from year to year been reported from the missions.

NUMERICAL STATISTICS.

	Probationers.	Full Members.	Total.
1850.....	5	1	6
1863.....	97	89	186
1868.....	203	388	591
1873.....	509	1,173	1,682
1878.....	1,788	4,907	6,695
1883.....	2,619	3,993	6,612
1888.....	4,782	5,065	9,847
1889.....	5,770	6,517	12,287
1890.....	17,191	9,877	27,068
1891.....	18,017	10,615	28,632
1892.....	27,065	15,938	43,003
1893.....	36,971	20,961	57,932

The gracious outpouring of the Holy Spirit upon this work since 1889 has given us an average yearly increase equal to the creation of sixty new congregations of two hundred souls each per annum. During the past year in two of these Conferences (the North and Northwest India) the baptisms have amounted to eighteen thousand souls. So that American Methodism has been baptizing at the rate of fifty converts every day during 1893! Does not this look like the dawn of that morning for which the Lord Jesus has so long waited when he should "see of the travail of his soul and be satisfied"—the harbinger of that glad time when India will begin to supply her proportion of that "great multitude which no man can number?"

The genuine character of the experience of these converts is a constant source of joy to our missionaries, who frequently refer to it with gratitude. Low motives are not mixed up with it. They ask for nothing but to be taught "what they must do to be saved." Many of the women converts (once so timid), Brother Hoskins writes, "are now even more courageous than the men" to endure persecution for their faith. Some of the high caste people have been already attracted and led to acknowledge that "this is the true grace of God wherein we stand" (1 Peter 5. 12), and have sought it for themselves. We welcome all who enter by the right door. Some Brahmans and Mohammedans have been received even into our ministry, who give good evidence that God has called them to this holy office.

The earnest attention of many missionaries of other Churches is now given to this work. But our "Methodist methods," as they are pleased to call them, have no secrets in them. They are simply the methods of the New Testament. Believing, as we do, that the Lord Jesus, in the same sense and with the same intention, died for every one of these people, and authorizes us to offer to each a free and conscious salvation through repentance and faith in Christ, we earnestly urge its acceptance upon them, as we do on sinners at home. The Holy Spirit indorses the teaching and the offer, and the poor "weary and heavy laden" heathen turns from his idols to the living God and accepts Jesus as his Redeemer, and the work is done. He is saved, and knows it and rejoices, and then goes and tells others "what a Saviour he has found." This is all, and it is enough.

We will next present

THE AGENCY

by whose labors these thousands have been drawn into the fellowship of our Christian faith. That agency, too, in its surprising growth and adaptation to meet the great demand, will be seen to be as marked a work of the Holy Spirit as is the ingathering of the multitude who are being led to Christ.

Agency.	Number.
Foreign missionaries	95
Wives of missionaries.....	82
Native members of Conference.....	61
Native preachers not in Conference.....	462
Local preachers.....	263
Exhorters.....	486
Bible readers and colporteurs.....	305
Pastor-teachers, about.....	500
Lady missionaries, W. F. M. S.....	55
Female teachers, 273, and Bible women, 250..	523
Total preachers and teachers.....	2,922

Instead of using my own words, let me here quote the testimony of an outsider and disinterested person on the significance of this table. Rev. A. B. Simpson, of New York, the well-known editor of the *Christian Alliance*, went last year to India to prospect for a mission for his denomination. He visited and carefully examined most of the larger missions before entering our own, and sent home his impressions. I quote from his editorial in the *Christian Alliance* of May 19, 1893 :

We are glad to say that Lucknow has a glorious missionary work, and is the headquarters of that mission of our own land on which God has so wonderfully been pouring out his spirit during the past four years. Dr. Parker afforded us every opportunity to see the work, and learn the methods which God has so richly blessed. We have not yet found a more thoroughly organized missionary system, or one more vigorously and efficiently worked. The system is true to the genius of Methodism, and yet it has a certain apostolic simplicity and catholicity of spirit which may well commend it to the study of every missionary who is intelligently seeking for the best methods, and willing to learn from any wise and true pattern. The native workers are the right arm of this Methodist mission. There are comparatively few American workers even in the great provinces of Oudh and Rohilkund, and among a church of more than fifty thousand native Christians. Most of the work is done by hundreds of native brethren, and the American worker is chiefly a superintendent. There are several classes of these native workers. Four or five have even been found worthy to be made presiding elders. Many of them are native pastors of the native churches. Some are evangelists, preaching the Gospel in the villages. But there is another class of native workers which, more than any other seems to us to be a recovered link in the great chain of personal work, and this is the agency to which, more than any other, it seems to us, under God, the extraordinary success of this mission is due. They are what they call "pastor-teachers," a sort of intermediate link between the native pastor and the heathen people. They are humble men, of limited ability and experience, but sincere Christians, full of zeal and newborn love. And they are at work in hundreds of places, with a very small allowance of \$15 to \$20 a year, as teachers in country villages.

He then describes some of these humble schools which he visited, and adds :

Here the teacher opens a little school for the boys and girls and begins to teach them all he knows. He is not very far

on, but he is a good way beyond them. And his principal class is the Bible and the Gospels. And so he teaches, and when he can get some of the parents to come in, he preaches to them, and his simple kindness wins the confidence of old and young, and before long there are inquirers and conversions and baptisms. This simple network of schools and evangelists has gradually spread over all the northwest provinces of India, and back of it all there has been a deep spirituality on the part of the workers, and a very real outpouring of the Holy Ghost on many hearts. The result is that during the past four years there has been a great ingathering of souls, and fifty thousand have been added to the Church by baptism. . . . The indications are that this work is likely to prove, not a special and sporadic movement, but the result of certain well-appointed plans and agencies that are likely to continue bringing forth such fruit without interruption (pp. 307 and 308).

Of his visit to Bareilly he writes that at the hospitable home of Dr. Scott he met the students of the theological seminary, and "was delighted with those sixty-five native young men." He also "visited the girls' orphanage, and brighter, sweeter faces we never saw than these two hundred dear Rohilkund girls."

And now for the contrast. He left Bareilly for Benares—"the Sacred City" of Hinduism—where he wrote these words :

We expected much that would at least interest us ; but never did we meet with a more heart-sickening disappointment. Some one has said that the place to read *The Light of Asia* is Benares. We should think it is. . . . The carvings of their most "sacred" temples were too vile and obscene to look at, much less describe. Well, we are glad we saw Benares and Bareilly—one is the heaven side of India, the other the side that takes hold on hell. God help us speedily to lift this sunken land from hell to heaven! (pp. 309.)

We next present the

EDUCATIONAL STATISTICS

of the work in its different aspects, from the simple school to the college and theological seminary, for the culture of these thousands and their families and for the training of a divinely called native ministry to guide and guard this work of God in the future that lies before it.

	No. of Schools.	No. of Teachers.	No. of Scholars.
Day schools.....	1,202	1,401	31,734
Sunday schools.....	1,823	2,185	70,733
Boarding and high schools.....	14	84	1,346
Orphanages, boys.....	5	16	296
Christian colleges, male (363 preparatory).....	1	5	49
Christian colleges, female (151 preparatory).....	1	4	6
Medical students in Agra College, male.....	..	..	7
Medical students in Agra College, female.....	..	..	21
Theological Seminary, Bareilly (216 graduates).....	1	5	72
Normal department, Bareilly.....	1	3	24
Training school for wives of students (178 graduates).....	1	3	42
W. F. M. S. female orphanages..	8	27	368
W. F. M. S. homes for homeless women.....	3	9	100
W. F. M. S. pupils in schools and zenanas (besides 32,000 patients in hospitals and dispensaries in 1893).....	802	345	31,250
Total.....	3,802	4,037	130,050

This table illustrates how thoroughly every interest of this foreign mission bearing on the evangelization and elevation of a great people and looking to its wide extension among them has been attended to. Deducting approximately for the number of scholars attended both day and Sunday school (say 30,000), and adding the membership in the first table to this one, we have the extraordinary and encouraging exhibit that our missions have already drawn under their care and regular instruction into their schools, churches, and congregations a multitude of the people of India—men, women, and children—to the extent of 160,000 souls, with the number constantly increasing! Praise the Lord!

Some missionary brethren who do not understand our methods have supposed we have been somewhat hasty in baptizing our converts, but a candid examination has corrected their mistake. This table explains it all. It may be doubted if converts anywhere have ever sought Christian baptism under a more intelligent impulse than what has led these thousands to us. Look at the facts. For thirty-five years our agency has been going through their villages teaching the way of salvation, distributing the Holy Scriptures, tracts, and books among them. We have also been giving a Christian education to thousands of their children, and the boys and girls have daily taken to their homes and there repeated and sung the texts and hymns which they have learned in their classes. For years these people have been discussing together this wonderful faith, brought thus to their doors, and now upon the good seed thus sown so widely the Holy Spirit has graciously descended and given it vitality, and this wonderful ingathering is the blessed result. In every one of our schools the Bible is read, hymns sung, and prayer offered. The first thing is to teach them to read the Bible in the simple village school; then follows the Anglo-vernacular school for wider training; then the orphanages, to raise teachers and preachers; then the boarding and high schools; then comes the Christian college, male and female, for special training. Adding the theological seminary, we have thus amply provided for the wide Christian culture of our membership and ministry. To all these we might add our numerous camp meetings, which are practically for those people high schools of instruction in Christian experience as well as helps to its attainment. There has been no undue haste in our baptisms.

The amount and value of the

MISSION PROPERTY

in India accumulated for the accommodation and extension of the work is a very encouraging portion of this exhibit. If I could here introduce the photographs of the principal items they would add greatly to the interest of this table. It is mostly paid for and free, and has no serious burdens upon it.

		Value in Rupees.
Churches and chapels.....	145	775,796
Parsonages.....	165	446,778
Publishing houses, Lucknow.		
Bombay, and Madras.....	3	195,000
Schoolhouses (besides hired halls).....	179	446,928
Colleges and land.....	2	30,500
Theological seminary.....	1	22,000
Orphanages, hospitals, etc.....		100,000
W. F. M. S. homes, schools, etc.....		446,560
Total.....		2,463,492
Equal, at three rupees to the dollar, to		\$821,164

The number of churches reported by the five Conferences in 1886 was only 79. The gain since is 66 places of worship, and is mostly accounted for by the generous response of friends at home to the recent appeal of the writer to build village chapels. The effort was most providential in view of the thousands whom the Lord foresaw we were to receive during the five following years. Without that help how could we have sheltered them now? The fund is not yet exhausted. In the hand of the mission treasurer there remains available sufficient to erect from forty to forty-five more of these precious chapels. They are building them as fast as the Annual Conferences decide on the localities most needing them. The presiding elders are then authorized to find suitable sites and secure safe titles for the ground. This done, the work is soon put through and the chapels dedicated, and the grateful and simple-hearted converts are able henceforth to hold their services and rejoice "under their own vine and fig tree, none making them afraid."

It now remains only to present the

YEARLY CONTRIBUTIONS

—the self help realized in India for the support and extension of this growing work of God—ere we close this exhibit of the condition which it has already attained.

BENEVOLENT COLLECTIONS—1893.		Rupees.
Missions.....		2,500
Sunday schools.....		1,736
Church extension.....		252
Tract cause.....		62
Bible Society.....		316
Children's Day.....		666
Dispensaries, etc.....		1,999
Total.....		7,531
EDUCATIONAL CONTRIBUTIONS.		
English residents, for schools.....		9,333
Government grants, for schools.....		53,837
Fees from scholars.....		86,689
Total.....		150,009
MINISTERIAL SUPPORT.		
Europeans.....		45,541
Natives, for their pastors.....		6,432
For bishops and presiding elders.....		199
For Conference claimants.....		622
Total.....		52,844
Total raised in 1893.....		210,374
Equal to.....		\$70,000

The grants in aid of our schools are voted on the merits and results, which the government inspector of schools finds by his personal examination of them yearly, while the contributions of the English officers, civil and military, are given and continued on their intelligent conviction of the value of our work among the native people, and higher indorsement than both of these we cannot desire or look for.

It is proper, in closing this article, that I should remind my readers that our success was not due to the fact that the locality chosen was an easy one to cultivate. It was, on the contrary, recognized as a difficult field. Rev. Dr. Ellinwood, senior secretary of the Presbyterian Board of Missions, called attention lately to this fact in a very appreciative article in the columns of *The Church at Home and Abroad*, as an encouragement to others to look for similar success in their own missions. The fact is put in this way: "It has remained for the Methodists of America to realize this success in a much more difficult field, where heathenism was more strongly entrenched in intellect and literature than anywhere else in the world." This great break in heathenism in the home of the Sepoy is God's way of teaching his servants that similar success in China and elsewhere is equally within their reach. Many good men in other missions are sympathetically watching our work, and are delighted that there are yet no signs of any cessation of its power. They seem to think that we have discovered the true secret of success in Christian missions, and are earnestly hoping that the Methodist Episcopal Church may prove worthy of her great opportunity to lead on to victory the hosts of God until "the idols shall be utterly abolished and the Lord alone exalted" in India. O, may God grant it!

Deeply grateful that I have been spared to present this exhibit of the work which I was honored to found thirty-eight years ago, I close this article, earnestly commending that work, in the flood-tide of its divine prosperity and power of usefulness for the blessed future before it, to the sympathy and increased liberality of the ministry and membership of our Church. May God bless them all and our entire staff of workers in India, and their devoted and laborious bishop, until we meet in that glorious Presence where "he that soweth and he that reapeth shall rejoice together" forever, prays their humble fellow-servant in Christ.—*Zion's Herald*.

Juji Ishii, the George Muller of Japan.

BY REV. H. LOOMIS.

AMONG the many results of Christianity in Japan there is none more striking and blessed in its influence than the orphan asylum at Okayama. Like other noble enterprises, its founder has evidently been raised up of God for this special work, and his

life is characterized by its "fearless faith, tender sweetness, and practical godliness."

Juji Ishii was born in the province of Hiuga, about thirty years ago. While still a boy his attention was called to Christianity by a picture of the Crusades in a book of history. His first ideas were very crude, but produced a longing for more knowledge of the Christian faith and a readiness to accept it when in the goodness of God it came.

At the early age of fifteen he was married to one who has been a real helper to him in his spiritual life. He afterward became a policeman, and then, through the influence of a Christian physician, was induced to study medicine. For this purpose he left his native province and removed to Okayama.

Up to that time he had never read the Bible, but had learned from the Christian doctor that the three fundamentals of Christianity were faith, hope, and love. Desiring to learn more of the religion that had been so long proscribed in Japan, he found his way to the mission church and began to make inquiries of the Bible seller's wife as to what the Scriptures taught and the Christians believed.

But he was not particularly successful in his first efforts; and for a while he went to the Catholics in order to get the instruction that he desired. But their dislike of the Bible aroused his suspicions that they were not all right; and so he bought a New Testament and read it with great interest and profit. The result was a decision to join the Protestant Church.

In the year 1884 he read of the gifts of two dollars each from an old man and woman in America to Dr. Neeshima for the establishment of a Christian college in Japan. That these poor people should thus contribute of their small means for the spread of the Gospel in a distant land, and among a strange people, was a new and most impressive thought to him. And from that time he sought how he might devote his life to others. With this end in view he at once opened at his own expense in an old Shinto shrine in his native town of Takanabe a night school for poor children.

This was kept up for four years. But he says that it was not the money alone which was required; for as often as he forgot to pray in Okayama for the success of the school he was sure to get a letter saying, "The school is running down." Then there was earnest prayer, and soon the message would come, "All goes well again." And this not once, but many times.

So great was his energy, and such was his ability, that he found plenty of profitable work in the line of his contemplated profession, but at the same time he lost no opportunity to preach the Gospel. In this way, while yet a student, several of his patrons and friends were induced to embrace Christianity.

When the surgeon at the head of the Okayama hospital learned of his success and ability he invited

him to come and live in his own house. Mr. Ishii was at first reluctant to accept this offer; but on the advice of his friends he decided to do so, and both the doctor and his wife have been among his most loyal friends ever since.

In December, 1884, Rev. George Muller came to Japan and told the story of what God had enabled him to accomplish. When Mr. Ishii learned of this wonderful work his mind was filled with a new and powerful impulse. From the account of Mr. Muller he came to understand as never before the meaning of the "Living Heavenly Father" and his love; and he then committed his life and all to his service.

Hearing that it was proposed to bury a little orphan child in the same coffin with its dead mother, because there was no one left to provide it with food, he was most deeply impressed with the pitiable condition of such children and the duty of those who know the love of Christ to provide for them. Feeling that God had now called him to this special work he rented part of a large temple, and, moving into it with his family in September, 1887, quietly opened his asylum.

He began with no resources but his faith in God and his own resolute spirit. The institution has grown steadily in numbers, influence, and good works. It has passed through many trials, but they have only served to strengthen one's faith in the spiritual verities of life. It has not infrequently been reduced to the last straits; but the prayer of faith has brought relief, and sometimes just at the moment of their need.

Mr. Ishii has never refused shelter to any needy applicant; but so widely and favorably has his home become known that he is forced to inquire carefully into the actual needs of each case so as not to be imposed upon by the shiftless and the lazy.

He has thoroughly inspired those under his care with his own noble and generous spirit; and so, when the great earthquake occurred in the autumn of 1892, these young and dependent orphans were among the first to manifest practical sympathy and put forth efforts for the comfort and support of the bereaved and suffering who were more needy than themselves. Out of their extreme poverty money was cheerfully subscribed from their own earnings for this object. And then they went from house to house soliciting funds until about one thousand dollars (Mexican) was secured for the establishment of an orphan asylum in Nagoya for those who had just been left helpless and desolate.

In like manner, when the great flood had swept over the whole region about Okayama, in October last, both the founder and the inmates of the asylum denied themselves to the severest extent, that they might contribute to the help of those who were utterly destitute. And not only did they give of their substance, but they went in little bands with hoes and baskets to clear away the rubbish and render every assistance that was in their power.

Not only does Mr. Ishii provide for the bodily wants of those who come under his care, but he has been especially efficient in imparting to these unfortunate ones the same hopeful trust in an ever-present and gracious Father, to whom we belong, and whom we ought to serve; and so they are inspired with the idea that they were created for a purpose, and none are too young to begin to work for the Lord.

With this idea before them they go out in bands with a trumpet and flag, like the Salvation Army, to tell the people in various towns and villages that there is a God in heaven who loves all his creatures; and if they will but repent and forsake their sins he will bless and save their souls. Perhaps no better evidence of the truth of the Gospel could be given to ordinary minds than this manifestation of God's gracious care for those who have no earthly possessions, but whose peace and happiness are more real and precious than all that the riches and glory of this world can give.

As the number of children has increased donations have multiplied until they now have land and buildings of their own and suited to their wants. The branch asylum at Nagoya has been removed to Okayama, and there are three hundred children gathered from various parts of the country as the result of the faith and love and zeal of this one devoted man.

There is no fund for their support, and no donations are solicited by Mr. Ishii himself for the maintenance of this work. But he and the children do ask of God for the gifts that are needed, and in one way or another all their daily wants are supplied.

But besides the prayer of faith all are taught to labor in some capacity, and no idlers are allowed.* With all their experience of providential care the spirit of industry and self-help has steadily increased. And so these inmates are to become not mere drones or dependents in the world, but independent and useful members of society.

This institution has already attracted the attention and won the admiration of many who have hitherto taken no interest in the welfare of the poor and unfortunate around them. Encouraged by what has thus been accomplished other and similar institutions have been started at Maebashi, Ogaki, Oji, Mishima, and in the Hokkaido. Many difficulties and discouragements have been met with in these enterprises, but they now look forward hopefully to final success.

At the Congress of Religions in Chicago the Buddhist priests asserted the superiority of their religion on the ground of its greater regard for the sacredness of life; and they denounced in the strongest terms the killing of animals for the sustenance of man. But it is to their shame that, while they provide for

* The trades now taught are printing, farming, barbering, straw weaving, and silk embroidery, besides cooking, washing, and sewing.

birds, monkeys, and various animals, the helpless, the aged, and the dependent children in all Buddhistic countries are left to die from want. It has remained for Christianity to give to Japan a practical lesson of true benevolence, in the founding of which is the illustrated idea that the children are gifts from God, and whosoever receiveth one of the little ones in Christ's name receiveth him.

Yokohama, Japan, February 23, 1894.

The People in the Yellandu-Bastar Mission Field.

BY REV. C. B. WARD.

INDIA has to-day many remnants of pre-Aryan races. Sir William Hunter reckons these relics at fifty millions in the empire. There is no written history or monuments from which to gather the date of their entry into Hindustan.

But the aborigines of India are no doubt descendants of some of the companies that moved out eastward after the "confusion of tongues" at Babel. The bulk of them came in by the northwest passes. But some of them evidently at a later day came down from the northeast, perhaps a part of the first settlers of China.

The aboriginal population of the Central Provinces is given by the census of 1890 at about two and a half millions. Intrenched upon on every side, they have retreated before armies or Hindu aggression to the "hill-bound recess," and here they form the bulk of the hill population.

They are divided into about thirty tribes, great and small, each with a language of its own, unwritten, customs that differentiate them, and religious ceremonies and ideas more or less alike.

The history of these people is gathered from sundry sources. There is abundant evidence that the aboriginal kingdoms were here in power long before the beginning of the Christian era.

The heroes of conquest have ransacked well nigh every other part of India over and over. But the roadless hills and impenetrable forests of Gondwana were no inviting bait for kings or freebooters. Less disturbed, less mingled, less removed from their ancient estates are the aborigines of this part of the Indian empire than any other large body to be found in the Orient, probably. The Brahman has made no religious inroads on this people. Here they are, with an autonomy of their own, of which they are as jealous and proud as the Brahman himself. Indeed, many of them regard the Hindu as an intruder, and despise him as their inferior.

Among these thirty tribes the Koiwar, Gotta-Koi. Muria-Maria race is one of the largest. It numbers about 400,000. Bastar is preeminently its home. But they have spread out into Jeypur State on the south, Ahiri Zemindary and the Nizam's Dominions on the west.

Measured by any standard of actual possessions,

this aboriginal and intermixed Hindu population is poor indeed. But estimate their condition by the degree to which their actual wants are met, their general contentment and happiness, and we conclude they are as well off as their fellows who seem to possess more.

Everywhere the aboriginal of this field outdoes his Hindu neighbor in building a roomy and comfortable house. It has often been a wonder to us that all the laboring classes among Hindus build so poorly, and one is not less surprised to see the comparatively superior houses the Koi takes the pains to build. A man can rarely stand in a poor Hindu's one to three-rupee house; he nearly always can comfortably do so in the Koiwar's more capacious, better-roofed home. But this house is about all. Seldom do brass cooking vessels appear in the hands of the Kois. The most common earthenware, cheap, easily broken, and quickly replaced, do them. Better utensils are seen among even poor Hindus. Here and there are flocks, but a few fowls, perhaps a goat or two, a dog, and one or two genuine "scalawag" pigs make up a Koi estate.

In the West the men dress better than in Bastar. The women go with the upper body only imperfectly covered by a cloth that covers the lower body, one end of which is thrown up over one shoulder from the front.

In the villages of Bastar we find multitudes with no more than a piece of cloth three feet by nine inches, a very scant covering for the human frame. Our hearts have been touched with pity many a time as men, women, and children have come out to hear us preach, sing, and pray. It is noticeable that the natural modesty of mankind is not wholly lost even among the most barbarous tribes or under the vilest of heathen systems.

Head covering is used by neither men nor women as a rule in Bastar. West of the Godavery the Koi dresses more like the Hindus in the valley, yet the villagers use little cloth.

The Maria of northern Bastar formerly used no cloth, and still many among the hills use only a green leaf or small grass mat suspended from the waist in front.

We first thought such nudity would prove the depravity of the people, but to our surprise we do not find any more immorality among the aborigines than the Hindus. Children up to eight or ten years are usually utterly naked.

Among the Hindus the marriage relation is very lightly esteemed. Interchange on the part of both men and women frequently occurs. The Koi may polygamize, but generally he has but one wife.

Notwithstanding the apparent poverty of the people they seem remarkably happy. Almost every night they hear the village song and the tom-tom. This is to amuse themselves and frighten away the wild beasts that abound about them and are the plague of their stock pens.

Whatever else the people have or have not, they get and use tobacco. They grow it, and its use by both sexes is everywhere seen. Even little children indulge in the poison.

Drinking under the British "out-still system" is fearfully prevalent along the Godavery, and drunkenness is spreading greatly in that vicinity. Up to a recent date the people of Bastar have been comparatively free from this vice. But the British excise system is set up, and the mohwa tree, the flower of which yields liquor, abounds.

Formerly in Bastar no labor was ever paid for, no matter what the service or how great; it was the duty they owed the king for condescending to rule over them. Five years ago there was practically no money among the people except cowries (shells). It was "barter" all around. Buying and selling was all in kind. Last year even we found our guides very loath to take pice, asking the rather for salt. The Bastar Raj never had a coinage, and now British money is used. Formerly all state taxes were paid in grain and live stock. Even now this is partly the case. It will be some time before there will be money enough in circulation to permit of its being otherwise. Being without any large towns and markets, a system of weekly bazaars in different localities on different days affords a place for buyer and seller to meet. And still little money is used.

Five thousand people meet in Jagdalpur every Sunday market day. These weekly bazaars afford a fine opportunity for evangelizing.

Much of the grain carrying is done on the heads of women, or by *karardi* on men's shoulders. The *karardi* is really a spring stick resting on the shoulders in the middle, with a load suspended from each end thereof. Immense burdens are thus borne, and are easily shifted over the back of the neck from one shoulder to the other.

The aboriginal wears plenty of jewelry. Men put on most of it. We frequently see from ten to one hundred different articles of ornament, and the whole worth perhaps sixty cents. Naked they may be, but they must have jewelry. We have seen thirty-eight rings in a man's two ears on a feast day.

It is remarkable to know the extent these people everywhere, from Yellandu to Jagdalpur, live on jungle fruit, tubers, and flowers. By eating it in various ways they make good use of the Mohwa flower. But many also eat rats, lizards, snakes, swine, and ants. With the bow and arrow they bring in much game for their humble larder.

Marriage customs are simple; choices are made sometimes by parents, oftener by the persons concerned. Sometimes the wife is bought. But the initials all settled, a village feast finishes the ceremony. A Bastar villager spends about fifteen dollars in getting married. At these feasts one item of expense is for liquor made of rice called *lauda*, and though intoxicating is freely partaken of by men,

women, and children. The curious custom of practically kidnapping a wife where one is wanted exists both in Bastar and in the Nizam's Dominion.

Under British administration the sale of opium and ganja is being spread among the hill people east of the Godavery, where a few years ago its use was unknown. We can but call it a shame on Britain's name. This evil work has begun under the Nizam, but is not pushed with any such vigor as under British rule.

The great respect apparently shown to woman among the aborigines is striking. She seems to be reckoned fairly man's equal. This greatly simplifies missionary work among them. Our preachers can at the same time with equal facility reach both men and women. At Yellandu three fifths of all who hear our preachers are women.

There seems much more domestic happiness among these people than among the Hindus. In hundreds of villages we have heard but little quarreling. But no one can stop over night in a Hindu village without hearing male and female brawling, and often liquor has had a hand in it.

These people revere gods they esteem to dwell in the hills. They worship the *five brother kings*, of whom Beem Der and Dharna Raj are their favorites. They sacrifice to appease the Hindu smallpox goddess, but do this in the open air. Every high hill is deemed sacred, and it is difficult to get one of these people to ascend one of the higher hills. One is amazed at the astonishing yarns he hears about what is on these hills, or what may happen to one who dares to ascend. All lies, to be sure. But a roaring cataract, or waterfall, a dismal wind in some cavern, becomes an astonishing wonder, the concomitant of the presence of the gods.

These people have no idols so-called. But they put up a pin taken from an ox yoke, or a small plug of iron, and do *puja* around it, usually sacrificing fowls or sheep and goats for once only, after which that place is no more than any other, nor the wooden pin or iron stub.

Sacrifice is common, and anybody does it. Buffaloes, sheep, goats, fowls, pigs, are the usual animals. They offer rice, ghee, milk, flour, incense, oil, coconuts, flowers, fruit, and numerous other things. They sacrifice and offer to the ground that yields them their food grains, to the tree that yields them fruit or toddy, to the sky that gives rain, and the rivers that yield fish. In like manner they sacrifice to appease the demons when sickness comes, or to keep it off if they think it is coming.

Yet the last man among them will tell you "God is above." When you ask him why he does not worship *Him* and *Him* only, he frankly says because he does just what his father taught him. Then tell him how the God he has wandered from, and almost forgotten the name of, wants to make himself known once more to him, and bless him and his waste

country, and has sent Jesus Christ into the world to reveal the Father in his consciousness, and forgive his sins and change his heart, making it new and clean, and he often puts his hands together and pleads that we stay and teach them these things more fully, as without some one to lead them in a better way they won't be able to give up their expensive and worse than useless mummery and idolatrous folly.

O, that Christian friends could see and hear these simple inhabitants of the jungle when we gather them to preach to them; we should soon have missionary helpers and money for the plant of the work.

About Jagdalpur the rajah did all he could to establish his kind of religion, and under his patronage human sacrifices were offered for generations at the shrine of Danteshwari at Dantwara, in the central part of the state. He built hundreds of crude temples.

But the villager still worships the gods of the hills, and where the rajah's temples are they join in the *Holi tumasha* and the *Dawakra*.

Everywhere the magic man is dreaded, and he takes good care to fleece the people well for his own profit. Jagdalpur is full of temples, and literally somebody has made "priests of the common people" here.

But with the all-constraining love that burned in the hearts of early Methodist pioneers, we shall tread these village footpaths and trails through the densest forests, fearing no wild beasts though they abound, shrinking not at turbulent rivers, nor hesitating in the face of any of the great and terrible mountains, till we have found out all these dear people and given them the message Jesus has intrusted us with for them. Before us is weariness, fever, pain, trials, and disappointments and untellable hardships; still Jesus says, "Go."

Worship of Tukaram.

A MISSIONARY in India writes: "The other day, as I was passing through a part of the town where people of low caste live, I saw a company of 'religious beggars' performing some ceremonies before an idol, which had the name of 'Tukaram.' The real Tukaram was a poet who lived about two hundred and fifty years ago. These worshipers had a light wooden box about two feet square, covered with bright-colored paper. On the top of the box, in the center, was a miniature spire of brass, on which was carved the name of the god. On each corner of the box was a rudely carved wooden turret. This box stood on the ground, with the boards on the front side removed and a curtain drawn across. On the curtain string a number of ornaments of tin, gilt, brass, and paper were hung.

"The chief performer sat in front of the box, and

on either side sat a boy with a drum. Behind the box there stood a waiter boy. The chief performer was clothed in the remains of a pair of blue trousers and a loose sack. About his waist and on his ankles and arms he had strings of bells and loose pieces of metal which jingled at every movement. His face was covered with ashes, paint, and dirt. He was worshiping the idol, muttering some unintelligible phrases in a sing-song way, accompanied by the drums.

"Occasionally he would lift the curtain, and then a rude figure in a sitting posture could be seen inside the box. Its eyes, hands, and feet were of tin, and in its right hand was a wooden sword, on which the worshiper at times put some of the ornaments from the curtain string. When the curtain was lifted the women who stood near bowed themselves and laid their infants down before the idol. Several women were busy bringing from their houses offerings of grain, money, and water. The latter was poured on the ground. The other articles were placed in a little basket before the idol. The chief performer passed a few grains to the idol, and then handed the rest to the waiter boy, who put it in a bag. Then a pinch of 'sacred' ashes from a small pile in front of the idol was put into the basket and passed back to the offerer. She rubbed the ashes on her forehead, and went away 'blessed.' One woman brought no money, and she was told that the god was very angry with her. She said that she had no money to give. I thought of that religion in which the worshiper may come without money and without price.

"In order to enliven the ceremony the chief worshiper at times would seize a large whip, rise, and dance about with the wildest gesticulations, while the drums beat loudly and the ornaments on his body jingled merrily. With the whip he would sometimes lash his body in order to work himself up into a state of due excitement.

"I had been standing near the box, but wishing to take a part in the proceedings I suddenly interrupted the worship, told the women that I was astonished to see them acting as they did; that I had often told them of the one true God, the one who had said that no idolater should enter heaven; that it was God who had given them their children, and that they ought not to insult him by such performances.

"I then told the worshiper that in place of the woman who could not give money I would give five rupees (holding them out in my hand) if the idol would simply stretch out its hand and take them. The reply was, 'O, no, sir; he does not want your money.' Before I had finished speaking the worship ceased, the box was shut up and carried on to a more favorable place.

"Then I told those who had remained the story of salvation through Jesus; that through him they could obtain peace and joy."

People of Celebes, and Missions Among Them.

BY REV. ALFRED LEA.

To Englishmen in general the island of Celebes presents but few features of interest, being equally out of the line of both English ships and English visitors, and would be comparatively unknown were it not for the work of naturalists, who for some years have made it their home. At present the writer, his wife, and child are, we believe, the sole representatives of the British nation residing there.

The island is situated between Borneo, on the west, and New Guinea, on the east, in latitudes from 118 to 125 degrees east of Greenwich, with the continent of Australia eight hundred miles to the south. It has an area of 42,000 square miles, or one third that of the British Isles; but its population scarcely exceeds half a million, or less than one fortieth part of that of Java. It is a land of mountains and of valleys, with a rich soil and salubrious climate, and is well capable of sustaining ten times the number of its present inhabitants.

The volcanic strata passing through the Philippines runs directly south, exhibiting itself in the Sangiis and other small islands and then passes under about seventy miles of the northern portion of Celebes, where six extinct volcanoes testify to what has once been. As a consequence earthquakes in this part are so frequent that they cease to be alarming, but the southern part of the island is rarely affected by them. Celebes is inhabited by various tribes, speaking many dialects, professing many religions, and believing in a multitude of superstitions. The most influential race is the Bugis, who occupy the south, and together with their neighbors, the people of Macassar, to whom in language and customs they are closely allied, number three hundred thousand souls.

Their appearance is not prepossessing, having long unkempt hair and well blackened teeth, while their bodies are not usually overburdened with clothing. They are bold and expert mariners, many living entirely in boats, and trading as far as Ambon, Banda, or Singapore, which places they annually visit.

They are skillful workers in ornamental iron, silver, and gold, besides being clever at weaving such clothing as is worn by the native women. They possess an alphabetical character of their own, differing entirely from that of any surrounding nation, which neither the Arabic nor Roman character has hitherto displaced.

Many of them are strict Mohammedans, others follow a hybrid religion, submitting to some of the rites of Islam, but clinging to their own superstitions. Four missionaries settled among them about the year 1850, but war breaking out between the people of Boni (also Bugis) and the Dutch government, these gentlemen were desired to leave. In 1879 a *hulp-*

preliker (help preacher) of the government was appointed to the station of Bouthain, but with what success he is working I do not know.

The tribes along the eastern coast and occupying the interior are called Alifoer or Alifuru, many of whom are still heathen. They live amid the solitudes of mountain and forest, knowing little and caring less for what goes on in the world beyond themselves, deify the serpent and the mouse, and are held in bondage by their "Walian," or priest, who interprets for them the notes of various sacred birds, or the mystical lessons to be learned, should a snake cross their paths from left to right or *vice versa*. At certain seasons they gather beneath some giant of the forest and with feasts and singing invoke the spirits of the departed.

Though almost every village and district has its own dialect, some widely differing from others, the great root words of the Alifuru language are the same in them all; and I have been informed by missionaries who have made the Alifuru language their special study that it is so rich in all words expressive of moral or religious ideas as to make it infinitely preferable to Malay for the Christian missionary or teacher, and certainly points back to some remote period when the knowledge of God was still among this people. But they, professing themselves to be wise, became fools and changed the glory of the uncorruptible God into an image made like to corruptible man and to birds and four-footed beasts and creeping things, and worshiped and served the creature more than the Creator, who is blessed forever.

They gather the gums of the forest and barter them at the coast for salt or cloth, and thus some have been brought under the influence of the restless, roving sons of Ishmael and induced to enter Islam.

The northwest part of the island is occupied by a tribe called Bantik, who at some date have probably emigrated from Borneo, as their language, customs, and general mode of life are different from their neighbors. Until recently they were greatly dreaded as having an intense desire for possessing heads other than their own, and it is very likely these fears were not without foundation. They are now, however, peaceable and harmless enough, many of them having embraced Christianity.

The seat of government is at Macassar, a town of considerable importance, with a population of forty-six thousand. It is a free port, made so with the hope of diverting trade from Singapore. I need not say that in this it has hardly succeeded. It exports, however, considerable quantities of coffee, nutmegs, cloves, and whitewood oil (*minyak kayu putih*), the latter obtained from the island of Buru, near Ceram, being brought by Arab traders. The Dutch have well established their authority in the state and town of Macassar, and, in fact, all round the coast live,

but the southern interior is composed of independent States having their own forms of government (?), but acknowledging Dutch supremacy.

The British occupied Macassar during the Napoleonic wars, and the graves of some of the officers commanding British troops are still in good repair in the well-kept cemetery. The town was given back into the hands of the Dutch after the peace of 1814.

A Residency is established at Menado, in the northern part of the islands, and an assistant Residency at Gorontalo, in the Gulf of Tomoni.

To Germau missionaries belong the honor of first propagating the Gospel of Christ among the natives in Celebes. These gentlemen, sent out by a Dutch society, landed in Menado about the year 1829-30 and settled in the mountains, where, at the height or nearly three thousand feet, they found a fine plateau and beautiful lake, the latter fourteen miles in length and from three to four broad. At that time many of the people were living in houses built upon huge piles, around the edges of the lake, secluded from the outer world by dense groves of sago palms. It was a place to which Arab influence had not penetrated, and presented a fine sphere for evangelization. They were well received by the To'n'dans (men of the lake), of whom many soon became Christian. A church was built, schools were established, and after twenty years of labor the servant of God toiling here was laid to rest by the converts gathered around him.

Another center of work was formed at Langowan, six miles from the farthest end of the lake and twenty from Tondano. Here also blessing followed and a thriving church was established.

In 1875 the government induced the missionaries to take services under the Dutch Reformed Church, as instituted by the late king, but it is a matter of question if the advantages gained by this movement are not more than overbalanced by the fact that this Church recognizes no rule of admission except that of being Protestant, and so the way became open for the gentlemen holding Unitarian, or, as they chose to say, "modern" ideas, to enter the mission field under this establishment. I am personally acquainted with these gentlemen and can bear testimony to their ability, diligence, and uprightness of life, but while admiring their characters and talents cannot help wishing, Would they were with us. We can all pray that the clouds of modern unbelief and criticism which have for some years settled over Holland may speedily be swept away.

Others of the missionaries (of whom there are now ten in North Celebes) are earnest, sincere followers of Jesus, preaching an unadulterated Gospel. The question may arise in some minds, How is it possible that men of such diverse views can work harmoniously together in one Church organization? But the answer is not hard to find. Firstly, being servants of the government, they would render them-

selves liable to removal if they could not agree; secondly, as each missionary has the oversight of from nine to seventeen churches, he probably has enough to do without troubling much about his neighbor some ten or fifteen miles away over the mountain; and, thirdly, the opponent and adversary of both parties, to wit, the Church of Rome, following its usual insidious practices, has planted two of its emissaries, one at Menado, and one at Tomohon (twelve miles distant from each other), who are only too pleased if by any means they can seize one unstable soul and draw it within the pale of the "true Church (?)."

The Netherlands India government, admirable in many ways, can scarcely be taken as an example in its dealings with religious bodies, employing and supporting Evangelicals and Unitarians alike, and then granting subsidies to Romish priests to undo as much as possible the work previously performed by the others.

The church in Tondano is the largest structure in Celebes. Owing to the frequent earthquakes which occur it is necessarily a wooden building, and is capable of seating two thousand people. It is handsomely furnished with chairs, and is lighted by one hundred and fifty lamps. These were all bought by the people themselves without outside help. Every Lord's Day the church is fairly well filled, and at the celebration of the Lord's Supper, which occurs twice a year, it is not large enough to seat the numbers who gather, and many wait until the following day.

Marriages take place before the Dutch officials. This ceremony, as everyone knows who has undergone it, is usually attended by sensations of the most acute and various character, but in the case of our friends resident in North Celebes their agonies are intensified by the measures they adopt to make themselves respectable. Feet which hitherto have scorned all sorts of leather are now made prisoners fast in shining patents; limbs which all life long have rejoiced in freedom the most perfect are, in view of coming responsibilities, encased in mournful black; and collars and cuffs, for that day at least, occupy a distinguished place, as the bridegroom, mindful of his dignity, escorts his *fiance* at the head of the admiring crowd. She, for the time being, has laid aside sarong and kabiah and is resplendent in silk dress, white lace, and charming slippers. After signing the marriage contract before the controleur the happy pair meet their friends at church and receive the blessing of the missionary or his native helper. A reception then takes place at the house of either the bride or bridegroom, and the newly married couple receive the congratulations of their friends. A feast is spread in a large shed erected for that purpose; juice from the sago palm is in considerable demand and the old men present, warmed with remembrances of days gone by when they, too, stood the central figures amid admiring friends, rise one after the other to im-

press upon the young people the responsibilities now assumed. They are listened to with the utmost respect, and toward evening the company breaks up. Though the juice of the sago palm is abundant and almost generally used, I am glad to say that the sin of drunkenness in the Minahassa is almost unknown among the natives.

As far as I can judge few deaths take place among the infant population, but the methods adopted by the mothers are scarcely such as would commend themselves to the British maternal mind; almost from the day of its birth the little one is partly, and sometimes wholly, fed upon *pisang* (banana), which is crushed in its skin and then squeezed into the baby's mouth. Upon arriving at the mature age of three months it begins to receive rice, which is squeezed up in the palm of the mother's hand and popped in small balls into the throat of the child.

As is customary with many Eastern peoples, the women help in the labor of the field, but the heavy work, such as breaking up the land for the padi or cutting down the forest, is undertaken entirely by the men. The land is so productive that there is no need for excessive labor to supply the necessaries of life, with the result that few care to enter the service of Europeans, or if they do so only stay until they have secured either the money or knowledge they desired.

There is a small Islam population in Minahassa, mostly Gorontalese, who have made small kampongs by themselves at Menado, Kema, or other villages on the coast. They remain dirty and ignorant, and are almost as much separated from the Minahassa Christians as though they dwelt at the North Pole. As they never enter the Christian churches and itinerant preaching is forbidden, there appears but little prospect that they ever will be converted.

There are one hundred and thirty schools in North Celebes under the superintendence of the missionaries, with an attendance of over seven thousand children, besides which the largest villages have schools taught by native teachers, but under the patronage of the government.

The entire Christian population is estimated at one hundred and thirty thousand, and although there are of course many who are only Christian in name, there are some who e faith is well grounded and sincere. Whatever defects exist among either the missionaries or the people of North Celebes, and no one can deny but that there are some, these facts remain, that, visit what land or island you may amid the multitudinous island worlds of Malaysia, and you can find no spot of like dimensions whose people are so well taught, so intelligent, and so well behaved; whose villages are so well ordered and clean; whose houses are so well built and kept in such good repair; whose women and children are so well cared for. And last, but not least, the power of the Gospel in the Minahassa has within the last

two years, induced men of the Malay race, whose characteristics, we have been taught, lead them swiftly into evil and slowly into that which is good, to leave the land and home of their fathers and go forth as messengers of the Gospel of peace to lands far distant from their own. These facts, I say, remain, and stand as an open challenge to all who would underrate the elevating influences of Christianity, or detract in any way from that divine character whose personality and teachings can make the wilderness and solitary place to be glad and the desert to rejoice and blossom as the rose.—*Malaysia Message.*

Bareilly Theological Seminary.

FROM the opening of the India Mission of the Methodist Episcopal Church the need of trained helpers was felt. Rev. D. W. Thomas, one of the missionaries, offered in 1871 to donate from his private means \$20,000 for the foundation of a theological seminary for India if the Missionary Society would furnish \$10,000 for some buildings. The proposition was accepted. E. Remington, Esq., of Ilion, N. Y., donated \$5,000 of the money required for the buildings. The seminary was opened at Bareilly in April, 1872, with a class of sixteen students. In 1876 Remington Hall was finished and dedicated by Bishop Andrews. In the same year a Normal Department was opened for the training of Christian teachers.

There are now three buildings. Remington Hall is in the center. On the left is Butler Hall, erected in 1892 in memory of Dr. William Butler, the founder of the India Mission. On the right is Earnest Hall, erected in 1893 with money furnished by Rev. E. L. and Mrs. E. R. Kiplinger in memory of their son. There are now a complete set of buildings for chapel, lecture halls, and library. An additional line of dormitories is needed.

The closing exercises for 1893 took place December 1, Bishop Thoburn presiding. Seventeen students were graduated in the course of three years. Three failed in the stiff written examinations and were sent out with nine others as passing a partial course. Fifteen women, wives of the students, went out with certificates in Bible study and other subjects. The number on the roll for the year was seventy-two men and forty-two women.

On the opposite page are seen the twenty students of the graduating class and four of their instructors. In the center is Rev. T. J. Scott, M.A., D.D., Principal of the Seminary and Professor of Systematic Theology and Homiletics; to the left of Dr. Scott, with a cane in his hand, is Rev. F. L. Neeld, M.A., B.D., Professor of Biblical Exegesis and Ecclesiastical History; to the left of Mr. Neeld is Rev. H. L. Mukerjee, Head Master in Normal School and assistant in the seminary; to the right of Dr. Scott, dressed in white, is Moulvi Shafqat Ulla, Teacher of Persian and Arabic.



INSTRUCTORS AND GRADUATING CLASS OF BAREILLY THEOLOGICAL SEMINARY, 1893.

The seminary opened for the new year on January 18, and the thirty-four students, many of them married, were enrolled for a new junior class in the three years' course. On the day of opening a life-size portrait of Dr. Butler, presented to the seminary by Mrs. J. H. Mansfield, of Boston, was unveiled in Butler Hall before a large audience of students and friends.

We have received the following account of the ceremony:

"Dr. T. J. Scott, who was with Dr. Butler in the early days of the Mission, recounted how he had opened the work in 1856 and was driven away by the storm of the mutiny in 1857, only to return and reopen the work the following year, which has swept on with increasing power. Professor Neeld related how he had met the old hero in America and found him on a sick bed reading the proof of *Mexico in Transition*, still full of undying interest in mission work. Dr. Butcher mentioned having seen him in the States once, and was impressed with the ardent zeal and impetuosity of his spirit touching foreign mission work. Then dear old 'Joel,' the doctor's first native colaborer in India, with sightless eyes and hand ready to draw the curtain, told of the toil and triumph of the early days. He had often been with the doctor in journeying, had seen him push their conveyance, stuck in the sand, while the sweat poured from his face. Together they had slept under trees, having failed of other shelter. No more could he see his old friend, although others might look upon him and his portrait. But with him he would reign on high, when he will be shining as the stars forever. The blind orator then pulled the cord and his grand old friend gazed down on the audience amid clapping of hands and general rejoicing."

A life-size portrait of Earnest Kiplinger, the gift of his parents, hangs in the students' prayer room, back of the reading desk, and is surmounted by a large emblematic oil painting, six by eight feet, in which are a Bible, cross, olive branch, crook, and crown.

Since opening the seminary 200 native missionaries have passed through the regular course of three years; 60 have taken a partial course. During the same time 178 women, wives of the students, have been trained in a course fitting them to work as evangelists with their husbands. Sixty-one Christian teachers have received certificates from the Normal Department. Thus the total number of workers who have gone out is 499. The graduates form the native strength of the Conferences and are the principal leaders in building up the kingdom of Christ in India.

Dr. Scott forwards the following:

"Our buildings, including the Central Remington Hall, with its two detached wings, Butler Hall and Earnest Hall, and some separate lines of students' rooms, are worth about \$19,000. Endowment invested for carrying on the institution is some \$45,000

in American money. This is the gift of many friends, chiefly in the form of scholarships in aid of students and salary of teachers, and something as a foundation for a regular supply of books to our library. Some two years ago we ran up the flag for an additional \$50,000 in view of the greatly enlarged opportunity of the school. The demand is for trained men as pastors and evangelists. From fifteen to twenty thousand souls are added annually to the Christian community, being equal to seventy-five pastoral charges of two hundred souls, adults to be fully indoctrinated and children to be watched over.

"We have seen that the capacity of the school for raising up a native ministry must be enlarged; hence this fresh appeal. Of the sum called for we have in hand and in sight, through the encouraging promises of friends, some \$10,000. We have no paid agents in the field, and depend on the cooperation of all who may be interested in the salvation of India's millions. The financial crash in America has been unfavorable to our cause, but still noble friends are standing by us. Others will be raised up, and this additional endowment will be forthcoming soon, we trust, for the Messianic King's business requires haste in India. A great door is open, Satan, in a measure cast out in the Western world, is seeking to enter in double force here, as his old seat is being shaken.

"Some \$300 have been secured from a Sunday school for a Sunday school chair, the object being to enlist the Sunday schools in the success of this institution, and finally to have special instruction in carrying on Sunday school work given here. The Sunday school is becoming a power in India. Then we have commenced a teachership of music, a small sum having been secured. Song is a mighty power in our work in India also, and we wish to have a teacher to train our students more effectively in the use of native airs with instruments such as can be used in their bazaar and village work. And now will our many friends put a shoulder to the financial wheel and roll this work forward mightily? These are the days of wonderful possibilities in India. Who will help make up the required endowment speedily?"

"This is the first Methodist theological school organized in Asia. It should be raised at once to the highest effectiveness. Our immediate work is educating a native ministry for a population of 40,000,000 and in a language that can reach 100,000,000. There is a pressing demand for trained men in a rapidly expanding work. Now is the time for a shoulder to the wheel. The great deep in India is breaking up. The Church should move with wisdom and power at this supreme moment. Antichristianity is trying to preempt the field. It is a burning shame that infidels and scoffers from Europe and America are found here doing the work of their father the devil, villifying Christianity and withstanding the missionaries. These are scattering infidel literature and trying to



HAREILLY THEOLOGICAL SEMINARY.

organize the natives against us. A native ministry, under God, must save India. If a trained ministry is needed anywhere it is in a field like this. Our pressing work and rapidly growing Church demand it."

A Hospital for Singapore, Malaysia.

BY REV. W. T. KENSETT.

ONE of the questions confronting us in our native work at Singapore is, How are we going to provide for the needy sick who come thronging our dispensary doors day after day for medicines and medical attendance?

Over four thousand people annually receive help from our dispensary, and the number has continued to increase, so that at the present time we have more applicants for aid than money with which to provide the needed assistance. During the past four years we have been compelled on several occasions to close our doors for lack of funds.

This fact is most distressing when we remember that all who come to us for help hear the Gospel preached. While the patients are receiving medicine we demand their attendance at our Gospel services, and if they will not attend we withhold any assistance until they shall comply with our demand. In this way we get them to hear the Gospel message, and very frequently they become Christians.

Undoubtedly the success of our Chinese work in Singapore is due to the fact that many of these converts first came to us in need of medical help. For instance, one man came to us who had run a splinter into his foot some months past. When it happened he went to one of his own doctors (Chinese) to have it withdrawn. The doctor placed on the foot a plaster of hard material, much like pitch in color and in consistency. This was to draw the splinter out, and while the application was performing its supposed function he, the patient, was to take some medicine internally three times a day, which would push the splinter out. I need not say that both the internal and external means failed, and the foot was allowed to continue with the obstacle in it until he came to us.

At once we examined his foot and learned that it was in a very bad condition. It was one mass of gangrene, and we knew that unless he consented to an amputation his life was in danger. This he would not do. We therefore drew out the splinter, which was about one and one third inches long and three eighths of an inch thick, closed the wound, and gave him the best means at our disposal for recovery.

But alas, it was too late; the splinter had done too much damage to the tissues. We told him the result of our investigation, and then talked to him of our heavenly Father and of his Son, Christ Jesus. He did not know what to make of it. He had never heard anything like it before. Confucius, the great

sage, taught justice, or the obligations of man to do justly to his fellow-men, but as to a Saviour *loving* even his enemies it was something that our poor Chinaman could not understand. He did not know what *love* meant. He had only just caught a glimpse of its true meaning from us.

He wondered why we were so much interested in him, seeing that we were strangers. "Confucius," he said, "never told us to love our enemies. He said nothing about love." At first he seemed as though he would discredit all that we said to him. But an afterthought struck him. Here are these men; they come to us here and help us get well. When we are sick they give us medicines, and are kind to us. There must be some truth in what they are saying. Before leaving he promised to come again, which promise he faithfully kept until his last days. Just before he died I knelt at his bedside and prayed with him. When I arose he said to me, "Sahya nauti pergi sama Tuan Isa' (I am going to be with Jesus).

Two others came to us who were very sick and in need of help. Although we had no place where we could accommodate them, we knew that if we turned them away there was no other place to which they could go. We therefore hastily fixed up a compartment, furnished it with the necessary beds, etc., and took charge of them. After a long while we discharged them as cured. During all this time they had been hearing the "old, old story of the cross," and promised when they left to become Christians.

While we were caring for these two men, one day another man came to our dispensary. He had heard of our mission and of our success in treating the other natives, and now he came to us to see whether we could cure him. He wanted us to take care of him until he should get well. He was very sick, his face was pale, his temperature was feverish, and he needed immediate attention. He pleaded to be taken in, but we had to refuse. We knew that there were others just waiting for similar help, and that we would have to stop taking in any more at present.

Our treasury was exhausted of funds, and we had two men in our home to care for, besides an outdoor patient. We knew that we could not add to our burden, so I turned to the poor man, and in words that almost choked me I said, "My dear man, we cannot take you in." After I spoke these words I turned around, for I did not care to let the man see how grieved I was, and said to myself, "How many dear friends in America there are who would gladly come to the help of this poor man if they but knew the circumstances." And yet this is only one of many that we are compelled to refuse. He left us; where he went we know not.

He had no home and was a stranger in the city. Then and there I resolved that if God would spare my life I would return home and secure funds with which to build a hospital and mission church in Sin-

gapore. On one occasion we were so short of funds that we had to close our dispensary doors for two months. These poor people came day after day for medicines only to find the doors closed and no prospect of relief.

We are compelled to rent a Chinese dwelling which we use as a dispensary and mission house. For this house we pay a rental of \$540 a year, which in ten years would be sufficient to erect a place of our own; but at that time this rented building will not be our own any more than it is to-day. Our object, therefore, is to erect a building that will serve as a hospital, dispensary, and mission church at a cost of about \$6,000. If we do this we can spend the money now paid for rent in purchasing medicines, and thus never again have to close our doors for lack of funds.

As our mission in Singapore is the only American mission in the place, we have to help all who come to us from different American missions in other heathen lands. If only Methodists came to us we could take care of them with very little trouble. But that is not the case; we are treating, oftentimes, more applicants of other denominations than our own. We cannot turn them away; our object is not to preach Methodism, but Christ. We want these people converted, and if we can accomplish it through the dispensary and hospital we are going to do it. As long as we have funds at our disposal we shall continue to help all who desire our aid.

One gentleman has promised the sum of \$200 if nine others will do the same; another has promised the sum of \$50 if six others will do likewise, while a third has promised to endow one bed for United Presbyterians at a cost of \$500.

We sincerely hope and trust that the money will not be difficult to raise.

Those wishing to help can do so by sending the amount to the writer at 238 Main Street, Pittsburg; or to Rev. Dr. W. F. Oldham, 238 Main Street, Pittsburg, Pa.

Saving Women and Girls in Singapore.

BY MISS EMMA E. FERRIS.

IN our visiting from home to home we frequently meet with those in the darkness of heathenism with whom the Spirit of the Lord is striving. Such a one came to our notice a few weeks ago. As we were passing along a Chinese street, a door of one of the houses suddenly opened and a girl of about eighteen years of age begged me to enter. I did not understand all that she said to me, but soon Mrs. Munson came in, and she learned that the girl was very unhappy; she requested us to visit her regularly and if possible to send her a teacher, which we did. The girl says that for years she has been unhappy; she sacrificed to idols, but still she did not get rest. She longed to attend school and learn to read. but as she

has an aged mother this is impossible. Now she is under instruction and is happy to learn that there is a Spirit who loves and cares for her. Her life seems different already. The leaven of the word is working slowly but surely, and God alone can tell what the harvest will be.

Our Bible woman went into a very destitute home one day. A Chinese woman and three children inhabited it. The woman is an inveterate opium smoker, and in consequence the children were left much to themselves. The woman sold herself and children to a planter, and received part payment of the money, but did not sign any agreement, and went to her home to prepare for departure. She used the money for opium and the necessaries of life, and when the man came to claim his purchase she denied ever making such an agreement or receiving money. Her case was taken to court and she gained it. After a good deal of persuasion this woman came to visit our home, with a view of settling her children in it for a time. Her friends told her if she did her children would become Christians, and when they died their eyes would be dug out to make medicine. This thought seemed to give her a good deal of trouble, but at last she consented to give us two girls, who are very bright and attractive. They do not wish to go back to their old home to live. We hope to be able to permeate their minds and hearts with the love of the word of God, so that when grown to womanhood they may be able to help their friends who now know nothing of the wonderful love of God.—*Malaysia Message.*

The Anglo-Chinese School, Singapore.

THE seventh annual distribution of prizes to the boys of the Anglo-Chinese School was held in the lecture hall of the new building on Friday, February 2. The room was tastefully decorated, and a number of the parents and friends of the boys were present. The chair was taken by the Honorable W. E. Maxwell, and Mrs. Maxwell distributed the prizes. The following gentlemen were on the platform: Mr. E. C. Hill (the inspector of schools), Bishop Thoburn, and the Revs. J. A. B. Cook, R. W. Munson, and C. C. Kelso. After the boys had sung a hymn, and prayer had been offered by the bishop, Mr. Kelso read his report of the school as follows:

In some respects the history of the school for the past year is one of marked progress. I need only remind you of the happy occasion when this magnificent building was formally opened with the applause and congratulations of enthusiastic friends. It would, indeed, be difficult to overestimate the value of a building that was so greatly needed. The classes are all now accommodated in well-lighted and well-ventilated rooms, and the whole school is under the same roof. Since the opening of the new building we have received eighty-five new desks, which were sent to us from America by Dr. Oldham and other friends. The entire school is now furnished with these comfortable desks.

The results of the annual inspection, held in November,

are very gratifying. The number of boys presented (and I wish to emphasize the fact that all the boys of the school were presented according to the code) is 298, against 262 last year. The average attendance for the year was 364; for the preceding year, 344: average enrollment for 1893, 421; for 1892, 388. I may add that the average attendance for the past six months has been at least 400. The average percentage of passes earned is 91, which I believe to be the highest percentage earned by any school in the colony of the same grade for 1893 with presentation of boys according to the code. We presented for the first time a representative class in the seventh standard. Eighteen were presented against three the preceding year. I am glad that the inspector of schools means that a seventh standard certificate shall mean something more than ordinary excellence. Accordingly few boys are expected to obtain a clear pass at the first presentation in that standard. This perhaps may explain the fact that the average percentage is two less than for last year.

The total number of special passes is 124, against 71 the preceding year. When the fact that at least three fourths of the boys in this school hear the English language only at school is considered, great credit is due to the boys for the achievement of such magnificent results. Credit is not only due to the boys, but is also due to the teachers, and I am glad of this opportunity of expressing my appreciation of the loyal support of every teacher on the staff of the school. The gratifying results which we are able to contemplate with so much satisfaction to-day have been made possible by their faithful performance of duty and their devotion to their work. The character, ability, and loyal devotion to the interests of the school of every teacher deserves special mention. Their personal habits are exemplary in every respect. I know of not a single exception. It gives me great satisfaction to speak thus of the teachers associated with me in the work of this school. The influence of example upon the young is great. The power of character to impress young minds is marvelous. I esteem it a matter of no small importance that the moral influence of our teachers is such as parents desire for their children.

The boarding department has shared the prosperity of the day school. The number of boarders has been larger than ever before. This is, I am sure, as it should be. The boys in the boarding school receive special attention in their studies, and their health and habits are carefully looked after. The boys hear only English spoken and are required to use English entirely. If a Chinese boy is ambitious to win the queen's scholarship, he has just the advantages he needs in the boarding school to enable him to acquire a mastery of the English language. Four boys are now preparing for the queen's scholarship examination for this year.

The speech from the chair, which followed, was of a most complimentary character. Mr. Maxwell congratulated the managers on the favorable notice which had been taken of the school by the secretary of state for the colonies, and upon the progress indicated in the report, which, he said, pointed toward a most hopeful and brilliant future for the school in the years to come. He referred to the benefits which accrue to the government from the spread of education, and urged upon the boys the necessity not only of gaining a thorough mastery of the English language while in the school, but also of continuing to educate themselves after leaving.

Bishop Thoburn gave a brief address, recalling the commencement of the school by Dr. Oldham, and remarking upon the marvelous progress which had been made in such a short time.

After the boys had sung another hymn the prizes were distributed by Mrs. Maxwell, and three cheers were then given for the chairman and Mrs. Maxwell, and the proceedings were closed with the singing of the national anthem.—*Malaysia Message.*

Missionary Work in Singapore, Penang, and Malacca in 1893.

IN many respects the year 1893 was a remarkable one as regards missionary work in Malaysia. Many changes have taken place, and not a few workers who were here twelve months ago are now no longer with us; but in spite of serious interruptions in some branches of mission work, it cannot be denied that the past year has been one of marked progress and that the missionary force, in Singapore at all events, is now better equipped than ever before for an advance upon heathenism and unbelief, and sin in all its forms.

The greatest number of changes in *personnel* have occurred in the Methodist Mission, which has been reinforced by the arrival during the year of two deaconesses, two missionary teachers, and one married missionary, and also by the return of one married missionary from furlough; while during the same time one married and one single missionary, and the wife of another missionary, have been sent home on account of their health. Thus the Methodists record a net gain of four workers during the year, and they are expecting the arrival within a few days of another missionary teacher from England, who is believed to be now on his way out. The work of the Presbyterian Church in the Straits has also been reinforced by the arrival of a minister for Penang, and by the marriage of one of the missionaries; but they have lost for a time the valued services of the wife of the senior missionary, who is now in England with her children. The Chinese Girls' School of the Female Education Society has, for the greater part of the year, been deprived of the services of the lady who had labored here for so many years, but we learn that Miss Cook is now returning to Singapore and has already sailed from England. The agent of the British and Foreign Bible Society has been to England during the year and has returned, and he is expecting very shortly the arrival of a lady and three or four young men to extend the work of the Society in this field; and one of the former batch of subagents, who had to be sent home on account of his health, has returned during the year with his wife, having been married during his stay in England.

But the advance which has been made is still more evident when we consider the new enterprises which have been undertaken during the year. Perhaps the most striking evidence of growth is the extent to which every branch of the Christian Church has been engaged in building operations. The

Church of England is building new churches at Sandakan and in this town near the Sepoy lines; the Presbyterian Mission is building a school at Muar and has just completed extensive repairs to the Serangoon Chapel; the Brethren at Penang are rebuilding their mission house; and the Methodists have completed a large extension of the Anglo-Chinese school building, have renovated and re-roofed their church in Coleman Street, and have carried out extensive repairs to the Christian Institute in Middle Road, thereby becoming better fitted to do the work to which they believe themselves called in Singapore and vicinity.

Several new lines of work of the highest importance have been initiated during the past twelve months. At Penang the Presbyterian Church once more exists, for, after having been without a minister for many years past, it was reorganized early in the year on the arrival of the Rev. William Murray, and we trust will be a center of earnest and aggressive Christian work. In Singapore the Presbyterians have taken a very important step in acquiring the Eastern school, which, since Mr. Lamont's return from England, has been removed to commodious premises in Kampong Malacca.

During his visit to England the agent of the British and Foreign Bible Society obtained the sanction of the Committee for the employment of a number of additional European subagents, to whom we have referred above, and he also induced them to send out a lady to introduce the Scriptures among the Malay women and into the homes of the people. This is an entirely new policy so far as the Bible Society is concerned, and the lady who is now on her way out will be the first lady missionary sent out by the Society.

The Methodist Mission has branched out into some new lines of work. The Soldiers' Home, resuscitated out of the ruins of a previous unsuccessful effort in the same direction, and removed to a central position in Hill Street, has been so successfully managed by the "Wesleyan chaplain to the troops" and his able assistant, Mr. Snuggs, that it is now the most popular resort in Singapore for both branches of the service. The Epworth Home is a boarding school and training institution for native boys. It was commenced early in the year by the Rev. R. W. and Mrs. Munson, and is growing rapidly, and promises to be a nursery of future Methodist preachers. Another important new enterprise is the Methodist Book Room which was opened for the sale of religious literature only three months ago, but has already given unmistakable proof that it will be a success from a financial as well as from a missionary point of view. The bold step of moving the Mission Press into the commercial center of Singapore was taken at the time when the Book Room was opened, and we feel sure that there will be no reason to regret the step.—*Malaysia Message.*

Malaysia Mission Conference of the Methodist Episcopal Church.

THIS Conference, which was formally organized last year, has just held its second session in the Coleman Street Church, Singapore. Bishop Thoburn arrived from India on Monday, January 29, to preside at the Conference; unfortunately, however, he was only able to make a short stay of nine days, owing to his approaching visit to America, and this fact, combined with the extraordinary number of other engagements which have occurred at the same time, has made the session a very brief one.

Mrs. Andrew and Dr. Kate Bushnell, the missionaries of the Woman's Christian Temperance Union, held a meeting in the Methodist Church on the night of the bishop's arrival, and another in the Presbyterian Church on the following Thursday; on Wednesday night our Presbyterian brethren held their annual congregational meeting; on Friday afternoon the annual distribution of prizes took place at the Anglo-Chinese School, and in the evening the annual Methodist tea meeting in the Town Hall. In spite of all these distractions, however, a good deal of the preliminary business was disposed of during the early part of the week, and, as had previously been announced, the Conference met on Friday, February 2, and after holding morning sessions also on the Saturday and the following Monday, the whole of the business was completed at an evening session on Monday, at the conclusion of which the bishop read the appointments for the Conference year.

The reports which were read at the Conference show that the Methodist Mission has had a period of remarkable prosperity and success in every branch of the work. Without desiring to lay too much stress upon statistics as an indication of the value of the work done, we cannot but regard it as a most remarkable fact that although the period covered by the reports is less than ten months, the total number of members and probationers is now more than double what it was at the last Conference, having risen from 126 to 325. Moreover, this advance has not been confined to any one branch of the work; rapid growth is noticeable in every department, and even where the figures reveal the least progress there are other unmistakable indications of success, and many of the workers are convinced that we are only now commencing to reap the fruit of the work which has been done here during the past nine years.

The increase in the membership of the Conference this year is not very large. Only one of the preachers on trial was eligible to be received into full membership, and two elders are absent on furlough in America. Four brethren, however, were admitted to the Conference on trial, so that the numbers now stand at seven in full connection and eight on trial, or a total of fifteen. The bishop expressed a hope that next year we should reach a total of at least

twenty members of Conference and that there might be some native brethren among that number.

On Sunday morning at 9 and at 10:30 Bishop Thoburn preached to the Chinese and Malay-speaking congregations respectively, and at the former service he baptized thirteen Chinamen. At the Coleman Street Church he preached at 7:30 A. M. and at 5 P. M. to the English congregation, and at 8 P. M. administered the holy communion and conducted the Con-

plied. Penang, Daniel D. Moore. Penang Anglo-Chinese School, George F. Pykett. Singapore Anglo-Chinese School, Charles C. Kelso, William T. Stagg, William E. Horley, Arthur J. Watson. Singapore Chinese Mission, Henry L. E. Luering. Singapore English Church, William H. B. Urch. Singapore Malay Mission, William G. Shellbear. Singapore Soldiers' Home, Edward T. Snuggs. Tamil Mission, to be supplied. Mission Press, William G. Shellbear, superintendent; William J. Wager, manager. Supernumeraries, B. F. West and B. H. Balderston. On leave to attend school, William T. Kensett.—*Malaysia Message.*



ference love feast. At the morning service Bishop Thoburn baptized a Tamil lad, a student in the Anglo-Chinese School; at the same service Brother W. G. Shellbear received deacon's orders, and he was further ordained elder at the afternoon service. The whole of the services were marked by the manifest presence of God, and at the concluding service the bishop remarked that though he rose in the morning with the feeling that there was a weary day's work before him, he had received such a blessing that he now felt as if he should like to begin just such another day all over again. The communion service and love feast in the evening was a time of refreshing; all present felt their hearts warmed by the previous services and the bishop's stirring and powerful addresses.

At the concluding session of the Conference on Monday night, February 5, when the business had been concluded, the bishop addressed the Conference on the very hopeful and encouraging prospects of the work in Malaysia, and looked forward to the day when the work of the Methodist Mission would be established up and down the peninsula from Rangoon on the west to Bangkok on the east, and at many important positions in the Archipelago, and when the lads who are now studying in our schools will be carrying the Gospel to every city in Malaysia. May the Lord hasten that day!

The following are the appointments:

Ralph W. Munson, Presiding Elder of the Mission and in charge of the orphanage in Singapore. Malacca, to be sup-

Woman's Conference of the Malaysia Mission, Methodist Episcopal Church.

BY MISS EMMA E. FERRIS.

THE Woman's Conference of the Methodist Episcopal Church in Singapore was organized last year on April 5, with eight names on the roll. On February 3, 1894, we had our first meeting for transacting business. The Conference met at the home of Mrs. Munson, with Bishop Thoburn presiding. Three of the members of 1893 were reported absent on furlough. Two new names were inscribed on the roll—Mrs. Stagg, who has worked for some years in India, and Miss Eva Foster, of Oregon. After the usual routine of business was concluded reports were called for. These were most encouraging and showed a marked advance during the year. The following branches of work were reported: The education of the children of all nationalities in Singapore, the work carried on in homes, work among the soldiers and sailors, and temperance and rescue work. In fact, all the departments of progressive Christian work were represented, either by members of the Conference or those who are interested in the work, though not enrolled as members. We were pleased to note from the reports the increase in attendance at the schools, and also the excellent work done in the Methodist Girls' School in the literary line. Students from five standards in this school were presented at the government examination, and they rewarded their teachers by taking one hundred per cent of passes.

The sewing examination was not so creditable, reducing the average to ninety-three per cent of passes. The work in the Chinese homes has been carried on with success. The Junior Epworth League, with upward of sixty members, is doing an efficient work. The deep interest in the temperance movement, and the determination to reach our sisters who have stepped aside from the path of virtue, indicated loyal efforts to help "prepare the way of the Lord." We were also pleased to learn that during the past year many persons have been aroused to think about their spiritual condition, and are inquiring, "What must we do to be saved?"

Mrs. Munson was elected delegate to represent us and our work at the Central Conference in India, which meets on February 22. We look forward hopefully and believe that the Lord of the harvest has given us, as a Conference, a work to do.—*Malaysia Message.*

German Mission in New Guinea.

BY REV. H. L. E. LUERING.

IN 1880 a Berlin company began to explore the island of New Guinea as far as it had not been occupied by the Dutch, with the final view to have it annexed by the German Empire. As soon as Dr. Finsch, the principal explorer of New Guinea, had published his interesting work on the country and the people (1882), the eyes of the friends of missions were attracted to the island. A new expedition left the harbor of Hamburg in 1885, and in the next year Rev. Flierl arrived in Simbang from Cooktown, in Australia, and founded a mission. The Rhenish society sent the Rev. Thomas, from Nias, and the Rev. Eich, from Africa, to the new field to explore it. Rev. Thomas arrived in Finschhafen February 17, 1887, and met Rev. Eich, who came via Cook-

town, on May 13. Both men reported that the inhabitants were kindly disposed to strangers, and that portions of the land were thickly populated.

Before new missionaries could be sent out to establish stations, Rev. Thomas had to leave the field because of ill health. Rev. Eich, much weakened physically, received two helpers, Revs. Scheidt and Bergmann, on December 8. Bogadjim was the first station, on which Eich and Scheidt worked for a number of years. It was exceedingly difficult to learn the native language, as no grammars of it had ever been written, but after a time the missionaries learned enough to begin simple teaching. Just when they began to be successful Eich had to return to Europe, and the young Rev. Scheidt with his friend, Bösch, were treacherously murdered by the natives of Hatzfeldhafen in the Franklin Bay.

A few months after the murder of her husband Mrs. Bösch died, and she was followed in six months by another missionary's wife, Mrs. Kunze. All the remaining workers have suffered severely of fever, and it was very fortunate that in 1891 Dr. Frobenius arrived as medical missionary. Mr. Pillkuhn, a lay worker who came out as a seaman to take charge of the Gospel boat, was drowned shortly after his arrival. The prayers that have risen to God for dark New Guinea are being heard, the natives have learned to trust the missionaries, and are being taught not only the beginnings of civilized life, but of the plan of salvation. In November of last year we had the pleasure of meeting two young men, the Revs. Dassel and Hoffmann, who have since arrived in New Guinea and begun their work.

The three stations now occupied are:

1. Bogadjim—Rev. Arff and Rev. Hoffmann.
2. Siar—Rev. Bergmann.
3. Dampier Islands—Rev. Kunze and Rev. Dassel.

—*Malaysia Message.*



A NEW GUINEA VILLAGE.

Rev. Frederick Brown, of China.

THE Rev. Frederick Brown was born in England in 1860, and was converted in 1878. In 1882 he became a preacher in the Free Methodist Church and soon afterward went to China in the employ of the British and Foreign Bible Society. In 1886 he be-



REV. FREDERICK BROWN.

came a member of the North China Mission of the Methodist Episcopal Church. Last year he returned to England for much needed rest, and will soon return to his work in China. When he left China the members of the district of which he was presiding elder presented him with a "Robe of Honor." It was a long white satin scarf containing 180 names of Christians, and with the robe was a letter requesting that he wear it on all public occasions. He has lately given evidence before the Royal Commission appointed by the House of Lords to inquire into the opium traffic.

Methodist Episcopal Missions in Eastern Asia.

BY REV. A. B. LEONARD, D.D.

(The following is the report made by Secretary Leonard to the Board of Managers of the Missionary Society of the Methodist Episcopal Church.)

HAVING been commissioned by the Board of Managers of the Missionary Society to accompany Bishop Foster upon his episcopal visitation to Japan, Korea, and China, I left New York on May 17, 1893, and after a prosperous journey landed in Yokohama, Japan, June 9.

JAPAN.

The Japan of the present, with the exception of changes wrought mainly within a quarter of a century by Christianity, is the product morally of the joint influences of Shintoism and Buddhism. These religions have had full sway for centuries, but long ago they exhausted all their resources for the advancement of this people. For many centuries they have made practically no progress except what has occurred since the revolution of 1868, that being the date that marks a new era in their history. Up to the period of the revolution the education of the masses was largely neglected, and it is not strange that now widespread illiteracy prevails. A system of popular education has been devised, but it is quite imperfect and probably does not reach at the present time more than one half the children and youth of school age. There has been improvement in many respects, and the stagnant sea of a civilization produced by false religions is being stirred, and the people are awaking from the slumber of centuries. IN

YOKOHAMA,

the principal seaport of the empire, we have a self-supporting church. Several years ago the church edifice was destroyed by a typhoon, since which time our services have been held in what is known as the Gospel Society Hall. This hall was designed as a place for conducting a night school, the delivery of lectures to young men, and a reading room. It but poorly provides for church services and renders any considerable growth quite impracticable. Several missions of other denominations have respectable church edifices, which renders our destitution only the more conspicuous. We have a lot centrally located and paid for, and the native church has accumulated nearly \$1,000 (Japanese currency), to aid in the erection of a new house of worship. It is greatly to be regretted that the General Commit-

tee, at its recent session, could not see its way clear to make a direct appropriation for the erection of this much-needed house of worship. The conditional appropriation of \$5,000 ought to be raised, and the church erected this year.

Our first Sabbath in Japan was Children's Day. Learning that the morning hour was to be devoted to the Children's Day services, Bishop Foster and myself repaired to the hall to be spectators of what might transpire. The services were conducted by the native lady superintendent of the school, and in a style that would have done credit to a lady in America. It was rather an interesting incident that the first addresses delivered in Japan by the bishop and the writer should have been to children and young people. On the bluff the Woman's Foreign Missionary Society has a training school for Bible women. These women are instructed in Christian doctrine and drilled in methods of practical work which fit them for great usefulness among their sisters who are languishing in the darkness of pagan night.

HAKODATE

is a city of 40,000 inhabitants, and the metropolis of Hokkaido, an island in the northern part of the empire, constituting a presiding elder's district, and containing 35,000 square miles, with a population of 400,000. Here we have two good dwellings and a comfortable frame church which will accommodate 250 people, the membership of which is 175. This church has been for several years self-supporting. Here the Woman's Foreign Missionary Society has a flourishing school for young ladies, well equipped and well housed. The ladies connected with this school carry on six Sunday schools, some of which will doubtless develop into church organizations. Crossing the Tsurugui Straits to Aomori, I visited

HIROSAKI,

a city in the extreme northern part of the main island. Ours is the only Christian mission in the city, and the whole valley in which it is located, thickly dotted with towns and villages, is open to the preaching of the Gospel. In this city we have a church of seventy members, worshipping in an inferior chapel. Here I spent the Sabbath, preaching twice and administering baptism to four adults, one of whom was the wife of a member of the Imperial Diet. Returning to Aomori, where we have a comfortable chapel with a church organization having before it good prospects of success, we continued our journey southward to Morioko, a city of 30,000 inhabitants, where we have a society worshipping in a house occupied by the native pastor, and where a church edifice is much needed. Here a special religious service was held in a theater, and addresses were made by Bishop Foster and the writer. Proceeding still southward, we visited Sendai, a city of 60,000 inhabitants, where we have a native self-sup-

porting church of 300 members, and where the evangelistic work is greatly aided by Bible women under the direction of the Woman's Foreign Missionary Society. Our church edifice is commodious and the attendance upon worship excellent. The

JAPAN CONFERENCE

opened its tenth annual session, under the presidency of Bishop Foster, in our school edifice at Aoyama, Tokyo, Thursday morning, July 6. The Conference contains 21 missionaries and 34 native ordained and 21 unordained ministers, and, including probationers, 4,034 lay members. Here are missionaries who may be properly called "fathers," as they were present twenty years ago, when the Mission was founded—Soper, Davison, and Correll. Here are others who have rendered service for a series of years, who may be ranked as veterans—Bishop, Vail, Draper, Miss Vail, the two Spencers, H. W. Swartz, Worden, Fulkerson, Cleveland, Johnson, Wier, Wadman, Belknap, and Chappell. There is one novice—H. B. Schwarz—who has just entered the Mission, but he has in him the right material and needs only time to prove his excellent qualities. Among the natives there are men of sterling worth and ability, two of whom should receive special mention—S. Ogata and Y. Honda. The former was educated at Asbury (now De Pauw) University, was sent out as a missionary in the year 1885, and is an able preacher. The latter spent some time pursuing a special course at Drew Theological Seminary, and is a man of marked executive ability. The several departments of our work were thoroughly investigated and found to be in a good degree prosperous. The importance of our

PUBLISHING AGENCY

can scarcely be overestimated. If we are to have in this empire a great Church, we must have, as a means of its creation in part, the free circulation of Christian literature. We now have the germ of what will grow into a Japanese Methodist Book Concern in due time, and it should be carefully nurtured and developed as rapidly as means will allow. Missionary money is certainly well and effectively used when it is put into the production of religious tracts, periodicals, and books. Our

ANGLO-JAPANESE COLLEGE

is located at Aoyama, Tokyo. In 1883 the Rev. J. F. Goucher, D.D., of Baltimore, was impressed with the importance of having an educational institution planted at the capital of the empire. With that foresight, wisdom, and generosity which have so often characterized his conduct, he contributed the money for the purchase of a plot of ground, consisting of twenty-five acres, as a college site, and then donated a handsome sum for the erection of a building that has been appropriately named Goucher Hall. The generous gift of Mrs. Philander Smith

and her son-in-law, Mr. W. E. Blackstone, added a commodious building which now houses the Philander Smith Biblical Institute. Upon the same grounds the Woman's Foreign Missionary Society has a school for young ladies, and has just completed a spacious building for an industrial department. The grounds are laid out with artistic taste and skill, and present a very attractive appearance.

After having visited the sites of schools of other missionary societies, I can testify that for spaciousness and sightliness ours excels them all. Indeed, it is conceded that our school property is the most desirable owned by any denomination carrying on mission work at the capital. The buildings consist of Goucher Hall, a three-story brick edifice; the Philander Smith theological building, also three stories high; and dormitory, of two stories, furnishing sleeping apartments for one hundred and twenty students. These buildings are all substantially constructed of brick, are of symmetrical proportions, and well adapted to the purpose for which they were designed. Four departments, the collegiate, normal, theological, and industrial, are in successful operation. Already a considerable number of graduates of our theological school have entered the ministry of our Church. At the Conference nine promising men were admitted to the traveling connection, seven of whom but a few days previous had received their certificates of graduation. The great importance of our schools here cannot be overestimated. This will always be our main educational center, and should be managed with that fact in view. While speaking of our educational work mention should be made of our school (Chinzei Gakkwan) at

NAGASAKI,

which is successfully carrying forward literary and theological instruction. We have all the schools in Japan that we can support for the present. Those that are above mentioned, and the several schools under the management of the Woman's Foreign Missionary Society, afford facilities for all the school work that should be attempted at the present stage of our work. The question of

PASTORAL SUPPORT

in Japan is of the utmost importance, and demands the most careful consideration. Methods that were wise and successful in the beginning have been outgrown and are now an obstruction. The existing method of making appropriations of missionary money to the work in Japan was what was needed in the earlier years, when native agencies were few, but are notoriously defective at the present time, when native agencies are in the ascendancy. Careful investigation shows that while in other lines of development there has been encouraging progress, in the matter of pastoral support there has been for several years constant relative falling off. Both mis-

sionaries and native preachers see and deprecate this fact and are anxious that the evil shall be remedied. The cure must be found in a change of financial administration, and it is believed that the needed change can be readily effected. The following plan for the financial administration of the native evangelistic work was recommended to the General Committee at its recent annual session and was referred to this Board for special consideration. It is as follows:*

1. That the appropriations for the support of native pastors and evangelists be made for the Conference year in place of the calendar year, so that the money may be distributed among the preachers and charges at the session of the Annual Conference with special reference to the needs of both.

2. The sum appropriated for a given Conference year shall be in some proportion to the amount raised by the churches for pastoral support (exclusive of contributions for other purposes) during the previous Conference year; said proportion to be determined by the General Committee from year to year. For the Conference year beginning July, 1894, we estimate that the sum should be \$... The sum required from the churches shall be increased from year to year as ability for self-support shall warrant.

3. An additional sum shall be appropriated each year for new work, equal to three times the amount contributed by the churches in Japan to the treasury of the Missionary Society.

4. The whole sum appropriated for the purposes above specified shall be administered by the Japan Conference in substantially the same manner as missionary money is administered by the Annual Conferences in the United States, namely, the presiding elders shall be a Committee on Missions, and shall divide the whole sum appropriated for native evangelistic and pastoral support among the districts, pastoral charges, and new points to be opened, and report the same to the Annual Conference, which shall have power to amend said report, the final result to be approved by the presiding bishop.

5. The several sums appropriated shall be paid to the preachers by the treasurer of the Mission in monthly installments. Should any preacher refuse to serve the charge to which he is appointed, or should he absent himself, to the neglect of his work, from his charge without the consent of his presiding elder, the treasurer shall on notification of the presiding elder withhold the whole or any part of the sum appropriated, in proportion to the time said preacher has failed to render service.

It will be observed that this plan proposes to change the financial administration of this department of work from the calendar to the Conference year. This is absolutely necessary to secure an intelligent and fair distribution of missionary money. According to the plan that is now operated, the appropriations are made to men according to their respective positions as supplies, probationers, deacons, and elders, and with little, if any, regard to the number in the preacher's family or to what the church to which he is assigned may be able to pay. If at the session of the Conference the bishop finds it necessary to remove a man from one charge to another, as is frequently the case, the salary goes with the man, though the charge to which he goes

* The plan here given is equally applicable and necessary in the Foochow and North China Conferences.

may be abundantly able to pay a part or even the whole of his salary. The natural and inevitable result of this plan has been to weaken and keep down effort on the part of the church to support their own pastors. It also makes the pastors entirely independent of their people, so far as personal support is concerned, and so eliminates a wholesome sense of dependence which with most mortals is necessary to produce sustained activity. It is not strange that such a system of pastoral support during the year which closed July, 1893, should have yielded but \$1 to \$10 furnished by the Missionary Society. An important result of the proposed method of administration will be a more careful scrutiny of the men who are admitted to membership in the Conference. Under the plan now in operation when a man is admitted he goes upon the list to be supported by missionary money, and the number admitted in no way affects the salaries of those who vote for admission. When it is known that each new man admitted will share in the lump sum at the disposal of the Conference, the door of admission will be more carefully guarded—a thing that is greatly needed.

Enlargement of the work and loyalty to the Missionary Society are provided for in the proposed plan by the annual appropriation of a certain sum bearing a given proportion to the amount contributed the previous year by the charges to the missionary treasury, said sum to be used only for opening new points. This new plan places a proper responsibility upon, and gives a needed dignity to, the native ministers. They now largely outnumber the foreigners, and yet they have no voice in the financial administration of the Church. They are simply on the payroll, and the presiding elders are frequently spoken of as paymasters. These native brethren are sometimes twitted by their heathen neighbors as being only employees of presiding elders, of whom they receive their pay, and they feel such taunts keenly. They ask to share the responsibility of administering the funds appropriated for their own support, and the request is reasonable. The ability and tact for self-government can be developed only by sharing responsibility. These preachers, some of whom are now past middle age, and who have spent a goodly number of years in the service of the Church, can be trusted to share in the financial administration of the work in which they are engaged, and their influence will tend to promote effectiveness and economy.

It should be added that this plan has been *unanimously* approved of by both the missionaries and the native brethren by separate votes, after the most thorough discussion, and it is the earnest desire of all that it may meet with favor at the hands of the managers of the Missionary Society and the General Committee.

NAGOYA

is a city of great importance located in the central-southern part of the main island, and one of the great

Buddhistic centers of the empire. Here we have the largest Christian church edifice in the city, and the largest and best of our denomination in the country. It is a substantial wooden structure with a well-proportioned steeple, and will accommodate about six hundred people. Adjoining the church we have a comfortable house for a foreign missionary and a parsonage for a native pastor. The Woman's Foreign Missionary Society has a prosperous girls' school held in rented quarters. They need, and probably will have in the not distant future, a building of their own.

KIU-SIU

is the southernmost of the three principal islands of the empire, of which Nagasaki is the principal seaport of southern Japan. Here our Chinzei Gakkwan Seminary, already mentioned, is located, and the Woman's Foreign Missionary Society has an excellent girls' boarding school. Our mission property as a whole is splendidly situated on a hillside overlooking the harbor, and consists of four good residences and the school buildings already mentioned. At Fukuoka and Kumamoto, important cities, we have work established. At the former there is a membership of one hundred, with a rather inferior chapel as a place of worship, while the Woman's Society has a flourishing girls' school well housed. At the latter place, where there is a membership of one hundred, a new church and parsonage have just been completed. All through this island the people are, as a rule, favorably disposed toward Christianity, and our prospects for success are very encouraging.

PROPERTY TITLES.

All our church property in Japan is held by a very uncertain and precarious title. The laws of the empire prevent any foreigner or foreign corporation from obtaining a title for real estate that will stand a legal test. Recently there has been before the National Diet a very drastic bill providing severe penalties for any native who would in any way abet the securing of real estate by foreigners.

The bill did not pass, as the Diet was dissolved by the emperor while the bill was under consideration. It is believed that the intense antiforeign spirit that has prevailed for several years is becoming somewhat modified, and it is hoped that the bill proposed will not be enacted into a law. As it now is, foreigners and foreign corporations are prevented from holding property, so that there seems to be no way but to deed our property formally to native boards of trustees. This seems to be necessary in order to save missionary property from the possibility of confiscation.

KOREA.

Our mission in Korea was opened in 1885. In completing our treaty relations with the king, our minister, General Lucius H. Foote, secured a promise that religious toleration should be proclaimed, and

though such proclamation has not been publicly made, the policy pursued has been of a tolerant character. The king is understood to look with favor upon the presence of our missionaries, and has given countenance to their work by giving names to our schools and hospitals.

Our compound, including the property of the Missionary Society and of the Woman's Society, contains about four acres and is splendidly located near the west gate of the city. The site is composed of two knolls divided by a narrow vale with graceful slopes. Upon one of these knolls stands the school building, printing house, and one residence belonging to the Missionary Society, and on the other the school building and home of the Woman's Society. In the vale between are three missionary residences and two hospitals, one for men and the other for women. Besides the buildings already indicated, there are on the compound one missionary residence and two small chapels. At the south gate of the city, where the hospital is to be erected, one wing of which is finished, we have a site in every way as commanding as the one already described, containing about one half acre. Our missionaries have certainly exercised excellent judgment in selecting locations for church institutions in the city of Seoul.

It is proposed at as early a day as possible to erect a new hospital building and concentrate our medical work at the south gate of the city. This is the next important work to be accomplished. Our present hospital is too small by more than one half, and is dangerously near our missionary residences, particularly in view of the numerous contagious diseases that must be treated. In the heart of this heathen city of 250,000 inhabitants, on the widest and best street, we own a lot fifty feet square, upon which a chapel with a seating capacity of five hundred at least should be erected. Up to this time our work has been on the rim of the city, but the time has come to plant our banner at its center. Less than a square away we own a lot which, with the addition of another which can be readily secured, will make a site for a bookstore and printing press. We also own jointly with the Woman's Society a plot of ground at the east gate of the city, where a medical dispensary has been established and a chapel erected. The property now owned by the two societies in this city is estimated to be worth at least \$50,000, and could not be replaced for that sum. We also own property at Chemulpo, Wonsan, Pyong Yang, and Eui-ju, where we have opened work on a small scale. The membership of the church, including probationers, is about two hundred and fifty. In no Asiatic mission have we achieved as great results in the same length of time.

CHINA.

The territory of our North China Mission lies in the northeastern part of China proper, extending a little beyond the great wall, and contains more than

twelve thousand square miles. In the greater part of this territory the population is very dense, and as a rule kindly disposed toward foreigners and the Christian religion. Our growth in this field has been steady from the beginning, and we now have a membership, including probationers, of 2,856. At the annual session of the Mission, held last September, the work was organized into an Annual Conference.

The principal centers of operation are Peking, Tientsin, and Tsunhua. In these cities we have property aggregating in value \$136,970. In Peking our compound consists of five dwellings, the university building, intermediate and primary schoolhouse, hospital, and one chapel. The university edifice is two stories high and sufficiently spacious for present needs. The dwellings are modest, comfortable, and plainly furnished, but the hospital is altogether inadequate to the needs of the work, and its accommodation should be enlarged. Excellent judgment has been exercised in the purchase of real estate. In other parts of the city there are two chapels well located, one of which is old and dilapidated and should be replaced and its grounds enlarged. Here also the Woman's Society has a woman's training school, girls' boarding school, and ladies' home. At Tientsin we have two comfortable dwellings and two good chapels, one of which has but recently been dedicated. Here the Woman's Society has a missionary home, girls' school, and a first-class woman's hospital. At Tsunhua, near the great wall, there are three residences, all in good condition; two good chapels, one of which has just been completed; and a first-class hospital. The Woman's Society also has a home and girls' boarding school and woman's hospital. In seventeen other towns in the bounds of the Mission we own chapels, and in many more chapels are rented. The work in North China is in excellent condition and is steadily moving forward.

CENTRAL CHINA.

In Central China we have four principal points. Four hundred and fifty miles up the Yangtse is

KIUKIANG,

with 200,000 inhabitants. In this city we have four excellent residences, plainly and substantially furnished. Here the Kiukiang Institute and school for boys is located. It is supplied with good substantial buildings, appropriately furnished, and contains a commodious chapel, which affords excellent accommodations for church services. A dormitory provides for about eighty students, all of which were occupied. In connection with the school there is the beginning of an industrial department, consisting of furniture and carpenter shops, and a printing press, all of which were doing creditable work. On what is known as the Foreign Concession, which occupies a considerable space outside the city walls and along

the river front, stands St. Paul Chapel, in which an English service is held every Sabbath morning for the accommodation of the families of the consular and customs officers and such other English-speaking people as may be in the city. On Sabbath evenings a native service is held, upon which there is always a large attendance. There are two street chapels located in different parts of the city, in which daily preaching services are held and in connection with one of which there is a day school for boys. In this city the Woman's Society has an excellent ladies' home and flourishing girls' boarding school. From this center two large circuits extending into the country are worked by the missionaries and native preachers. Descending the river two hundred miles we come to

WUHU,

a city of 200,000 inhabitants. Our compound is located on a bluff overlooking the river, and can be seen from the deck of a steamer from a distance of about eight miles. The property consists of two residences, a well appointed hospital, a school building, and a chapel, erected by the Woman's Society, but now owned by the Missionary Society. This school building is unoccupied, except during a few weeks in the winter, when a training school for native helpers is carried forward. It was thought at one time that this building might be converted into a deaconess home, but that idea has been abandoned. It would afford excellent accommodations for a school for the children of missionaries and other foreigners, and it is believed such a school would be self-supporting from the beginning. Besides, it would save much expense by rendering it unnecessary to bring missionary families to the United States for educational advantages. These buildings are all well located so far as healthfulness is concerned, but, being two miles from the city, the site is rather inconvenient for missionary operations. There is in the city a chapel in which daily preaching services are held, and in connection with which there is a boys' school. Sixty miles farther down the Yangtse we come to

NANKING,

once the capital of the empire, containing a population of 500,000. It is now the most important city in Central China Mission. Our property consists of six excellent residences, a first-class hospital, and the Nanking University buildings, consisting of Fowler theological edifice, Sleeper Memorial Chapel, Collins Dormitory, and a preparatory building. The first was erected and named by Mrs. Philander Smith; the second by the heirs of the distinguished layman whose name it bears; the third by Mr. Collins, of Pennsylvania; and the last by the Missionary Society. These buildings are all of excellent architectural design, splendidly located, and well adapted to the purposes for which they were erected. Within less than five minutes' walk is the compound of the

Woman's Society, upon which are a ladies' home and a girls' boarding school building of beautiful design and excellent furnishing. In the southern part of the city, in a rented building, a most hopeful evangelistic movement has been inaugurated, in connection with which there is a boys' school. Medical dispensaries have been established in several neighboring towns, in connection with which regular evangelistic work is carried forward. Fifty miles farther and we reach

CHINKIANG,

with 200,000 inhabitants. Here there are two good residences, a school building of beautiful design erected by special gifts made by German Methodists in America, and a commodious native chapel. The Woman's Society has a ladies' home, girls' boarding school, hospital, and an orphanage. Within the past year a residence has been erected and work opened at Yangchow, a large city fifteen miles north of Chinkiang, and one of the best built and cleanliest cities to be found in China. The membership of the Central China Mission, including probationers, is 586. Passing on down the river one hundred and fifty miles we come to

SHANGHAI,

the great commercial emporium of China. It seems strange, in view of the relation of Shanghai to the whole of the Yangtse valley, that our Society has not planted a mission in that city. All missionaries and missionary supplies destined for our work in the Yangtse valley, extending to Chungking in West China, must not only pass through Shanghai, but be reshipped at that point. It is true that the Methodist Episcopal Church, South, has made that city their headquarters, but it is also true that they do not and cannot fully occupy the field. There is an immense population that is not reached by any missionary agency and that needs the Gospel as badly as any people in China. What is most needed is a printing house at that halfway point between North China and the Foochow Conference. Such an institution would be from the outset self-supporting, and would constitute a much-needed bond of union between our four missions and furnish a Christian literature for all the Methodism of the empire.

FOOCHOW CONFERENCE.

Foochow is the headquarters of our oldest Mission in China, the work having been opened in 1847. Our mission premises are finely located upon a large island in the Minn River, at an elevation of about three hundred feet, the whole city being plainly in view. Our property consists of six excellent dwellings, plainly but comfortably furnished; the Anglo-Chinese College edifice, a substantial building well constructed and ample for present necessities; the press building, which also provides, though inadequately, for our theological school; and a chapel which, though it accommodates 400 people, is too

small often for the congregation worshipping in it. The schools are prosperous, the college having an attendance of about 120, and the theological school of about 30. The latter school greatly needs a building of its own adapted to the work it is doing. The press has been from the beginning self-supporting, and is steadily growing. In this city the Woman's Society has three good residences well furnished, a girls' boarding school, woman's training school, two hospitals, and an orphanage.

HINGHUA

is the center of a large and growing evangelistic movement. For three years a revival has prevailed which constantly widens in scope and increases in power. The Hinghua dialect being very different from that spoken in Foochow it has been found necessary to open a theological training school for the education of preachers to preach the Gospel to the sixty millions of people in that region of country. There is here also a boys' school, and the Woman's Society has a girls' boarding school and woman's training school. At

KUCHENG

we have a boys' boarding school, a well-appointed hospital, also a woman's training school, under the management of the Woman's Society. A growing evangelistic work is moving forward with promise of large results.

HOKCHIANG

is another center of growing importance. For many years great difficulties have beset our work in that city and surrounding country, and there have been times when the most hopeful despaired of success. Recently eight families of the literati have been reached, and the work among that class promises to be of great importance. There is here an excellent chapel with residence for native pastor, and an excellent boys' school, also a woman's training school. Still another center is at

INGCHUNG,

but having had little supervision by missionaries the success heretofore has not been encouraging. Recently there has been encouraging success, and it is regarded now as a hopeful field. The boys' boarding school and woman's training school are doing a good work. In many places in the Conference there are day schools for boys and girls, always separately conducted (the latter under the management of the Woman's Society), in which large numbers are being instructed in the doctrines of Christianity. Our success in this Conference during the past year has been unusual, there having been an increase in the membership of the Church of 1,175, the entire membership, including probationers, being 7,134.

PROPERTY INTERESTS.

At all the points visited I investigated carefully the condition of our property, and found it, as a rule,

in good condition. I am prepared at any time to give to the Board information in detail concerning the residences of missionaries, property, etc.

Progress on the Bulandshahr District.

BY REV. R. HOSKINS, OF CAWNPORE.

I SEND you a letter from Rev. C. Luke, the Hindustani presiding elder of the Bulandshahr District, of the Northwest India Conference. He is about forty-three years old, and a man of considerable spiritual power. He knows how to get the people to receive the Lord Jesus. We have not been able to give him as much help as is needed to care properly for the converts. He had 2,195 converts last year, and I judge he will have even more this year. The great need just now is money to employ pastor-teachers, and some help for expenses in conducting revival meetings. I was twice with him last year to help in revival services, and great numbers of the people collected and much good was done. The letter from Brother Luke is as follows:

"During the months of January and February (by the special grace of God) we were able to baptize 566 inquirers, yet there are some 3,000 inquirers more ready, who are eagerly desirous for baptism, but owing to the paucity of pastor-teachers for their spiritual training these baptisms are being delayed. When I returned from Annual Conference I determined to stop baptisms for some time, till some arrangements could be made for pastor-teachers. But as the inquirers voluntarily come from long distances and beg of us, and press us to make some early arrangements for saving their souls, I was obliged to baptize 566 at once.

"The reason for their showing earnestness is that their relations and neighbors who are Christians have made a great progress both in secular and religious advancement, and they find themselves most backward. There seems to be a special hand of our heavenly Father on my district. In our Epworth League which is here in Bulandshahr we have over one hundred members, and our village brothers and sisters join us in our program and sing and commit Bible verses to memory.

"Since I have given the census of last year of my district to the magistrate, and after some inquiry which he has made through Mrs. Pollen, he has been very kind to the Methodist mission work. When I found him so kind I wrote him, in behalf of the Christians employed by the municipality in Bulandshahr and district, asking that on Sunday, early or latter part of the day, leave be granted to them without any pecuniary loss to attend Sunday services for their spiritual advancement. My application was favorably taken into his kind consideration, and leave was granted to the Christians.

"Last year we arranged 86 different places for daily prayer meeting services, which had such a

good effect that 333 brothers and sisters of the villages learned to lead in prayer. For the present year we have arranged for 123 places for daily prayer meeting services, besides Sunday services, and are hoping our heavenly Father will give us success also this year in this arrangement.

"I am sorry to inform you that one part of the glorious work, which is more favorite to me, and in which we were able to see 900 souls converted, will be discontinued (that is, revival meeting work) on account of paucity of funds. But I am praying God to hear my humble appeal for ten new pastor-teachers and funds for revival meeting expenses."

How to Help Missionaries.

1. THAT church helps itself most which is most interested in missions. The missionary spirit is the surest means of the spiritual growth of the local church. Our Moravian brethren have been noted for their spirituality and as much distinguished for their missionary zeal and sacrifice.

2. We should consider the missionaries as our servants, representing us and doing our work for us. Just as in the time of war the loyal citizen feels that every soldier at the front is his soldier.

3. It is well for every church to have a missionary or teacher or native helper or the part of one in some missionary field which it can call its own. Such a practice concentrates and intensifies the interest of the church in missions.

4. Every church and every individual, no matter how small the church or poor the person, should give something for missions, if it is not more than one dollar a year for the church, or one penny a year for the individual, and that pastor is recreant to his commission who does not give his people an opportunity to contribute to missions. Forty per cent of the Congregational churches give nothing for foreign missions—a sad revelation of the neglect of their pastors.

5. Each church should cultivate missionary intelligence. A little inventive skill can present to any church now and then interesting facts concerning missionary life, work, and needs. And nothing else in modern civilization is more thrilling than the history of missions or the lives of missionaries. Every minister should preach at least once a year a missionary sermon. There is no excuse for not doing it.

6. Pray for missions. Not only pray for missions in general, but select some particular field or some particular missionary each time and let all unite in a special prayer for that field or that missionary. In a missionary concert, instead of having a dozen prayers for missions in general, have twelve special prayers for as many special fields. It will give a concentration to the prayer and awaken an interest in the fields.

7. Send words of remembrance and encouragement to the missionaries. Blessed is that church which

has some son or daughter of its own in the missionary field with whom it can correspond and to whom it can send its words of remembrance. But when a church has not thus one of its own members to whom it can write, let it select some missionary or teacher or native helper with whom it can correspond and thus keep in touch with some living missionary work, for what our missionaries need is not merely their financial support, but the prayers and sympathy of Christians at home.—*Advance.*

Money for Missions.

"YES," says the close-fisted, and, perhaps, the penurious Christian. "that's the way it goes. I am getting heartily tired of this everlasting dinging for money. It mars the church services of our day." These dissatisfied ones forget that they are partly responsible for this incessant call for funds.

Let me ask them a question: Don't you pray, haven't you prayed from your babyhood, "Thy kingdom come?" The Lord takes you at your word, and sets up his kingdom in the hearts of some Alaskan Indians. Then he tests your sincerity by asking some of his own money from you, to build a chapel for them. Will you give, as did the "wise-hearted" of old, or will you prove to yourself and to the Master that your petition came only from the lips?

Or perhaps the Lord—in answer to your prayer, remember—puts it into the heart of some missionary, already on the ground, to rescue a little Indian girl from a life of living death, that his kingdom may be set up in her heart, that she may be made a blessing to herself and others, that she may be a star and a winner of stars for your crown. Then, to test you, he asks that you give your share toward endowing a scholarship for her in a mission school. Will you give it? or will you in effect say, "I didn't mean it, Lord. I only prayed so because I had been so taught, not knowing that it would call for any money."

You pray, "Save my boy," and the listening ear of your Lord hears your cry. Looking down the future he sees that *your boy* will one day make the great West his home, and he asks you for money to evangelize it and make it a fitting home for one in whose behalf Christian parents have petitioned him. Will you work with him to answer your own prayer, or will you care more for your bank account than for your boy's soul?

Missionaries already on the field say, "O, that Christians would understand the importance of this work!" "If the whole Church came up to the standard of these Christianized heathen in sacrifice and service there would be little want of means or laborers." Those who are just emerging from the darkness say, "Send us more light, and send it faster." The Lord of all says: "Woe to them that are at ease in Zion." "Thy brother's blood crieth unto me from the ground."—*Christian Steward.*

YOUNG PEOPLE'S DEPARTMENT.

Appeal of Heathen Nations and Response of Little Lights.

[A group of children march in and take places upon the platform. Each second child bears a wax taper such as is used for lighting Christmas trees. Faith alone, heading the procession, has her taper lighted. As each one recites she lights her candle from the flame of the one that precedes her.]

No. 1—India.

INDIA begs for light, more light.
Hasten with your tapers bright.

Faith responds:

Faith will light a glowing spark
When all else is sad and dark.
I bring you my little light.

No. 2—China.

China needs the cheering ray.
Light, more light, we beg to-day.

Love responds:

Love will cheer the darkest way.
God is love. Believe and pray.
I bring you my little light.

No. 3—Japan.

In Japan the need is great.
Bring more light. O do not wait.

Hope responds:

Hope will make the darkness bright.
Hope in God, for God is light.
I bring you my little light.

No. 4—Korea.

Hear Korea plead and plead.
Send more light. 'Tis dark indeed.

Joy responds:

Joy, great joy shall be to thee.
Jesus died to set thee free.
I bring you my little light.

No. 5—Siam.

In Siam the shadows lie.
Light! More light! O hear the cry!

Peace responds:

Peace will shine though storm clouds rise.
Turn to God, the only wise.
I bring you my little light.

No. 6—Africa.

Africa in darkest night,
Pleas and pleads for light, more light.

Patience responds:

Though the night be dark and long,
Patient wait. Let hope be strong.
I bring you my little light.

No. 7—South America.

South America still pleads,
Light, more light, for sorest needs.

Pity responds:

Superstition makes the night.
Christ in pity send thee light.
I bring thee my little light.

No. 8—Persia.

Persia begs for cheering beams,
Send more light in radiant gleams.

Courage responds:

Courage! Courage! still be strong;
Light will come, 'twill not be long;
I bring you my little light.

No. 9—Syria.

Lo! the land of Bethlehem's Star
Needs the Light that shines from far,
Darkness now on every hand;
Send the Light to Syria's land.

Comfort responds:

Comfort ye the sad and lone,
Christ will come to claim his own.
I bring you my little light.

No. 10—Mexico.

Mexico repeats the plea,
"Send the Light of Life to me."

Good Cheer responds:

Though all be dark and sad and drear,
I bring you tidings of good cheer;
I bring you my little light.

[The group recites in concert:]

The true Light comes from God above,
But in his wisdom, in his love,
He kindles little lights below,
And bids us shine, to serve him so.
By deeds of love, by gifts and prayer,
We set lights burning everywhere.
Come, come and join this happy band,
There's need of every little hand
To set the lights in every land.

—Over Sea and Land.

Bob's Lesson.

BY KATE S. GATES.

"THERE was a real live missionary talked to us in Sunday school to-day," said Bob White to his mother one Sunday afternoon. "He told us lots of things. I'm glad I ain't a heathen. They are going to take up a contribution for 'em next Sunday. I wish I had lots to give. I should think that Ted Smith would feel ashamed of himself; he don't ever give much, and he spends lots for candy. If I had as much money as he has I'd do lots of good."

Bob was always telling what he would do if he was only somebody else.

"How is it about yourself?" asked his mother, gravely. She did not like this habit of his at all.

"Why, I put in all you give me, and, of course, if I had any of my own I'd give some of that. I wouldn't spend it all on myself, I know. I'm awful sorry for those poor heathen, and I'd like to help them; but I don't believe that Ted cares much."

"My son, you must not judge Ted; you do not know, and, anyway, you have only to be sure that Bob White does his duty."

"O, of course, I'd look out for that," said Bob; but he evidently did not consider that there was need of much care in that direction. "If I had money of my own like Ted does, I shouldn't a bit wonder if I gave half of it to the missionaries, and things like that;" and Bob smiled approvingly at himself for being so much better than Ted.

"Bob," said Mr. Jones, the groceryman, the very next day, "I will give you twenty-five cents if you will run errands for me this morning. My boy is sick, and I am in a peck of trouble. Will you?"

How Bob's eyes sparkled as he assented eagerly! Just think of it! Twenty-five cents to be his very own. He had never had so much money at one time in his life before. It seemed untold wealth to him, and his first thought, as he started off with his arms full of parcels, was how he should spend it.

Now, Bob had a very sweet tooth; in fact, brother Tom asserted that it seemed very much as though all of his teeth were of that kind, he was so very fond of all kinds of sweet things. There was little chance, however, beyond an occasional lump of sugar, for him to gratify his appetite, for pennies for anything but absolute necessities were scarce articles in the White family. But for once in his life Bob had the power of gratifying his desires, and "visions of sugar plums danced through his head" as he trudged up the street with Dr. Dole's coffee and Mrs. Mason's sugar. "I'll have some taffy, an' caramels, an' chocolate drops, an' peanut candy," he thought, exultantly. "O, me, I wish I could have twenty-five cents every day to spend. Ted Smith does most, I guess. O—h!" And Bob stopped stone still in the street with dismay.

What should he do? Thinking of Ted had reminded him of his conversation with mamma and the proposed "contribution" for the heathen. Must he save some of his money for that? Twenty-five cents was not so very much after all. It seemed impossible to spare any of it.

"It is different from what it would be if I had lots of money to spend," he reasoned. "Of course I would give lots then; but I never had much before, and maybe I won't again for years an' years. I don't believe I'd need give much; not more'n a tenth, anyway, and that wouldn't be enough to do the heathen any good. I wish I needn't give any. I don't believe the heathen would want to have me."

Which last conclusion Bob considered overwhelmingly convincing, or, at least, he tried very hard to do so. But somehow he felt ashamed of himself and very uncomfortable in his mind; and he felt more so than ever when, in the middle of the afternoon, he came out of Mr. Burt's store with sundry parcels of sweets in his hands. For some reason which he made no effort to explain to himself, he did not feel disposed to go home with his purchases, so he betook himself down by the river. "I'll just have a fine time yet," he said, as he spread out his treasures.

First he tried a chocolate drop, but, though it was fresh and nice, it did not taste quite as good as he had anticipated. It was just so with everything he had. It was all good, yet something seemed to be the matter, and he kept thinking about those poor heathen. Their dusky faces seemed to be peering up at him from the depths of his bag of chocolates. The tale of their distress rang in his ears as he munched his peanut candy, and, altogether, they made it very uncomfortable for him.

And as he thought of them, and as he looked at his rapidly diminishing supply of sweets another question began to perplex and trouble him. What would his mother say? He should have to tell her all about it. He had to tell her everything.

By and by he began to feel rather badly. Indeed, he felt quite sick, and was quite inclined to think that he might die. He wanted his mother dreadfully, and yet it seemed to him that he could not bear to have her look at him. She would know all about it; just how horrid he had been. She always knew, and she would look so sorry. Somebody was coming down the road whistling. Bob remembered that he used to whistle before he heard about the heathen and had money of his own. It was Nick Turner coming. A bright idea occurred to Bob. There were three or four chocolates, three caramels, half a stick of peanut candy, and a piece of taffy left. He never should eat them. It made him sick to look at them. Why not sell out to Nick? "Maybe he will give me as much as six or eight cents for it, and I'll give every cent to those horrid old heathen; I will," vowed Bob, vehemently.

But alas for Bob's hopes! Nick proved sharp at a bargain.

"Your stock in trade is, so to speak, rather the wuss for wear, but ef it's any accommodation to yer, I dunno but I'd give yer a—cent for it."

Poor Bob! It was just a little better than nothing, and he sold out.

He crept up the back stairs in his own room, and his mother found him there. "I'm dying, I guess," he sobbed, breaking down completely, "and you can put this cent in the box for me. I'm a *great* deal worse than Ted Smith. I feel meaner than anybody I ever saw. O, you don't know anything about it!"

But mamma did know. Mothers always do; and she took her poor, miserable laddie up in her arms and soothed and comforted him as only a mother can.

Contrary to his expectations Bob did not die, and, in course of time, he was just as fond of sweet things as ever, but he had learned a lesson that he never forgot.

"A feller can't really tell what he would do until he's there himself; and," he remarked confidentially to his mother, "I don't believe I'd be any better than anybody else, even if I was in their place."—*Standard.*

GENERAL NOTES AND COMMENTS.

The Tithe Gleaner is a new device for raising missionary money, invented and for sale by Rev. A. A. Kidder, of Mystic, Conn. It consists of a collection card with pockets for fifty dimes, and the solicitor appeals for dime contributions. It looks as if it would be helpful. Samples are sent free.

The Board of Foreign Missions of the Presbyterian Church, which has its headquarters at 53 Fifth Avenue, New York, has recently sent to the King of Siam a beautifully engrossed letter of congratulation upon his attaining the twenty-fifth year of his reign, and thanking him for his kindness to the Presbyterian missionaries and missions in his kingdom.

In the Meerut District, Northwest India Conference, Rev. P. M. Buck, Presiding Elder, there have been over 5,000 persons baptized in five years, and 1,726 during the year 1893. "The work among the Anglo-Indian community has been very encouraging; a hundred Europeans and Anglo-Indians have, during the year, begun the life of faith in Christ, and of these five men have been made local preachers."

Dr. W. T. Smith, Presiding Elder of the Creston District of the Des Moines Conference, reports that this district will advance fully \$1,000 in its missionary collections over last year. The advance is secured by the circulation of missionary literature, the issuing of missionary bulletins, the holding of missionary conventions, and the exhortations of the presiding elder, aided by the active cooperation of the pastors. The district is made to live in a missionary atmosphere all the time:

A missionary love feast was held in the Forsyth Street Methodist Episcopal Church in New York on Sunday afternoon, April 15, to commemorate the seventy-fifth anniversary of the organization of the Missionary Society of the Methodist Episcopal Church, which was organized April 5, 1819, on the site now occupied by the Forsyth Street Church, in what was then known as the Bowery Church. Bishop Andrews presided, Dr. S. L. Baldwin read the minutes of the meeting at which the society was organized, and addresses were made by Dr. Sanford Hunt, Dr. J. M. Reid, Dr. M. D'C. Crawford, Mr. John S. McLean, Mr. John French, Dr. A. S. Hunt, Dr. A. K. Sanford, and Mr. C. C. Corbin. Letters were read from Dr. Daniel Wise and others.

Miss Clara M. Cushman, now of Walnut Hill, Mass., and formerly a missionary in China, has invented a very neat missionary card to be used in gathering missionary money. On one side is a large star formed from one hundred small stars, some "forget-me-nots," and the words, "They that turn many to righteousness shall shine as the stars forever and ever." The other side of the card gives the explanation as to how these can be used to the best advantage. It is a

beautiful idea, and could be used in any family or Sunday school with great advantage. Miss Cushman will send a sample on application. They are only ten cents a dozen. Miss Cushman is also the author of most excellent missionary tracts and leaflets, and is an interesting lecturer on the subject of missions.

Rev. N. L. Rockey reported to the Central Conference of India, that the statistics of the five Conferences in India and the one in Malaysia gave 36,640 probationers and 18,508 members, with 70,856 Sunday school scholars; and the baptisms for 1893 were 11,967 adults and 6,770 children. These statistics are different from those given in Dr. Butler's article on page 200, and the reports received at the Mission Rooms and quoted in part on page 240. We hope next month to give the official figures reported by the secretaries for the Annual Minutes.

To be is more than to know. How to study is of less importance than how to live. The main question with every man is, How can I have within me a life that is worthy of me, and that will enable me to learn and to teach the lessons which need never be unlearned or untaught? That question is answered by the words of our Lord in his prayer to his Father for his loved ones: "Thy is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." Union with Christ is life and knowledge and influence.—*S. S. Times*.

Secretary Robert Speer, of the Board of Foreign Missions of the Presbyterian Church, has recently returned from a visit to the Mexico missions, and reports that, in his estimation, "evangelical truth has great advantage of entrance in a Roman Catholic over a heathen country." The experience of the Methodist Episcopal Missions does not show this advantage. In some of the foreign missions the combined report for ten years show the following amounts of money expended, and the advance in members and probationers: Mexico, \$517,923; advance, 225 per cent. South America, \$476,091; advance, 300 per cent. Japan, \$564,135; advance, 300 per cent. China, \$1,078,592; advance, 300 per cent. India, \$1,099,458; advance, 800 per cent. In all these fields the success has been gratifying. The great advance in India has been chiefly during the past two years.

Rev. J. P. Graham, a Presbyterian missionary in India, writes as follows of the many conversions that have been taking place in India through the efforts of the Methodist missionaries: "Of late years some Christian denominations have regarded the direct preaching of the Gospel as paramount to everything else and acted accordingly, and they have reaped and are reaping a harvest that has been a surprise to

the heathen, to other Christian denominations, and to themselves. Let us not look upon these movements of the masses, for such they are, with distrust, because there are some, probably many, among the new converts who are ignorant and not well instructed. What else could be expected? Let us rather regard them as the indications of the dawn of a great day for all Christian missions in India, and allow them to impress upon us India's two great needs; first, faithful and constant preaching of the Gospel on the part of the missionaries, and second, God's blessing on the word preached which he has promised in response to prayer: 'Ask of me, and I will give thee the heathen for thine inheritance.'

We may learn something from the example of the great London merchant. A London clergyman was on his way to Mr. Thornton's office to ask for a donation for foreign missions, when he heard that two of Mr. Thornton's ships had gone to the bottom of the sea. He proceeded to the merchant's office with some misgivings, but to his surprise Mr. Thornton gave him a very liberal donation. "Mr. Thornton," said the parson, "I suppose that the report of your great losses is not correct, judging by your liberal response to my appeal." "It is quite true, my dear sir," responded the Christian merchant. "I have just heard of the loss of two of my ships, and it reminds me that if I don't make haste the Lord may deprive me of all my wealth before I have done much good with it."

Dr. Judson Smith says: "What is needed in our foreign mission work is leaders; not the rank and file which the native agency will furnish to their own great gain, but captains and generals, and these must be trained men. It is impossible for the missionary to be too learned, too cultured, too eloquent, too versatile, too much of a scholar, a philosopher, a preacher, a statesman, or a gentleman, for the needs of his field and work."

Rev. Dr. J. P. Moore, a missionary in Japan of the Reformed Church in the United States, writes: "Since we came to Japan, just ten years ago, the temper of this people has changed, so that there is not the same cordiality and friendliness toward strangers as before. Then the *pro*-foreign feeling was at its height, and your society and instructions sought, because you were a Westerner. Now there is a morbid national feeling which affects all classes, and if not actively opposed you are severely let alone because you are an outsider. If this were all you could better endure it. But this feeling or temper makes itself felt in the relation of the foreign missionaries and the natives associated with them in the work, so that there is not only not the same cordiality and mutual trust and helpfulness, but a desire to push the former to the rear, and to take things in their own hands, so as to control school and evangelistic work."

Dr. J. H. De Forest, of Japan, says: "Buddhism is a general name for nearly everything in the East in the lines of philosophy, religion, and ethics; its sects are vastly further apart in belief than anything found in Christianity; its faith is broad enough to include absolute denial of a personal God and of immortality of the soul, while teaching just as positively the existence of numerous gods, together with transmigration and absorption again into impersonality."

If the different forms of Christian effort are to go on steadily, they must be steadily sustained. Not by spasmodic whims, according to the mood of the moment, which leave the income of benevolent societies an uncertain quantity subject to ups and downs; but by giving systematically a proportion of the increase with which God blesses us. There is abundant wealth in the hands of Christian people to supply the needed funds for all the enterprises of the Church. If the principle of giving systematically in proportion to ability was generally adopted, it would introduce a new era, in which the missionary and all godly enterprises would move forward with a rapidity never witnessed before.—*Christian Guardian*.

Dr. M. C. Harris, Superintendent of our Japanese Mission on the Pacific Coast, reports March 21, through the *California Christian Advocate*: "At 1329 Pine Street, San Francisco, the new quarters of the mission, eleven young men were baptized by Pastor K. Ishizaka. He reported thirty conversions for February—moving, breaking-up month. Sunday evening, at the Oakland Church, Pastor S. Doi baptized one young man and received thirteen into full membership. Brother S. Ouo, of the same church, goes to Fresno to assist the pastor, Z. Hirota, who is abundant in labor, and now asks for a colaborer in this big field. A letter received recently from Evangelist M. Okamoto, from Port Simpson, B. C., reports thirty conversions and two classes formed. He asks for three additional laborers. Sunday, March 11, I spent in Vacaville. Meetings were held in the Japanese Laborers' Union. Three baptized; thirty were present, and the power of God rested upon the company. Brother Hirano, who has conducted the business for the Union and cared for the believers for the past year, goes to Sacramento to work in that mission. The Bible Training and English School have been united under the name of the Japanese School of the Methodist Episcopal Church of San Francisco. Principal Hasegawa and teachers are laboring zealously and with success. The new premises meet our needs, and we are grateful and hopeful. Rev. T. Shimidzu, for years associated with the mission work in the city in various kinds of labor, goes to Portland this week to labor in the mission there. We rejoice continually in the midst of these pentecostal scenes."

Appeal for Chili by Secretary Leonard.

SEVERAL weeks ago the Missionary Secretaries sent out an appeal for missionaries and money for Chili. The work has heretofore been carried on by the Transit and Building Fund Society on what is known as the self-supporting plan. The work has been handed over to the Missionary Society upon the condition that the plan be continued. It provides that the outgoing of missionaries and teachers, the erection of school buildings, dwellings for missionaries, subsistence, etc., shall be provided for by the Missionary Society, but no salaries shall be paid.

The General Committee made a conditional appropriation last November of \$25,000 to pay outgoing, etc. The condition was that the money should be given specifically for Chili. No money can be used for this work except it is so designated by the donor. Our call for missionaries and teachers has met with quick response, and more have offered than will probably be needed. We want to send out at least six immediately, but cannot until the money is furnished by special contributions. Less than \$100 has been received, while at least \$5,000 is needed at once to meet outgoing and other expenses. The highwayman's cry is, "Your money or your life;" but in missions the order is reversed, it is "Your life or your money." Thus far we have more of the former than of the latter. The lives are offered for Chili, but the money is not.

Do not set this appeal aside or defer action to a future day. Write your check, buy a draft, or inclose cash in a letter immediately. Delay will be dangerous, and may prove to be disastrous to the work. Send a large sum if you have it, a small sum if it is all you can spare; but send something. Address the undersigned at 150 Fifth Avenue, New York.

A. B. LEONARD.

Authority of the Board of Managers, Etc.

THE following report of a Special Committee was adopted by the Board of Managers of the Missionary Society of the Methodist-Episcopal Church, on March 20, 1894:

The Committee appointed "to examine the Charter, Constitution, and By-laws of this Society, and see if the Board has authority to incur debt or obligation involving payments which have not been authorized by the General Missionary Committee," beg leave to report that they have made careful examination of the documents designated, and find:

1. That the Charter makes no reference to the General Missionary Committee; that in the Constitution the only reference to the Committee is in Article XI; and that the sole authority of the Committee on financial matters is granted in these words of said article:

"Said General Missionary Committee shall determine what fields shall be occupied as Foreign Missions, the number of persons to be employed on said Missions, and the amount necessary for the support of each Mission; and it shall also determine the amount for which each Bishop may draw for the Domestic Missions of the Conferences over which he shall preside."

Your Committee, for many reasons which cannot now be

recited, believe that this provision gives to the General Missionary Committee the exclusive right to determine the amount to be expended in all the missions of the Church, at home and abroad, for all purposes (property, and the transit expenses of missionaries included) during the year for which the appropriations are made; and that, in view of this exclusive right of the Committee, the Board may not incur indebtedness in the mission fields beyond the appropriations of the General Missionary Committee.

The only admissible exceptions to this exclusive right of the General Committee to determine expenditures within missions are found, (1) in the provision of a Contingent Fund, and (2) in the duty of the Board of Managers, as the only legal representative of the Society, to interpose in extraordinary emergencies, such as war, riot, and financial panic, for such purposes as the personal safety of missionaries, the protection or restoration of property, and the preservation of the credit and honor of the Society.

2. All other financial transactions of the Society, your Committee believe, are under the control of the Board of Managers, which is appointed by, and is directly responsible to, the General Conference.

The Charter, the fundamental law, declares that "the management and disposition of the affairs and property of the Corporation shall be vested in a Board of Managers;" "and said Board of Managers shall have such power as may be necessary for the management and disposition of the affairs and property of said Corporation, in conformity with the Constitution of said Society as it now exists, or as it may be from time to time amended by the General Conference;" "and such Board of Managers shall be subordinate to any directions or regulations made or to be made by said General Conference."

As the General Conference has made no "directions or regulations in the premises," and as the only provision of the Constitution affecting the case is the one above recited, which gives to the General Committee the right to determine what amount shall be expended within the several missions, it is unquestionable that all other financial transactions of the Society are within the power of the Board. At its discretion, the Board may buy, hold, and sell property for administrative and general purposes, may authorize and provide for office and publication expenses, may adopt schedules for salaries of missionaries, and may provide for incidental expenses which occur in its general administration and are not connected with any particular mission field, such as interest, annuities, insurance, etc.

3. In Article XII of the Constitution it is ordered that "the administration of appropriations to Foreign Missions shall be under the direction of the Board of Managers." Under this provision the Board orders the time and method of payment of missionary appropriations, designates the persons by whom property in the several missions shall be purchased or improved, appoints treasurers and finance committees in the missions, determines the salaries of missionaries on leave, etc.

But if it is found impracticable or undesirable to expend all the appropriations made to particular places or purposes within a foreign mission (or in a mission in this country administered as a foreign mission), the question arises whether the Board may transfer said appropriation, in whole or in part, to some other place or purpose in the same mission. Obviously, the Board is bound by the intention of the General Committee. If large appropriations which have been made for property or schools or new evangelistic work cannot be used for the purpose designated, they should not be used at all. But, within narrow limits, the Board will fulfill the intention of the General Committee if it authorize the transfer of an unused appropriation from one point of a mission to another point of the same mission, or from one object in the mission to some other object in the same mission. But this power is with the Board only, and not with any person or persons on the field; and it should be used with great caution. Over appropriations to home Conferences the Board has no control.

Our Missionary Work and Workers.

THE comparative statement of Missionary Society receipts for the fiscal year is as follows:

Table with 4 columns: Month, 1892-3, 1893-4, Total. Rows include November, December, January, February, March, and a Total row.

Bishop Ninde is to sail from San Francisco on May 8 on an official visit to our missions in Japan, Korea, and China. He will be accompanied by his wife and two of his sons.

The following have lately returned from India and are located as follows: Rev. W. H. Hollister and family, at Beloit, Wis.; Mrs. A. H. Baker, at Newton Center, Mass.; Mrs. D. O. Ernsberger, at Ocean Grove, N. J.; Rev. John D. Webb and family, at Rahway, N. J.

We regret to hear that on March 1 the mission bungalow at Jagdelpur, Bastar, India, with all its contents, was totally destroyed by fire. Dr. W. H. L. Batstone writes, "This is a severe trial for the beginning of this self-supporting mission."

The \$10,000 called for on page 234 for the benefit of the chapel at Peking, China, is greatly needed. Secretary McCabe appeals for this money to be sent in at once.

Mrs. Pilcher, widow of Dr. L. W. Pilcher, late of our North China Mission, has returned to the United States and is at Monroe, Mich. Rev. John Walley, formerly of our Central China Mission, and who has been on furlough in England for a year, has returned to China, and will reinforce our West China Mission. We regret to hear of the death at Shanghai on March 14 of Ethel, daughter of Dr. J. R. Hykes. She had just passed her eleventh birthday and died of pneumonia.

Our Bulgaria Mission has been weakened by the return to the United States of Rev. L. T. Guild and family on account of the failure of Mrs. Guild's health. They will go to Nebraska.

Extract from Proceedings of Board of Managers.

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met April 17, Bishop Andrews presiding.

Provision was made for the return to the United States of Rev. W. T. Robinson and family of Argentina, on account of the illness of Mrs. Robinson; for the return of Rev. F. D. Tubbs and family from Mexico, on account of the health of Mr. Tubbs; and for a health trip of Mrs. Frank Boyce from Mexico to California.

A committee of managers in the Foreign Missions was appointed, under whom certain expenditures are to be made.

Dr. H. H. Lowry, of North China, on account of the death, was relieved from the office of the secretaries of the Conference; the managers were authorized to now name a temporary treasurer, and the secretaries were authorized to see what arrangements could be made for the securing of a lay financial agent for the North China Mission.

Secretary McCabe made the following proposition to the Board:

"I propose to give the Missionary Society \$10,000 to build an orphanage for girls in the Fuzhou Mission, on the condition that it be called The Emma Orphanage and that the Missionary Society pay by wire its portion of the

\$10,000 during her life, the interest to begin upon her sixtieth birthday."

The proposition of Dr. McCabe was referred to the Finance Committee, with instruction to report at the next meeting.

Provision was made for the return to Japan of Dr. W. S. Worden and family, Mrs. J. C. Davison and three children, and Tetsugi Hasegawa.

The following report of the Committee on Self-supporting Missions was adopted: "Six missionaries (four lady teachers and two ministers) shall be appointed and sent to Chili at as early a day as possible, the expenses for the same to be paid upon itemized bills; said expenses to be advanced by private parties until the money comes into the treasury to the credit of the special appropriation made to Chili by the General Committee."

The expenses of Rev. T. Guild and family returning from Bulgaria were provided for, the health of Mrs. Guild necessitating the return. The secretaries were authorized to seek for a missionary for Bulgaria to take the place of Mr. Guild.

The following report of the Committee on India was adopted:

"The Northwest India Conference at its late session passed resolutions of regret that Secretary Peck was not able to visit India in 1893, and believing that such visit would be productive of great good to the mission and the home Church, they renew the request that the Secretary visit India during the year 1894, and directed the Secretary of the Conference to give official notice to the Board of their action. Your Committee recommend that the Conference be assured of our cordial appreciation of the action taken, and while we regret that circumstances in this country do not as yet favor the visit, we hope that at a future time it may be carried out and the wishes of the Conference fully met, and with this proposed action Secretary Peck is in hearty accord."

The term of office of four trustees of the German Mission House, at 27 State Street, New York, having expired, the nominations of the four following were confirmed: John Ockershausen, C. W. A. Romer, F. Woodrich, and John Cilman.

It was decided not to authorize the sale of the Chinese Mission property in San Francisco at the present time.

The resignation of Mr. S. W. Boyce as a member of the Board of Managers was accepted, and Mr. John A. Hayes was elected as his successor, and appointed a member of the Com. Use of Finance.

The resignation of Mr. J. M. Le Veau as a member of the Board of Managers was accepted, and Mr. William Haysden, of Bristol, was elected as his successor, and appointed a member of the Committee on Funds.

As Mr. S. W. Boyce expressed a wish to take a trip abroad the credit of the manager and secretary were authorized to give him letters introducing and commending him to the missionaries and churches.

In accordance with the recent resolution of a committee it was decided that in the case of the marriage of any of the missionaries of the Woman's Foreign Missionary Society, the missionaries of the Board of Foreign Missions be notified, and the same be done by the Board of Foreign Missions, and a special provision be made for the support of said missionaries and their families.

The committee authorized to arrange for the printing of the report of the Board of Foreign Missions, and the report of the Board of Managers, and the report of the Board of Finance, were authorized to do so, and the same to be printed in the English, French, German, and Chinese languages, and the same to be printed in the Japanese and Chinese of the Board of Foreign Missions.

A appropriation was made for the benefit of several of the foreign and home missions, a appropriation was made for the manufacture of the books of the Board of Foreign Missions.

TIDINGS FROM OUR MISSIONS.

A Cry for Help from North China.

(A Letter from Mrs. Mary Porter Gamewell, of Peking, to Secretary McCabe.)

DEAR CHAPLAIN: We are in trouble. The only help for our trouble is money. We have just heard that money is scarce, that the Board lacks \$100,000 of enough to simply keep open the ways that God has opened through heathendom. How shall we hope for succor if the cry for help means money?

Let me tell you of our trouble, and please help us. The mission chapel is giving way. We began to prop and mend it a year ago, but now the walls lean worse, the cracks are wider, and the timbers bend more threateningly. If you could stand by the old weather-beaten chapel and hear its history, so interwoven with all the mission joys and sorrows and its hopes past and future, and realize how much depends upon the existence of our mission chapel, your voice would ring out with energy of speech and song that would win for us the help we need. It is no shame for the chapel to fall. It has stood nearly twenty years and only cost \$2,000 when it was built. We knew it could not be long-lived because there was not money to build substantially. It is now the oldest building in the mission.

Dr. Pilcher, then only three years on the field, superintended the building. The inclosed is a photograph of a section of the interior, showing the casket in which Dr. Pilcher's remains were buried and the decorations at the time of the funeral services. Within a month the chapel was discovered to be tottering to a fall.

Dr. Pilcher was superintendent of our afternoon Sunday school. This Sunday school began as a class of the mission's Sunday school. The class developed into two classes, one for girls and one for boys. These classes grew so large that they alone filled the chapel. The Sunday school had to be held in two sessions—one in the morning for Christians, and one in the afternoon for the boys and girls of the neighborhood. The young men and women of our mission schools are the teachers in this afternoon school. The school serves as a training school for them as well as a means of reaching street children with the Gospel.

The chapel has a seating capacity for four hundred, but often five hundred are present at the afternoon Sunday school. Some sit on the altar steps, and some are held on the knees of others, and some stand up. Many of the children come shivering in rags from forlorn homes, in comparison with which the chapel is a paradise of warmth and good cheer. The Sunday school hour is the one bright spot in each seven days for such. The children wait eagerly for each returning Sabbath. They shout as we pass on the street, "How many days to next Sunday?" They gather in increasing crowds about our gates

from noon Sunday until the bell rings and the gates are opened at three.

These are the children who once ran in terror at sight of us, feared our "evil eyes," believed we used children's eyes for medicine, and whose first stages of recovery from terror were marked only by bad names called from safe distances. The whole neighborhood has been reformed in the matter of reviling. Where once vile names and bad talk made it burdensome to go outside of our own gates, we now never hear a bad name called after us in our neighborhood, and we often hear proceeding from the courts as we pass, "Jesus Loves Me," "When He Cometh," "I Have a Father in the Promised Land," and other Christian songs. The little singers are behind high walls, but we know without seeing their faces that they are our Sunday school pupils. Nowhere else could they learn such songs.

The children were induced to come to us, in spite of fears and prejudices, by giving picture cards, one to each child who should come. The interest is so sincere now that most of the pupils would come if there were no picture cards given, but we prefer to continue giving cards, because bright cards once a week are great treasures to children who have so little. I know some pinched-faced little folks exchange their cards for something to eat. One cold day I saw a child not more than six years of age hand her card to a peddler and receive in its place a cup of hot soup. The eagerness of the child would make any heart ache.

Now this Sunday school is the only one of such size and such intense interest in China. Visitors always exclaim, "I have seen nothing like it in China!" The school has been in existence as a school only one year and a half. It is the rich fruit of years of toil and waiting. Do you understand what it would mean to shut our gates for weeks and months with no promise as to the near future? Suspicion would follow disappointment, and the Chinese would think we had ceased to want them in our chapel, reasoning in the same way as when, believing all missionaries to be doctors, they think we do not cure their diseases because we do not want to. Work so slowly accumulated would disintegrate before our eyes and we powerless to help.

Besides the Sunday schools, every other department of our Peking work depends in a measure upon the chapel. The university students meet in the chapel for morning prayers. Preaching services and prayer meetings depend upon the chapel. The chapel is our only assembly room for weddings and funerals. Christmas is celebrated in the chapel. There is no place but the chapel for commencement exercises. Annual Meeting has no accommodations outside the chapel, and week-of-prayer services have no place

but the chapel. What will become of these interests when the chapel falls?

When the chapel was built its size seemed so out of proportion to the numbers that assembled and to the work then under way that our friends remarked, "You must have great faith to build so large a house with any hope of filling it." The faith has been rewarded. The work has so outgrown the chapel accommodations that for several years the mission has felt the need of a large chapel, but schools and country work have been in such urgent strait, and we need such a big chapel next time one is built, that the Mission has delayed asking for an appropriation for a chapel, hoping that the time might come when they could ask with hope of receiving it, about \$10,000 to build a chapel that would answer mission purposes for the next twenty years.

If you find it in your power to help us to a new chapel, you will be sending a broad beam of cheer into the shadows that will lift us up and strengthen us to a degree that perhaps you little imagine.

I hope your heart may be enlisted in our behalf, for where your heart is, there other people's treasures are likely to collect soon.

Dr. McCabe adds the following:

"Let us build this chapel. I ask for one thousand shares of ten dollars each. The call is urgent. We must heed it. Please address

"C. C. McCABE,
"150 Fifth Avenue, New York."

A Visit to the Hokchiang District, Foochow Conference.

BY REV. N. J. PLUMB.

I HAVE just returned from a visit to the Hokchiang District, where I went with Brother Miner to attend the semiannual District Conference at Ngu Cheng.

Our faithful coworkers, Misses Trimble and Bouafeld, were there, and added greatly to the interest and profit of the occasion. A large number of the native pastors, local preachers, and exhorters were present during the session.

A full program had been prepared, including the evenings, but it was thought best to devote the latter entirely to revival services.

The first two days were given to Bible study, conducted by the presiding elder, assisted by one of the pastors. This proved to be a most interesting and profitable feature of the session.

The comments at times extended into quite lengthy addresses on some specially important passages, and all listened with most eager intentness to the earnest and eloquent words of spiritual instruction.

On Wednesday afternoon the third chapter of John was considered, and I have seldom heard a more lucid and forcible presentation of the question of regen-

eration and the necessity of the new birth than was then given by the presiding elder. The same subject was again presented in the evening, and the Holy Spirit carried the word home to all hearts. The subjects of Regeneration, Justification by Faith, Adoption, Witness of the Spirit, and full Consecration were successively presented, and the word was "in the demonstration of the Spirit and of power," as shown by the unprecedented awakening, the confessions, renewed vows, new experiences of the joys of salvation, earnest desires for a closer walk with God, and power to do more efficient service for the Master.

Sunday was a most blessed day. The nine o'clock love feast had to be continued until eleven to give time for nearly all who wanted to testify.

The theme of the sermon by the writer was the impelling power of the love of Christ, based on 2 Cor. 1. 14.

The sacrament of the Lord's Supper at 2:30 P. M. was participated in by a very large congregation.

The meetings in the evening closed with a most impressive and solemn consecration service, and the unanimous testimony was that they had never before had such a Conference.

Friday was given to the business of the Conference, when important actions were taken on some matters vitally affecting the interests of the Church in that locality. On Saturday forenoon an educational anniversary was held, and most interesting and instructive addresses were delivered by Ho Tieng Cheng, formerly a pupil and now a teacher in the Anglo-Chinese College, and by Rev. G. S. Miner, whose presence during the Conference and his addresses on various occasions were stimulating and helpful.

Ngu Cheng is now the residence of the presiding elder and Miss Trimble, and is the center of the Woman's Foreign Missionary Society educational work. Although the schools were not in session during the meetings, a large number of women came from different parts of the district, with whom the ladies held special meetings with great profit.

On Monday, in company with the presiding elder and pastor, I made a visit to an island within the bounds of the circuit where no foreign missionary had ever been before. Here a most interesting work has been in progress for some years.

Soon after our arrival, in the afternoon, the people assembled from all quarters, and the large hall of the house where the service was held was filled to overflowing. The presiding elder preached a grand sermon to the large and attentive audience, and then conducted general class. The voluntary testimonies followed each other in quick succession until nearly all had spoken, and it was remarkable that a large proportion of the speakers were women. The clear and intelligent perception of Gospel truth as shown by the remarks was surprising.

In the evening the people assembled for another service, and I enjoyed the privilege of preaching to a full house.

On the following morning, before our departure, the house was again crowded, and a most interesting baptismal service was performed, the subjects being two aged women, one of whom was seventy-one years of age.

There are eleven small villages on the island. In one of these fifteen out of nineteen families are Christians. The people, and especially the women, seem exceptionally intelligent. As we took our departure, and were accompanied to the boat by some of these brethren, I thought of the words of Isaiah: "Listen, O isles, unto me; and hearken, ye people, from far," and felt that this exhortation was being heeded by many in these out-of-the-way places.

Foochow, China, March 2, 1894.

Mission Notes from Foochow.

REV. J. H. WORLEY writes to Bishop Mallalieu from Foochow, China, February 20, 1894:

"Bishop Foster and Dr. Leonard were with us over two weeks, and their presence and counsel inspired us to better things. They only continued the good work begun by yourself. Since you were with us there has been a great change for the better. The missionaries and native workers have thrown themselves with greater zeal and more complete consecration into the work, and the result is a higher spirituality among the members and a greater awakening of the heathen conscience.

"There are many open doors we cannot enter, and especially is this true now that our appropriations are reduced. No reduction falls harder upon us than that of native preachers.

"The Foochow District was divided, setting off Mingchiang, the up-river part, to which Dr. Sites was appointed. Foochow District comprises the city and contiguous territory with a population of two and a half millions. I was appointed to this, still remaining in charge of the theological school.

"There are great awakenings on every hand. Already since Conference I have opened five new preaching places, and have several more in view where we are urgently requested by the people to open schools and preaching places. In many places they furnish the building. To these places as pastor-teachers I am appointing picked men from the school. Two of the new preaching places are in the city and the rest are in the country.

"At one place in the city over thirty men of families have been converted, and only yesterday several men from one of the oldest and most influential families in the city came seeking salvation. Our city churches are attended as never before, and never did we get such respectful hearing.

"Night before last I was at a large village above the

upper bridge, where there are many distinguished literary men, about twenty of whom heard me preach. I went by invitation and succeeded in opening church, dispensary, and boys' and girls' schools.

"Drs. Carleton and Masters have kindly consented to dispense medicine at six of our preaching places, and I am sure God will use their work to open the way for healing for many souls.

"Souls are saved every week and we are praying for greater blessings. We have pledged ourselves to pray for at least five hundred souls during the year. I have just closed a glorious week of prayer and consecration with my preachers. The Holy Spirit came upon us in power, and every man is full of zeal and ready for the work. We are going to try band work, several of us going together and spending a week at one church, and the next week at another. Pray for us that God will direct and give us great victory.

"I have several literary men who are doing excellent work among their friends. A number of these new openings are the result of their work.

"I am going to trust God and his stewards for the money to prosecute this work. I have made an appeal through the papers, which you will doubtless see; and I hope you will encourage anyone who may desire to give for special work to think of this important work.

"If I open no more new places I shall be short on preachers nearly \$300. I have faith that God will not allow this work to suffer, and so I am going to enter every one of these providential openings. For \$25 I can put a pastor-teacher into a large and populous district, and thousands of souls will be reached with Gospel influence."

Lucknow Sunday Schools and Their Festival.

BISHOP MALLALIEU writes the Editor of GOSPEL IN ALL LANDS as follows:

When in Lucknow I attended nearly a dozen of our heathen Sunday schools. At one of these a collection was taken, made up, with the exception of four coppers, of cowrie shells. Nine of these shells were given me, and for them I received \$37, or more than \$4 each, though each shell was worth less than one hundredth part of a cent. The money was sent to the pastor, Brother Mansell, and was used to pay the expenses of the annual festival. The work of God in our Sunday schools in Lucknow is going forward gloriously. I have just received the following letter from Rev. W. A. Mansell respecting the Sunday schools and the festival:

"LUCKNOW, February 14, 1894.

"DEAR BISHOP MALLALIEU: The past month has been so busy that I have not been able to write to you as I expected to do immediately after the Sunday school *fiite*. It was held, according to our usual custom, on December 28, and was equal to preceding years' entertainments in many respects, and superior to them in others.

"The examinations were carefully conducted, with the following results: Twenty-nine passed in the

first examination, and received first prizes, showing that they had been able to recite correctly all the subjects, golden texts, outlines, and selected verses of the lessons for the whole year. In this examination more than five mistakes such as omissions of words or disarrangement of words was counted a failure. In the second examination, for second prizes, twenty-three passed. These had learnt and recited correctly without mistakes all the subjects, golden texts, and outlines of the Sunday school lessons for the year. In the Catechism, which is really the beginning of Scripture history in Hindustani, ninety-six passed. You will be glad to know that nineteen boys passed examinations, and received prizes from the Sunday school which you visited, and where you received the cowries which you afterward sold.

"The annual procession comprised about a thousand men and boys marching in line with some dozen or more native bands to enliven the spirits of those in the procession. I doubt, however, whether the rude music, of which doubtless you heard many samples while you were in India, would have been any inspiration to you. But I am sure that the sight of the schools marching under their separate banners, and having what General Grant called 'the swing of victory' as they marched, would have been a delight and an uplift to you. I never feel so sure of the final triumph of our cause as when I am leading our Sunday school host in their annual procession, the observed and the admired of all lookers-on.

"After marching up the central street in Lucknow with our long procession, we entered the park where the schools were all properly seated in company in our large district tent, and the exercises of the morning began. The English Sunday school joins in these exercises, though we do not think it best to have our Christian girls, either native or English, march with the procession. The exercises consisted of a psalm, 'All hail the power of Jesus' name' (sung in English and Hindustani), prayer in English and Hindustani, and followed by a special song from each of the Sunday schools. Several of these songs were original poems, and very well rendered. After the singing a few short speeches were made.

"I told them of your interest in the progress of what you have done for us. A lady gentleman once said that as a part of the process of purgation we have two fine banners made during the year, one to be given at the next annual meeting to the school having the greatest number of scholars, and the other to the school having the greatest number. This year would pass the specimens of the work they created a great deal of interest, and the prizes of the banners will be hotly contested. After the speeches the prizes were distributed by Mrs. Bates and Miss Thoburn, and the children separated for their picnic and feasts. The scholars and native scholars, both native and English, were gathered together in the tent for their refreshment, and the

non-Christian boys went to their own places, and received each a good plate of such candy as they all appreciate. The rest of the day was spent in running, playing, and enjoying the 'merry-go-rounds,' of which we supplied four.

"The non-Christian girls who go to our schools and learn our Sunday school lessons could not of course come out to a public performance like this, so a separate entertainment was given for them later.

"We have in Lucknow thirty-three Sunday schools and seventeen hundred and seventy-five Sunday school scholars. I trust the result of your gift and your interest in our schools will enable us to show a marked increase in attendance next year."

Report of the Agra District, Northwest India Conference, for 1893.

BY REV. J. E. SCOTT, PRESIDING ELDER.

The past year on Agra District has been one filled with hard work. There has been much praying and planning and pushing, and consequently much growth and success. The principle of "divide and conquer" has been again verified. At the last Annual Conference in January we gave two circuits, with their complement of men and money, to the Kasganj District, and eight circuits, in many respects the most fruitful part of the field, to form the A. mere District, and took over but one place, without any outstations and practically without men or money.

Yet we close the year with eight large circuits, with Christians in more than 500 villages and colonies, with 6 Conference members and probationers, 4 local elders and deacons, 14 local preachers, and 50 exhorters with 8 churches and chapels, 4 boarding schools, 3 training schools, 3 mission homes, 1 day school, 1 hospital, and dispensary, book shops, reading rooms, prayer rooms, and almost every form of mission work among both Europeans and natives in constant progress. There was a total membership of nearly 1900 a membership of 2700 nearly 1000 are attending schools, and 4000 in the day schools.

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the *mela* work on the district. The time was when the missionary's chief evangelistic work consisted in visiting non-Christian *melas* and *bazaars* and preaching to indifferent listeners or active opponents. But now we have our Christian *melas*. In February and March three most profitable *melas* were held at Aligarh, Hathras, and Brindaban, respectively, at all of which much good was accomplished.

In November at Hathras our annual *mela* and District Conference were held. More than 800 assembled from the Kasganj and Agra Districts. The effect of this meeting upon the work cannot be expressed in a brief report like this. The examination of every worker in his or her studies and character and conduct; the instruction given through lectures, sermons, and exhortations; the anniversaries of the various societies and of the Epworth League; the hymns and prayers and the concluding orderly and solemn administration of the sacrament of the Lord's Supper, are but a part of the beneficial work of the Hathras week.

We are using every effort to train workers for this needy field. For this purpose three training schools are kept up at Agra, Aligarh, and Muttra, respectively, in which some thirty village pastor-students have been more or less helped. In these schools reading, writing, and simple arithmetic, the Bible and Catechism and practical evangelistic work, are taught daily. Three or four rupees for an unmarried man, and four to six rupees for a married man, are sufficient to give monthly support; and at Muttra and Aligarh the wives read in the woman's department under the superintendence of the ladies' society. Fully one half of those who were in the school during the past year have been given work this year and are doing well.

This would not be a complete report without some mention of the Epworth Leagues on the district. There are seven chapters. These help to keep up an interest in various forms of work among our young people. They teach self-control, parliamentary usage, and give them something to do themselves. The Ready Workers do an immense amount of voluntary evangelistic work. The Agra, Muttra, and Aligarh Leagues are busy hives of industry.

The presiding elder of the Agra District, living on his district and in the midst of his work all the year round and year after year, and being constantly on the move among the people, is pretty familiar with the details of the work, with all the excellence and most of the defects to be found in it. He is not disposed to boast of those or suppress these.

As is well known, many of the people are very, very poor. They live from hand to mouth, with but little in the hand. They are exceedingly illiterate. With the exception of about one hundred and fifty mission employes and several hundred students, the great mass are unable to read or write. It cannot be expected that a people oppressed and

depressed for centuries will burst out into brilliancy all at once.

And yet, certainly, a marvelous change is taking place among these people, who have put themselves under our tutelage. It is with profound gratitude that this change wrought by grace in the hearts of these humble villagers is noted. Success after toil always brings joy, and in this work it is only toil that can bring success. That heart that never feels the burden of work and worry is scarcely susceptible of the highest joy. Has not the weeping in the night something to do with the sweetness of joy in the morning? There is profound philosophy in the declaration that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126. 6).

Come with me to Dauji and hear the people pray; to Hathras, and hear them sing; to Bhurtpur, and hear them testify! Notice the simple faith of the blind man at Aligarh who prayed all night for some one to lead him to the Hathras camp meeting, and got his answer in the morning when a stranger, a non-Christian lad, came to him and offered to conduct him. "Baptize me! Baptize me!" cried the villager, in the early morning before it was yet day, pleading before Mr. Lawson's tent, "Baptize me, or the devil will get me!" It is needless to say that his request was granted. See that old mau from Dauji astride of his knock-kneed pony, with rope bridle and stirrups, leaving the camp ground for home with the blessing of God in his heart and the solar light making his wrinkled face look beautiful. Having got out of the grove on to the highway, he returns to say, "God has blessed me in this meeting, and now I am going home to tell the people, and I am sure many of them will get what I have got." Yonder goes old Edward, the *sais*, the tent-pitcher, the faithful Christian worker, trudging from village to village, taking his wife with him, mounted on a pony, preaching the Gospel and leading scores to the Lord. Such men as these make mission work a delight, and are our assurance of certain and complete victory.

The Central Conference of India and Malaysia.

BY REV. R. HOSKINS, PH.D.

THIS Conference met in Allahabad February 22, and closed on the fifth day. Fifty-two delegates were present, representing the six Annual Conferences, six Woman's Conferences, and a number of District Conferences. Bishop Thoburn's address was a plain statement of the facts, but it was exceedingly inspiring. The native Methodist Christian community now aggregates more than seventy-two thousand persons, and the indications are that before the next General Conference these numbers will again be doubled.

The Missionary Society of the Methodist Episcopal

Church has never had so successful a work and such an opportunity to inspire the home Church, but there is danger that this opportunity of the century will slip from her hands.

The India missions have been compelled to seek aid from sources outside the Missionary Society in order to properly care for the multitudes that God has given us; and already very considerable sums have come from India, Australia, England, and America.

The value of our schools, churches, and other forms of mission property has increased three hundred thousand rupees in two years, and now, that discouragement has been lifted from the hearts of the workers by the noble responses that have come from all parts of the world, new and enlarged plans are freely broached for lifting the other desponding and heavily weighted sections of the work into buoyancy and success.

Our printing presses have not been properly sustained, so that they might do their legitimate work of spreading Christian literature. The agents have been kept largely at job work in order to earn enough money to keep the establishment going. The Calcutta press has been and is thus handicapped, and the Malaysia press, though recently started, has to spend a large part of its energy in job work.

The boarding schools for English children have had to seek for the children of parents who could pay the full fee, and some of the children of our poor members have been excluded; but this state of things is passing away; the heavy debts incurred for buildings and working apparatus are becoming things of the past, and as never before we shall fill the land with Christian literature, and we will care for the children of the poor as well as of the rich.

The deaconess movement is taking deep root in all parts of India; a course of study which lengthens the probation to three years was adopted, and the allowance for each deaconess was somewhat increased. The deaconesses will now receive just about one half the amount that has been paid to the American lady missionaries, with the understanding that the wants of the deaconesses will be provided for until the end of life. Of course if they retire from the work their claims will cease.

At this Conference, for the first time, the order of Native Deaconesses was recognized. There are in North India several women of long experience, who seem well fitted for the work. They are widows, and probably for some time to come only widows will be recommended for this honorable position from the Hindustani Church.

In our English community the training the women receive and the sentiment of the people is far more advanced. We have qualified and devoted young women in the Hindustani Church, but it would be a doubtful experiment to place these unmarried native women in the ranks of deaconesses, at least until they have reached middle age.

A scheme for Conference claimants, relief was presented and discussed, but the delegates felt that they could not afford the amount of money that would be required to make the plan successful.

There is a great stringency in the missionary money market. Salaries are paid in the currency of the land, and this currency has depreciated so much that the India missionaries are receiving just about one half as much as the missionaries of China, Japan, and Korea receive.

It is specially hard on the India missionaries who are educating their children in America; their salaries are in the depreciated currency; the government of India imposes a heavy income tax, a wheel tax, and in many places a water tax; and when the missionary has paid school bill and taxes he has a very scrimped allowance for himself.

The Central Epworth League of India and Malaysia was organized to secure uniformity and to make it efficient in all parts of the land.

Dr. Parker, of Lucknow, was elected President; Rev. H. C. Stuntz, of Naini Tal, General Secretary; and Rev. F. W. Warne, Editor. The Epworth League is doing a valuable work for our young people. We have 15,900 Christian children under instruction, of whom 2,000 yearly leave school. The League is well adapted to attract and keep them from straying away, and to help them in the Christian life.

Monthly Missionary Concert.

TOPICS FOR 1894: *Jan.*, The World; *Feb.*, China; *Mar.*, Mexico; *Apr.*, India; *May*, Malaysia; *June*, Africa; *July*, United States; *Aug.*, Italy and Bulgaria; *Sept.*, Japan and Korea; *Oct.*, Protestant Europe; *Nov.*, South America; *Dec.*, United States.

QUESTIONS FOR MAY.

- Where is Malaysia?
 What are the principal islands? Sumatra, Java, Celebes, Labuan, New Guinea, and Borneo.
 What is the estimated population? Thirty-six million.
 What are the principal races? Malay and Papuan.
 What race furnishes the principal merchants? Chinese.
 What European government controls the greater part of Malaysia? The Dutch.
 What part is controlled by Great Britain? A part of Borneo, a part of New Guinea, the island of Labuan, and the Straits Settlements composed of Singapore, Penang, and Malacca.
 What European Missionary Societies are at work in Malaysia? Dutch and German Societies, the Church Missionary Society and the British and Foreign Bible Society, London Missionary Society, and English Presbyterians.
 What is the only American Missionary Society at work there? The Methodist Episcopal.
 When did it commence? In 1885.
 Where are its headquarters? In Singapore.
 Who was the first missionary? Dr. W. F. Oldham.
 How many members and probationers has it now? 315.
 Who are the preachers in the Mission? (See page 218.)
 Among what races do they labor? Chinese, Tamils, Malays, and Europeans.
 How many were baptized in 1893? Twenty-one children and thirty-two adults.
 Who is the superintending bishop? Bishop Thoburn.

Missionary Society of the Methodist Episcopal Church.
Foreign Missionaries.
INDIA.

North India:

Rev. Chas. L. Bare and w. (Ogden, Ia.).
Rev. J. Baume and w. (Rockford, Ill.).
Rev. J. Blackstock and w., Shahjahanpur.
Rev. J. C. Butcher, M.D., and w., Bareilly.
Rev. Lewis A. Core, and w., Moradabad.
Rev. T. Craven and w. (Evanston, Ill.).
Rev. S. S. Dease, M.D., and w., Bijnor.
Rev. F. W. Foote and w. (Rochester, N.Y.).
Rev. Joseph H. Gill and w., Paori.
Rev. George C. Hewes, Lucknow.
Rev. Samuel Knowles & w., Moradabad.
Rev. J. T. McMahon and w., Dwarahat.
Rev. Wm. A. Mansell and w., Lucknow.
Rev. Jas. H. Messinger and w., Calcutta.
Rev. David C. Monroe and w., Sitapur.
Rev. Frank L. Neeld and w., Bareilly.
Rev. E. W. Parker, D.D., and w., Lucknow.
Rev. J. W. Robinson and w., Lucknow.
Rev. N. L. Rockey and w., Shahjahanpur.
Rev. H. L. Roscoe, Lucknow.
Rev. T. J. Scott, D.D., and w., Bareilly.
Rev. Homer C. Stuntz and w., Naini Tal.
Rev. D. L. Thornburn and w., Lucknow.
Rev. James B. Thomas and w., Budaon.
Rev. J. W. Waugh, D.D., & w., Naini Tal.
Rev. Peachy T. Wilson, M.D., and w. (Evanston, Ill.).

Northwest India:

Rev. Phlo M. Buck and w., Meerut.
Rev. Edward S. Busby and w., Meerut.
Rev. R. Clancy and w., Allahabad.
Rev. John F. Deatker and w., Lahore.
Rev. C. W. De Souza and w., Ajmere.
Rev. R. Hoskins, Ph.D., & w., Cawnpore.
Rev. James C. Lawson and w., Aligarh.
Rev. A. T. Leonard and w., Rurki.
Rev. James Lyon and w., Pilsangan.
Rev. H. Mansell, D.D., and w., Mussoorie.
Rev. John E. Newsom and w., Cawnpore.
Rev. Dennis Osborne and w., Mussoorie.
Rev. C. H. Plomer and w., Phalera.
Rev. J. E. Scott, Ph.D., and w., Muttra.
Rev. Matthew Tindale and w., Agra.
Rev. J. D. Webb and w. (Rahway, N. J.).

South India:

Rev. Albert H. Baker, Bangalore.
Mrs. A. H. Baker (Newton Centre, Mass.).
Rev. W. H. L. Batstone, M.D., Jagdialpur.
Rev. Frank J. Blewitt and w., Kolar.
Rev. J. B. Buttrick and w., Bangalore.
Rev. A. E. Cook and w., Secunderabad.
Rev. W. F. G. Curties and w., Blacktown, Madras.
Rev. D. O. Ernsberger, Gulbarga.
Mrs. D. O. Ernsberger (Ocean Grove, N. J.).
Rev. J. H. Garden and w., Vikarabad.
Rev. Geo. K. Glider and w., Hyderabad.
Rev. W. H. Hollister and w. (Beloit, Wis.).
Mr. H. S. Jefferson, Madras.
Rev. Wm. L. King and w., Madras.
Rev. Ira A. Richards and w., Kolar.
Rev. A. W. Rudisill, D.D., Madras.
Mr. H. W. Rudisill, Madras.
Rev. R. Sorby, Richmond T., Bangalore.
Rev. Charles B. Ward and w., Yellandu.
Rev. J. N. West and w., Vepery, Madras.

Bombay:

Rev. Ernest A. Bell, Jabalpur.
Rev. William W. Bruere and w., Poona.
Rev. H. W. Butterfield and w., Narsingpur.
Rev. W. E. L. Clark and w., Poona.
Rev. Horace A. Crane and w., Bombay.
Rev. C. E. Delamater (Boston, Mass.).
Rev. J. O. Denning and w., Narsingpur.
Rev. Charles G. Eismann and w., Kanupli.
Rev. Daniel O. Fox and w., Poona.
Rev. E. F. Frease and w. (Canton, O.).
Rev. A. G. Gilruth and w. (Haverhill, O.).
Rev. William H. Grenon and w., Nagpur.
Rev. C. P. Hard and w. (Evanston, Ill.).
Rev. T. S. Johnson, M. D., & w., Jabalpur.
Rev. Thos. E. F. Morton and w., Harda.
Rev. Geo. W. Parks and w., Bombay.
Rev. A. W. Prautch and w., Tanna.
Rev. Wm. E. Robbins and w., Igatpuri.
Rev. John E. Robinson and w., Bombay.
Rev. F. E. N. Shaw and w., Karachi.
Rev. Wm. H. Stephens, Bombay.
Rev. Geo. I. Stone and w., Quetta.
Rev. A. S. E. Vardon and w., Khandwa.

Bengal-Burma:

Bishop J. M. Thornburn, D.D., and w., Calcutta.
Rev. William P. Byers and w., Asansol.
Rev. Benjamin J. Chew, Calcutta.
Rev. C. G. Conklin and w., Calcutta.
Rev. Henry Girshom and w., Thongwa.
Rev. H. Jackson and w., Mazafarpur.

Rev. L. R. Janney & w. (Oregon City, Ore.).
Rev. August Kullman, Calcutta.
Rev. Neils Madsen, Pakur.
Rev. Jas. P. Meik and w., Bolpur.
Rev. J. T. Robertson, Pegu, Burma.
Rev. G. J. Schilling and w., Pegu.
Rev. J. Smith and w., Rangoon, Burma.
Rev. Frank W. Warne and w., Calcutta.

MALAYSIA (Straits Settlements).

Rev. Benj. H. Balderston (North Wiltshire, Prince Edward Is., Can.).
Rev. Charles C. Kelso and w., Singapore.
Rev. Wm. T. Kensett (Pittsburg, Pa.).
Rev. H. L. E. Luering and w., Singapore.
Rev. D. Davies Moore and w., Penang.
Rev. R. W. Munson and w., Singapore.
Rev. George F. Pykett, Penang.
Rev. W. G. Shellabear and w., Singapore.
Rev. Wm. T. Stage and w., Singapore.
Rev. William H. E. Urch, Singapore.
Rev. B. F. West, M.D., and w. (Crawfordsville, Ind.).

FOOCHOW: CHINA.

Rev. W. N. Brewster and w., Foochow.
J. J. Gregory, M.D., and w., Foochow.
Rev. W. H. Lacy and w., Foochow.
Rev. R. L. McNabb and w., Foochow.
Rev. G. S. Miner and w., Foochow.
Rev. N. J. Plumb, Foochow.
Mrs. N. J. Plumb (Delaware, O.).
Rev. Nathan Sites, D.D., Foochow.
Rev. George B. Smyth and w., Foochow.
Rev. M. C. Wilcox and w., Foochow.
Rev. J. H. Worley, Ph.D., & w., Foochow.
Miss Sarah M. Bosworth, Foochow.
Miss Martha I. Casterton, Foochow.

North China:

Rev. La Clyde Barrow and w., Tientsin.
Rev. F. Brown and w. (in England).
W. H. Curtiss, M.D., Peking.
Rev. G. R. Davis and w., Tientsin.
Rev. F. D. Gamewell and w., Peking.
Rev. J. F. Hayner and w., Peking.
Rev. I. T. Headland, Peking.
Rev. W. T. Hobart and w., Peking.
N. S. Hopkins, M.D., & w. (Malden, Mass.).
Rev. H. H. Lowry, D.D., and w., Peking.
Rev. J. H. Pyke, Tientsin.
Mrs. J. H. Pyke (Delaware, O.).
J. F. Scott, M.D., Tientsin.
Rev. M. L. Taft, D.D., and w., Peking.
Rev. G. W. Verity and w., Tientsin.
Rev. W. F. Walker, D.D., and w. (Green-castle, Ind.).
Miss Hattie E. Davis, Peking.

Central China:

Rev. J. J. Banbury and w., Kiukiang.
Rev. R. C. Beebe, M.D., and w., Nanking.
Rev. J. C. Ferguson and w., Nanking.
Rev. J. R. Hykes and w., Shanghai.
Rev. Ralph O. Irish and w., Kiukiang.
Rev. James Jackson and w., Kiukiang.
E. R. Jellison, M.D., and w., Nanking.
Rev. C. F. Kupper and w., Chinkingang.
Rev. E. S. Little and w., Kiukiang.
Rev. W. C. Longden and w., Wuhu.
Rev. D. W. Nichols and w., Nanking.
Rev. G. A. Stuart, M.D., and w., Wuhu.
Rev. A. C. Wright and w., Chinkingang.
Miss Clara J. Collier, Kiukiang.
Miss Mary Cochenour, Nanking.
Miss L. C. Hanzlik, Nanking.

West China:

Rev. H. Olin Cady (Middlebury, Vt.).
Rev. H. L. Canright, M.D., and w., Chentu.
Rev. Spencer Lewis and w., Chungking.
Rev. W. E. Manly and w., Chungking.
J. H. McCartney, M.D., and w., Chungking.
Rev. Q. A. Myers and w., Chungking.
Rev. J. F. Peat and w., Chentu.
Rev. S. A. Smith (Centralia, Mo.).
Rev. John Walley and w., Chungking.

JAPAN.

Rev. R. P. Alexander and w., Tokyo.
Rev. J. F. Belknap and w., Tokyo.
Rev. Charles Bishop and w., Tokyo.
Rev. Benj. Chappell and w., Tokyo.
Rev. J. G. Cleveland and w., Yokohama.
Rev. I. H. Correll, D.D., and w., Nagasaki.
Mr. W. H. Correll, Nagasaki.
Rev. J. C. Davison and w., Tokyo.
Rev. G. F. Draper and w. (Clifton Springs, N. Y.).
Rev. E. R. Fulkerson and w. (Howard, Kan.).
Rev. H. B. Johnson and w., Nagasaki.
Rev. Julius Soper and w., Hakodate.
Rev. D. S. Spencer and w., Nagoya.
Rev. J. O. Spencer and w., Tokyo.
Rev. H. B. Schwartz and w., Tokyo.

Rev. H. W. Swartz, M.D., and w., Sendai.
Rev. M. S. Vall and w., Tokyo.
Rev. J. W. Wadman and w., Hirotsaki.
Rev. John Wier, D.D., and w., Tokyo.
Rev. W. S. Worden, M.D., and w. (Elmwood, N. Y.).
Miss Jennie S. Vall, Tokyo.

KOREA.

Rev. H. G. Appenzeller and w., Seoul.
J. B. Busted, M.D., Seoul.
Rev. W. J. Hall, M.D., and w., Seoul.
Rev. H. B. Hulbert and w., Seoul.
Rev. George H. Jones and w., Seoul.
W. B. McGill, M.D., and w., Seoul.
Rev. W. A. Noble and w., Seoul.
Rev. W. B. Scranton, M.D., and w., Seoul.

ARGENTINA.

Rev. C. W. Drees, D.D., and w., Buenos Ayres.
Rev. G. P. Howard and w., Buenos Ayres.
Rev. W. P. McLaughlin, D.D., and w. (Buenos Ayres).
Rev. A. M. Milne and w., Buenos Ayres.
Rev. W. T. Robinson and w., Mercedes.
Rev. J. M. Spangler and w., Rosario.
Rev. W. Talon and w., Rosario.
Rev. J. F. Thomson, D.D., and w. (Delaware, O.).

URUGUAY.

Rev. G. G. Froggatt and w., Durazno.
Rev. A. W. Greenman, D.D., and w., Montevideo.
Rev. Wm. Groves and w., Montevideo.
Rev. J. A. Russell (Evanston, Ill.).

PERU.

Rev. T. B. Wood, D.D., and w., Lima. (Address care U.S. Legation.)
Professor G. M. Hevrey and w., Callao.
Miss Ina H. Moses, Callao.
Miss Ethel G. Porter, Callao.

CHILI.

Rev. W. F. Albright and w., Coquimbo.
Rev. G. F. Arms and w., Concepcion.
Rev. J. Bengue and w., Iquique.
Rev. B. O. Campbell and w., Concepcion.
Rev. H. B. Compton and w., Coquimbo.
Rev. W. C. Hoover and w., Iquique.
Rev. Ira H. La Petra and w., Santiago.
Rev. R. D. Powell and w., Santiago.

MEXICO.

Rev. Frank Butler and w., Mexico City.
Rev. J. W. Burt, D.D., and w., Mexico City.
Rev. Ira C. Cartwright & w., Guanajuato.
Rev. S. P. Craver, D.D., and w., Puebla.
Rev. Wm. Green, Ph.D., and w., Puebla.
Rev. H. G. Linnric and w., Pachuca.
Rev. L. B. Salmans, M.D., and w., Silao.
Rev. S. W. Silbert, D.D., and w., Puebla.
Rev. L. C. Smith and w., Oaxaca.
Rev. F. D. Tubbs and w., Puebla.

EUROPE.

Rev. A. J. Bucher and w., Frankfurt-am-Main, Germany.
Rev. W. Burt, D.D., and w., 27 Via Ventii Settembre, Rome, Italy.
Rev. N. W. Clark and w., Rome, Italy.
Rev. T. Constantine and w., Loftcha, Bulgaria.
Rev. G. S. Davis, D.D., and w., Rustchuk, Bulgaria.
Rev. L. T. Guild and w. (126 W. 83d St., New York).
Rev. E. E. Powell, Rome, Italy.

Foreign Missions.	Members.	Proselytes.
Liberia.....	3,206	477
South America.....	1,464	1,158
Foochow.....	3,080	3,505
Central China.....	450	136
North China.....	1,335	1,003
West China.....	50	40
North Germany.....	8,608	2,024
Switzerland.....	5,803	986
Sweden.....	13,789	2,104
Finland, etc.....	505	172
Norway.....	4,021	475
Denmark.....	2,359	305
North India.....	10,856	19,620
Northwest India.....	5,050	14,510
South India.....	486	352
Bombay.....	783	1,016
Bengal-Burma.....	756	747
Malaysia.....	162	153
Bulgaria.....	150	50
Italy.....	1,003	277
Japan.....	3,205	772
Mexico.....	1,731	1,364
Korea.....	68	175
	70,736	52,419

GOSPEL IN ALL LANDS.

JUNE, 1894.



A CONVERTED KAFFIR PREACHER.

BEGINNINGS OF LIGHT IN DARKEST AMERICA.

BY REV. THOMAS B. WOOD, D.D., OF PERU.

(A paper read before the World's Congress of Missions in Chicago, October 4, 1893.)



THE darkest part of the Western Hemisphere is found in the three republics of Ecuador, Peru, and Bolivia—the old Empire of the Incas.

Its distinguishing features are the following :

1. Roman priestcraft is there more dominant than in any other part of America.

2. Swordcraft has there made worse havoc than in any other part of the New World.

3. The demoralization inseparable from these evils is there more profound and more hopeless than anywhere else.

4. Underlying this demoralization is found another, peculiar to that territory, derived from the ancient religion of the Incas. Sixty per cent of the population is of pure aboriginal blood and retains the superstitions of the aboriginal sun-worship after three and a half centuries of Roman Catholic domination.

5. Underlying all is a still older paganism which the Incas tried to suppress in all the tribes they conquered, and only partially succeeded. Romanism has succeeded still less.

Thus three strata of superstitions and perverted ethics are found to-day throughout the Inca lands, namely, those of Jesuitism, Incaism, and preincarial idolatry.

6. The constitutions and laws of those countries are more exclusive against religious liberty than anywhere else in the Western Hemisphere.

7. The European emigration to all parts of South America is at a minimum in this region, owing to the moral drawbacks.

8. Till recent years the evangelical agencies at work elsewhere regarded those countries as a moral wilderness, impenetrable and untenable.

9. To this day there is but one ordained missionary from Protestant lands working for the evangelization of those three republics, and he is addressing you at the present moment.

I stand in this World's Congress of Missions as the sole representative from South America, and when I return to my home in Peru a few weeks hence I will stand there as the sole representative of the World's Foreign Missionary Ministry for the three Inca republics, with a territory as large as all India, and destined to support a population as dense as that of India.

Mention must be made of my colaborers there, Rev. Francis Penzotti, Agent of the American Bible Society, and his staff of colporteurs; Miss Elsie Wood, representative of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, and her staff of teachers; with others whom the Lord has given us for helpers in various departments of the work; and last, but not least, my wife, on whom rests all the general responsibility of the work in my absence, and much of it when I am there. But this band of Christian workers, the only one in so vast a territory, may well feel lonely as buried in the midst of Darkest America. By God's good will we are there, not to find a way out, but to find a way to drive the darkness out.

10. I have compared that field with India in size. Other points of likeness are striking. The Andes are the highest mountains in the world, save only those of India. The jungles of the upper Amazon match those of India. An ancient civilization existed in both fields before the European conquest. But the points of unlikeness are also

striking. The Inca Empire has been more completely Europeanized than is India today. It has been fearfully depopulated by centuries of misrule. It has become independent and republican, but is incapable of self-government or self-development, and left to itself in its helplessness is growing morally worse instead of better. Such is "Darkest America."

11. Comparing it with other fields as to its supply of Gospel workers I find that the population of India is thirteen times as well supplied as is that of the Inca lands; Japan is twenty times as well supplied; Turkey, thirty times; Madagascar, seventy; and the United States, this happy land, is two thousand five hundred times as well supplied as that field. Such is the difference between Brightest and Darkest America.

Any result at all in such a field would be a matter of rejoicing.

To show a good start, on winning lines, deserves to be hailed as a conspicuous triumph. The following features of the work display the beginning already made:

1. The impenetrable regions have all been penetrated.

A colporteur in Argentina named Jose Mongiardino, after good success in the northern provinces of that republic, could not rest when they told him he must not cross the frontier into Bolivia. At last he did cross it with a small quantity of books, penetrating as far as the capital, Sucre, where the stock ran out, and he started back to Argentina for more. But a high ecclesiastical functionary in one of the towns he had canvassed had declared that Mongiardino would not get out of Bolivia alive. And so it proved. In a lonely place on the road he was beset by two emissaries of priestcraft and murdered.

Thus the Andine highlands remained impenetrable.

But they were now baptized in the blood of a martyr. Heroes were not wanting to follow in his footsteps. The obstacles, however, still seemed insurmountable. One reached the frontier and was providentially turned back; another reached Sucre and turned back. At last, however, a band of three from the east coast pushed clear through Bolivia and on through Peru, returning home by sea to report that the land of the Incas was penetrable.

One of these was Andrew M. Milne, founder of the house-to-house method of pioneering Gospel work in South America, the most successful of all methods yet employed in those fields. Another was Francis Penzotti, a humble Italian carpenter, converted in Montevideo, and developed into a colporteur, a preacher, an apostle, and a hero.

A subsequent expedition was carried out with still greater success by Penzotti and a colporteur. Later Milne and Penzotti circumnavigated the continent, giving much attention to Peru. Books have been sold and religious services held. On my recent journey hither I stopped in Ecuador and found people ready for our work. I held a service and baptized a child, promising to extend our regular operations to them. Thus, at last, the three republics of the Land of the Incas have been penetrated by the Gospel work.

2. The untenable strategic points have been occupied and held.

The most important center of influence in all the Andine countries is the city of Lima, for centuries the seat of Spanish dominion over all those regions, and now the capital of the republic of Peru. Close to it is its seaport, Callao, practically a part of it. These cities were entered a generation ago, a church being organized among the English Protestants resident in Callao. A church and schoolhouse are there to this day, but have long been without a pastor or regular services. A similar organization started subsequently in Lima has both a church and schoolhouse and supports a pastor, but has all its work in English, and emphatically upholds total abstinence from

evangelizing the masses, regarding that attitude as essential to its unmolested existence under the laws and prejudices of Peru. Thus has that land been untenable for direct evangelization.

Other attempts have been made more recently by able, heroic, and faithful men and women. But one after another all failed, and that important center remained untenable. Other points were tried and likewise failed, and as late as 1888 there was not a single aggressive evangelical worker in all Peru, Bolivia, and Ecuador.

But these failures developed the true lines of success, and now in the city of Lima is the headquarters for a work which already has successful lines extending over all the Land of the Incas, and has sent its pioneers through the whole of Central America to the Mexican frontiers. This is the Lord's doing, and is marvelous in our eyes.

First, a little congregation was started in Callao. It lived through tremendous hostility, suffering mob violence and the arrest of its pastor, Penzotti, lasting over eight months. Later, another was founded in Lima under assurances from both friends and foes that it could not be maintained, with threats that blood should be shed before it would be tolerated. But it has gone on for over a year and is still growing. Preparations are making to organize similar congregations all over those lands.

3. The work produces converts, regenerated in heart and life, with signs following.

Much might be said on this point. Suffice it to say that Bishop J. P. Newman visited that work in April last, and, with his world-wide observations of missions, was astonished at the type of spirituality that he encountered in Peru.

4. The work produces heroes and heroines to face persecution. Mobs and imprisonments are always likely to occur, so that every adherent of the cause must have a high order of moral bravery. The British Minister at Lima, Sir Charles Mansfield, remarked recently, in view of this fact, that the converts in Peru seemed to him less subject to discount than those of many other fields.

Two colporteurs, Juan Arancet and Jose Illescas, were once canvassing a town in southern Peru, when murderous mobs beset them. The one that attacked Arancet assured him that he must die then and there. He asked for time to say his prayers. This was granted, and his assailants stood, stones in hand, while he lifted up his voice and prayed for himself and them after a style of praying they had never heard before. He kept on praying, not knowing what moment a stone would crash through his brain. At length a movement was heard. It proved to be an officer coming to pacify the mob and rescue him by arresting him. Illescas was likewise arrested. Both were kept in custody until evening and sent to supper under guard. Returning, they were met by the mob, which filled their guard with fear for their lives. But Illescas parleyed with the leaders, answered their questions, and preached the Gospel to them from the sidewalk until bedtime, when all quietly dispersed. Next day the men were released and left the place in peace.

Two Bible women, Louisa Hurtado and Melchora Montenegro, were canvassing a town in the interior of Peru when a mob, led by a priest, surrounded them and threatened to kill them. The priest finding them not easily overpowered, declared he would burn them alive. No idle threat was that for those timid women, for not long before that a priest had actually burned a woman to death in northern Peru. They answered timidly, but firmly, that they were ready to die if it must be then, and if it must be by burning they offered to supply the matches for kindling the fire. Upon this the sympathy of the crowd turned in favor of the women, and the priest was balked of his purpose. Such is the type of heroism developed by the new work in the Land of the Incas.

5. The work produces workers for its unlimited extension.

The men who are pushing the house-to-house work in Bolivia, Peru, and Ecuador are all native converts of the Peruvian Mission except Penzotti and Arancet, and these are converts of the older work in Uruguay.

The preaching was carried on in Callao during Penzotti's long imprisonment by native converts, and all kinds of church work are now carried on by them. Two are preaching regularly and pursuing theological studies, reciting their lessons to each other, and to the wife of the missionary in his absence.

The teaching work commenced with one school in the year 1891. A second and third one were added in 1892. A fourth early in 1893, and recent letters from Peru inform me that a fifth school has just been opened. Meanwhile eight teachers have been developed on the ground and more are in the course of training.

6. To the poor the Gospel is preached, and they, of their poverty, are supporting and extending it.

Not many rich or wise or mighty ones are called to join the persecuted congregations. Yet the local income for all departments of the work is along lines looking toward self-support and self-extension. Two of the schools paid all their expenses last year. The congregations pay all their minor expenses and more. This, in the most poverty-stricken and priest-ridden part of the Western Hemisphere, is a conspicuous triumph.

7. Caste is overridden. The Gospel work reaches all classes and races, and brings them all together.

In one of our schools there are sitting side by side children of European, Indian, African, and Chinese descent. If there is any other school in the world where such a commingling of races can be found I have no knowledge of it.

8. Legal difficulties are disappearing. The long imprisonment of Penzotti, resulting in his release uncondemned, has given us a vantage ground that could not otherwise have been secured.

This conspicuous triumph, reached through his sufferings, completes the ones that have come by the labors of that heroic man.

9. Agitation for full religious liberty is started and destined to end in success.

While Penzotti was in prison a motion was made in the National Congress of Peru looking toward liberty of worship. It was voted down, and the mover was burned in effigy. Since then the growth of public sentiment has progressed, until now many public men are favorable to reform. Thus, at last, the day is approaching when freedom to worship God will be realized in the Land of the Incas.

10. The whole outlook is full of promise in the light of results attained in other parts of both Americas.

11. As I stand in this first World's Congress of Missions held in Brightest America, I foresee a grander World's Congress of Missions that will be held in Darkest America, to celebrate the glorious turning of all America from darkness to light, and from the power of Satan unto God.

REV. H. LOOMIS writes from Japan: "Some years ago there happened to enter a barber's shop in Kioto, kept by a Christian, an idle young fellow, out of work and destitute of money, recently discharged from prison where he had been committed for theft. The owner of the shop handed him a small leaflet on which was printed the 13th chapter of the First Epistle to the Corinthians. He read it carefully and was deeply impressed with its teachings; it was a new revelation, and it marked a turning point in his life. He became a Christian, and eventually a preacher of the Gospel, and now is stationed as an evangelist at some town in the province of Tago."

MISSIONARY MANHOOD.

BY REV. ERNEST G. WESLEY.

WITHOUT doubt it may be asserted that the manhood and womanhood of all those who have been called of God into the hard places of the foreign missionary field has been of the highest type; nowhere in all human history can a nobler type be found; nowhere do men and women more partake of heroic qualities; nowhere do they show more of the spirit of Christ than when devoted to the cause of their Lord in obedience to the "marching orders" of the Captain of the hosts of the Lord Jehovah. Whether this "nobler type" is natural to such men and women, or whether it is not very largely the result of their obedience to the King's command, the writer will not delay to question; it is to the fact itself that attention will be called, understanding the noblest character to be that type which shows most self-devotion, most self-forgetfulness, least of self, and most of Christ.

In proof of the statement made let us turn to the lives of a few of the best known men who have labored in the mission fields of our blessed Lord. As our first example we will allow David Brainerd to speak; in his journal stand these words: "Here I am, Lord; send me. Send me to the ends of the earth; send me to the rough and savage tribes of the wilderness; send me from all that is called comfort in the earth; send me to death itself, if it be in thy service and to promote thy kingdom."

Is this the spirit of the natural man? Some may call it sentiment, others fanaticism, but will mere sentiment and fanaticism (unseen, unknown by men) inspire a man to live on "corn, hasty pudding, and samp?" to sleep on a bed of straw, to endure what Brainerd endured during the few years he was permitted to witness for Christ a flaming torch held in the hand of God, among those poor ignorant ones whom his heart loved as with the very love of Christ?

As the next witness we call Baron von Welz, who renounced all his honors, wealth, comforts, and titles in order to become a messenger of the Master among the lost ones of Dutch Guinea: "What to me is the title, 'well-born,' when I am born again in Christ? What to me the title, 'lord,' when I desire to be a servant of Christ? All these vanities I will away with, and everything besides I lay at the feet of Jesus my dearest Lord, that I may have no hindrance in serving him right." The human apart from the divine (which makes of all who give themselves to Christ *new men*) can never reach this whole-souled self-surrender which lays wealth, family, titles, all at the feet of Him who died on the cross for the world's salvation.

Carey's motto, founded on Isa. 55. 2, 3, his text before the Nottingham Association in 1792: "(1) Expect great things from God; (2) Attempt great things for God," is too well known to need much comment. His sermon on that occasion shows the vision of faith in God which saw years ahead of the best men of his time; which looking down through the ages saw the Church of Christ in India enlarging the place of her tent, breaking forth on the right hand and the left, and, therefore, already exhorts her "not to spare, to lengthen her cords, to strengthen her stakes," and to make ready for what Faith knew was soon to come. Never did the total self-forgetfulness of this hero show itself more nobly than on the occasion of the visit of Dr. Duff during his last sickness: "Mr. Duff, you have been speaking of Dr. Carey; when I am gone, say nothing about Dr. Carey—speak about Carey's Saviour."

Dr. Duff's name has just been mentioned, he himself gives no uncertain sound: "The advancement of the missionary cause is not only our duty and responsibility, but it is an enjoyment which those who have tasted it would not exchange for all the treas-

ures of the Indian mines, for the glittering splendors of coronets, for all the laurels of civic success. It is a joy rich as heaven, pure as the Godhead, lasting as eternity." Did he mean this? Witness his reply when offered, in 1846, the high position at home made vacant by the death of Dr. Chalmers; in this reply he declined all such honors and emoluments, preferring "the distinguishing character of a missionary to the heathen." We are not surprised to read of the universal regrets of all classes when ill health compelled his final return to Scotland in 1864, after a little short of forty years' service in India as a "missionary to the heathen."

Our next witness comes from Africa, that continent in whose bosom lie hidden the mortal remains of so many scores of Christ's faithful ones. Let McKay, of Uganda, speak, in his letter of December 12, 1875, to the C. M. S.: "My heart burns for the deliverance of Africa; if you can send me to any one of the regions which Stanley and Livingstone found groaning under the lash of the slave driver I shall be glad." Follow his life from November, 1878, to February 8, 1890, his period of devoted, faithful service in Uganda, and not one trace of one thought of regret can be seen. Are we surprised to see the power this young Scotchman had over such scoundrels as Mtesa and Mwangi? Are we surprised that God kept him when he so kept faith with God?

Another voice reaches us from the "Dark Continent;" we hear the voice of Haunington, the martyr of Uganda; he speaks to us through the letter of resignation read to his parish when about to leave for his chosen field of labor: "I would not dare to stand up before you if I believed I were going out to find work for myself. I firmly believe I have been sent by God. From the beginning I have placed the matter in the hands of God. I ask him to guide me by his Spirit; I pray that if he will not go with me he will not let me go."

The spirit with which the martyr bishop waited for divine direction years before: "Dear Lord, mercifully reveal thy will to me in this matter; be thou ever my guardian and guide," was the same spirit with which he left England May, 1882; the same spirit which on that fateful day, October 29, 1885, made him brave to die uttering the never-to-be-forgotten words, "I am about to die for the Baganda, and have purchased the road to them with my life."

From the apostle to the New Hebrides comes our next witness, John G. Paton; before leaving Scotland we hear his noble reply to one who would dissuade him from his mission: "If I can but live and die honoring the Lord Jesus Christ, it will make no difference to me whether I am eaten by cannibals or by worms; in the resurrection day my body will rise as fair as yours in the likeness of our risen Redeemer." Yet linger in memory of the writer the words of this grand hero of God; yet do I seem to see that venerable, almost apostolic face radiant with the love and joy of Christ as I last saw it. Grand has been his devotion, grand his success. Forty years ago naught but ignorant, degraded cannibals, now about fifteen thousand Christians, Christians averaging better than in our own land! No one hearing and seeing this man can believe his mission anything less than God's embassy to the new Hebrides.

We will turn for a few moments to the "Far East," from Burma, from one who endured tortures, indignity, suffering, hunger, sickness, thirst, imprisonment, many times threatened death for Christ, comes the testimony of Judson: "If they ask, What promise is here of ultimate success? tell them: As much as that there is an Almighty God who will perform his promise, this and no more." History tells us how from the foundation laid by Adoniram Judson has sprung a temple of salvation, in the "living stones" of which appear tens of thousands of redeemed souls from the Burmans and Karens. Did Judson ever regret the sacrifices made? Never for one moment did his faith falter, never did he regret having placed his life in the hands of Christ to be used as he saw best.

Back let us journey to Africa; listen to Livingstone in 1841, after he had begun to experience what life among the Kuruman and the Bakwains meant: "Whatever way my life may be spent as best to promote the glory of God I feel anxious to do it, . . . my life may be spent as profitably as a pioneer as any other way." Did he exemplify the life he desired? Listen to the words of Stanley as he tells us how Livingstone's life changed his own life. Let us also bow in deepest reverence before that kneeling corpse from which the spirit prayed itself away to God. Let us, reconsecrating ourselves to Christ in the same words, read the words penned in his journal on his last birthday, March 19, 1873, just six weeks before he prayed his last prayer on earth: "My Jesus, my King, my life, my all; I again dedicate myself to thee."

From Africa we look upon a sad scene in Terra del Fuego where, one by one, the members of that small but heroic band gave back their spirits to the Lord for whom they were willing to die thousands of miles from home and all loved ones; upon Allen Gardiner's last written record we read: "Poor, weak though we are, our abode is a very Bethel to our souls, for we feel and know that God is here." What faith! what fellowship! what consciousness of the presence of Christ that such miserable, desolate, lonely, starving surroundings could become as the "very house of God;" filled with his presence; and how clear the vision able to pierce the veil of mortality seeing their blessed Lord as their chosen guest.

China, also, has its witnesses to give their testimony. Dr. Morrison testified: "I desire that God will station me in that part of the mission field where the difficulties are the greatest, and to all human appearance, most insurmountable." As we lay down the record of Dr. Morrison's life and labors, we come to the conclusion that the prayer was fully answered. No less worthy of note is the reply of Morrison's associate, William Milne, when objections were made to his being accepted as a missionary, and it was proposed that he should go out as an attendant or servant: "I am willing," was his immediate and unhesitating reply, "to be anything so that I may be in the work. To be a hewer of wood or a drawer of water is too great an honor for me when the Lord's house is building." It was very soon found that Mr. Milne was far beyond the value a Mission Board placed upon him—Mission Boards make mistakes, God never.

From a third laborer in the China missionary work, Griffith John, the noted Welshman, whose first love was for Madagascar (as was Morrison's for Africa), came brave words: "O, how glad would I be if the doors were opened! My heart is there now;" and again, after being turned from Madagascar and reaching China where he founded the Hankow Mission, "The glory of God in the salvation of souls is the noblest work under heaven." With one's heart in the work, with God's glory as the chief object in life, success must follow no matter how hard the field.

Again Africa speaks, this time through the lips of Thomas Comber, pioneer missionary to the Congo. As he was about to sail for his chosen field, he writes: "I pray for grace to live the highest, noblest life, to live very close to Christ in prayer. . . . I am so unworthy of this post of honor. . . . I am thankful I have never had a thought of turning back; forward, upward, heavenward, pressing on; striving to do, to be what he would have me." Do we wonder that God so honors such men? Does he not ever exalt those who abase themselves? Can God work through men who allow their own shadow to precede that of the cross?

From Persia comes a stirring apostolic battle cry, words from the lips of that devoted servant of Christ, Henry Martyn, who reached India in 1806, Persia in 1811, and glory in 1812: "I see no business in life but the work of Jesus Christ; neither do I desire any employment to all eternity but his service." The testimony of John Williams, of Erromanga, is to the same effect: "I am engaged in the best of services for

the best of masters, upon the best of terms; rejoice that you have a child upon whom the Lord has conferred this honor." James Calvert, after years of service in Fiji, speaks similar language: "Where Christ commands and directs I cheerfully go; I only desire what he approves, and do what he requires for the remainder of my life."

Once more Africa sends her message to the Lord's missionary hosts: "Though a thousand fall, let not Africa be forsaken;" and again: "Lord, thou knowest I consecrated my life to preaching the Gospel in Africa. If now thou dost take me instead of the work I purposed to give thee, what is that to me? Thy will be done"—the dying testimonies of Melville Cox and Adam McCall, both passing home to God almost as soon as they reached their chosen fields of labor; adding to the rallying cry of God's redemption hosts come the words of the veteran from India, R. G. Wilder (founder of the *Missionary Review of the World*), who "exiled" from the field of his lifelong labor and love, and longing to return, thus expressed himself: "My whole soul would leap could I go back to India;" mingling with the words of the toil-scarred hero who would, but could not go back, we hear those words of Dr. Jessup, of Syria, who, on being asked to leave his field to accept the secretaryship of the Presbyterian Board, replied: "Is this the time for us to leave our work and go home? Not till the great Captain calls us."

Such is the manhood of all leaders of Christ's missionary advances; not only the manhood of the leaders, but also, almost without exception, that of all who have gone, at God's call, to "all the world to evangelize the unsaved nations." Some have gone forth at their own bidding from all denominations—their number is very small—these have soon returned from work to which God knew they were not adapted; but the "God-sent" have ever been impelled by the divine call which ever imparts wisdom, patience, courage, adaptation, love, devotion, disinterestedness, and all needed gifts. Missionary Manhood and Womanhood stands before the world to-day in unanimous evidence, showing that he (and she) who goes forth for God shall be ennobled by God in all characteristics.

WILLIAM CAREY.

WILLIAM CAREY was a missionary in India one hundred years ago. He was born in England in 1761. When he was eighteen he became a Christian, and soon afterward a preacher of the Gospel. In 1786 he became pastor of a Baptist Church at Moulton, England, but his salary was very small, and he kept school by day, made or cobbled shoes by night, and preached on Sunday. He was a great student, and learned to read Latin, Greek, Hebrew, Dutch, and French, and also acquired a great amount of useful information. He thought much of the sad condition of those who had never heard of Jesus, and went as a missionary to India in 1793, reaching Calcutta on November 11. He translated the Bible in whole or in part into twenty-four of the languages or dialects of India. He died in India, and over his grave the memorial stone, by his special direction, reads: "William Carey, born August 17, 1761, died June 9, 1834. A wretched, poor, and helpless worm, On Thy kind arms I fall."



Mohammedanism and Christianity.

(A Reply to Professor Max Müller.)

BY REV. ROBERT BRUCE, D.D., OF PERSIA.

IN the February number of *The Nineteenth Century* Professor Max Müller propounds two questions to be answered by Christian readers: (1) Is the Mohammedan's religion false and ours true? (2) Should we pray for Turks (Moslems), Jews, infidels, and heretics? His thesis is plainly this, that inasmuch as the religion of Mohammedans is quite as true as Christianity there can be no reason why Christians should pray for them; and he endeavors to prove it by the following statement of what he considers to be facts:

I. The conscience of a Turk is quite as enlightened as that of a Christian—"He has the same idea of right and wrong as a Christian has."

A stream of water cannot rise above its source, nor the disciple excel his master in purity of life and morals, especially when the disciple regards the master as the greatest of the prophets, and as one inspired by God to be the *seal* of all those who preceded him. For though the professor makes the astounding assertion that Mohammed considered himself to be the last, but not the greatest, of the prophets, every orthodox Moslem regards "*The Prophet*" as not only the last, but by far the greatest and most perfect of all the prophets. It is the universal belief of all the Ulema that the Koran is the most perfect revelation of God's will to man, that it contains all things necessary for life and godliness, and that it has abrogated all the former Scriptures, so that a Moslem is under no obligation to read any of the writings of the older prophets; that it contains a standard of morality higher than any other, and that "*The Prophet*" is the most perfect example to be imitated by all.

The professor contradicts his own statement that the conscience of a Turk is as enlightened as that of a Christian, when he tells us further on that his Mohammedan friends could not gainsay his assertion that "the high ideal of human life as realized in Christ was attained to by no other prophet." The Christian conscience is the idea of right and wrong formed in him by the Spirit of Christ, setting before his eyes the high ideal of human life as realized in Christ and taught in the New Testament. The Moslem conscience is the idea of right and wrong formed in his mind by the study of the Koran and the life of Mohammed.

II. The Turk "has a strict regard for truth." In other words, the Mohammedan is as truthful as the Christian, the Turk or Persian as truthful as the Englishman. "*Credat Judæus Apelles, non ego.*" Mr. A., H.B.M.'s Representative at Teheran, lived on terms of friendship with a Persian prince. On one occasion the prince, having dined the previous night with Mr. A., was surprised by a morning visit from

a friend of the latter, who told him that the Englishman challenged him to fight a duel. The prince asked what he meant, and having learned for the first time the meaning of the word duel, exclaimed, "Is Mr. A. mad?" The friend said, "No; you insulted Mr. A. last night." Prince: "How did I insult him?" Friend: "You called him a liar!" Prince: "You call that an insult! We call each other liars every day of our lives."

Dr. C. J. Wills, after a sojourn of many years in a Mohammedan land, gives his opinion in his book, *Persia as It Is*, when, speaking of the friendship between Englishmen and Persians, he says, "These oriental friends always confess that what originally attracted them to their new ally is the strange fact that an Englishman does not lie. In Persia, the great hotbed of lies and intrigues, a man who does not lie is indeed a phenomenon!"

The facts of the case are so notorious to everyone who has made any lengthened sojourn among Mohammedans, that it is surely quite unnecessary to refute the statement in length.

III. The professor maintains that Mohammedans have as much mutual confidence in one another as we have. Has any European ever lived for any time in Moslem lands, who could subscribe to this statement? We trow not.

IV. We are asked to believe that Mohammedans not only equal Christians in holding as high a standard of morality, in having as strict regard for truth, and as much confidence in one another as we have, but still more that they *excel* Christians in two most important virtues, namely, sobriety and purity. In fact, we are informed that a comparison between the state of Moslem cities and our own proves that "the religion of Mohammed can cure those two cancers that are eating into the flesh of our modern society, namely, drunkenness and immorality." And the professor regrets that our religion and clergy have not exercised the same salutary influence on the people as the Koran and the Ulemas do!

And first as to sobriety. "The upper classes are not total abstainers, but the middle and lower classes are free and sober." Now what is the real state of the case? The New Testament leaves all men *free* to drink wine in moderation, but it leaves no man free to drink to excess, and classes drunkenness among the most deadly sins. The Koran leaves no man free to taste wine. Wine and pork are equally unclean to it. A drinker of wine and an eater of swine's flesh are equally an abomination to the God of the Koran. It is not drinking to excess that is forbidden by Mohammed, but touching the unclean thing. The upper classes are not only not total abstainers, but as a rule they drink to excess. They are free not by the laws of God, but because they are too powerful to be reached by the arm of the law. The Arab has a saying and a true one—"Man longs for the forbidden thing." The middle and lower classes are not *free*,

and therefore they are sober because they cannot be otherwise. The writer has known a poor man sentenced by a magistrate to have his ear nailed to a post in the bazaar, and to endure the torture for hours, for no other crime than having wine in his house, whereas the same magistrate was drunk every night of his life. Give me the freedom of the Gospel, though it be never so abused, in preference to the slavery of the Koran, which is the root of endless hypocrisy and injustice.

Secondly. The most marvelous of all statements: Mohammed by his example, the Koran by its teaching, and the Ulema by their precepts have cured that other cancer which is eating into the flesh of our modern society, namely, immorality, whereas Jesus Christ, the Gospel, and the clergy have failed to do so.

As to Mohammed himself. "From one point of view we may regard Mohammed as a sensualist, for he sanctioned polygamy, and allowed himself a larger number of wives and (female) slaves than to his followers." It is a mistake to think that Mohammed allowed himself a larger number of slaves than his followers, for he indulged in only a very small number of concubines, or female slaves, whereas he allowed his followers an unlimited number of them. It is true that he allowed himself a greater number of wives, and perhaps this is one reason why he needed fewer concubines than they. The words of the Koran are as follows: "Marry what seems good to you of women, two or three or four, and if ye fear that ye cannot be equitable (that is, treat all four with perfect equality), then only one, or what your right hand possesses" (that is, as many female slaves as you can become possessed of).

The Mohammedans of the present day, however, are in the professor's opinion less sensual than the prophet. "The Mohammedans, however, take a different view. They admire him [Mohammed] for having remained twenty-five years faithful to one wife; a wife a good deal older than himself."

There are two causes which may compel a Mohammedan to remain a monogamist. Poverty compels the majority of them to rest satisfied with one wife, and there is another equally potent reason in many cases. A woman may have a stronger mind than her husband, and when there is added to a strong mind a goodly portion of this world's goods, it would be of little use for the poor husband to think of bringing a second wife into his harem. This was the case with Mohammed, he was poor and Khadija was rich. Khadija had certainly the stronger mind of the two, and he owed all his success to her. An African woman once asked the writer, "Can a Christian only marry one wife?" and being answered in the affirmative, she replied, "How good! Sahib, I can tell you when there are two wives in the house there is a fire burning in it."

The true reason why Mohammed remained a mo-

nogamist so long was plainly not his personal continence, but his dread of Khadija. This is no empty surmise, but a necessary conclusion from facts. He was fifty years of age and she sixty-five when she died in A. H. 9; and two months after Khadija had closed her eyes Mohammed was married to the attractive widow Sewda, and betrothed to Ayesha, the daughter of his friend, Abu Bekr, who was then only a girl of six years old, and who actually became his wife three years later. Ayesha herself relates how her mother reared her during those three years, that she might be a helpmeet for the Prophet:

"When I was betrothed to the Prophet my mother endeavored to make me fat; and she found that with me nothing succeeded so well as gourds and fresh dates. Eating well of them I became round."

The professor's Turkish friends were evidently of opinion that they could impose upon his gullibility to any extent, for "they consider his [Mohammed's] marrying other wives as an act of benevolence in granting them his protection, while others were averse from marrying orphan women," and "Mohammed did not enjoin polygamy, he simply tolerated it."

His *fourth* wife was Hafsa, the daughter of Omar, who succeeded Abu Bekr as second caliph. The *fifth* was Zeinab, who had been married to three husbands before the Prophet added her to his harem. Mohammed married three of these and was betrothed to the fourth within a year after Khadija's death. The *sixth*, Hind or Um Selma, was a widow, the mother of four children. The *seventh* was Zeinab, the wife of his adopted son Zeid. The story of the Prophet and Zeinab resembles that of David and the wife of Uriah, with the important difference that Mohammed got a special revelation from God that what he had done was by divine appointment. The *eighth* and *ninth* were also widows. The story of the *tenth*, Salla the Jewess, is a sad tale indeed. The Prophet presided in person at the massacre of some hundreds of Jews who had surrendered themselves to his clemency at Khaiber. Salla's husband, Kinana, having been accused of concealing part of his treasure, was cruelly tortured to death and she was taken captive along with some other Jewish females. According to the rules of Arab warfare, such captives might not be married till after the expiration of three months, but the Prophet actually added her to the number of his wives almost within sight of the place where her husband and friends had been slaughtered but a few days before. And Ayub with frazzled count unconquered the tent, where they spent the last night together, and when asked by Mohammed in the morning why he had done so, he replied, "I felt my one or two in account of this woman, whose father, husband, and relatives had just to set me down and who herself has been an motherer all her life."

The *eleventh* was Jemima Binte Harith, who had been twice married before the Prophet took her, o-

wife. The wives above mentioned are the eleven favored ladies mentioned by all the Arab biographers of Mohammed. Besides these there are thirty other ladies, with some of whom "that excellency" contracted a marriage without consummating it, while others he asked in marriage, but the engagement was not carried out. All these matrimonial alliances took place between the date of Khadija's death (the Prophet's fiftieth year) and the date of his own death, when he was sixty-three years of age. In addition to these his lawful (?) wives, the biographers mention four captive slaves whom the Prophet kept as concubines. One of these deserves notice. The Governor of Alexandria having ascertained the Prophet's fancies, or, as the Turkish friends of the professor would have him understand, his pity for orphan girls, sent him a present of two beautiful slave girls. One of the latter, a baptized Christian Copt, Mary by name, became so great a favorite with Mohammed, that though only a concubine she was envied by some of his wives. She was the mother of his only son, Ibrahim, who died in infancy.

V. Again, the professor says, "No breach of the law as then existing can be laid to his [Mohammed's] charge during a long life, in which he made open war against the most cherished errors and prejudices of his compatriots," and "he devoted his life to the cause of truth and right and to the welfare of his fellow-creatures."

To what law does the professor allude? During these last thirteen years of his life there were three laws to which we might have expected that Mohammed would have endeavored to conform his conduct:

(a) *The Law of the New Testament.* He acknowledged Jesus Christ as the last and greatest of the prophets before his own time, and the Gospel as the word of God. That he fell immensely short of the high moral standard of the Gospel and "the high ideal of human life as realized in Christ and by no other prophet," there is no denying.

(b) *The Law of the Arabs,* among whom Mohammed was born and grew up to manhood. There is no race whose tribal characteristics and customs have been so stereotyped for thousands of years as the Arabs. The writer has often had the privilege of enjoying the well-known hospitality of Arabs in their tents, and he believes that no one can come across the path of the Arab, either in Asia or Africa, without being struck with the wonderful resemblance between their characteristics in the present day and the description of their forefather Ishmael in the Book of Genesis: "He shall be a man like the wild ass [Heb.], his hand against every man, and every man's hand against him." The Arabs of Mohammed's time were idolaters by religion, and brigands and slave drivers by profession. Like other brigand tribes, they had their code of honor, to which they scrupulously and religiously adhered. In the matter of religion alone Mohammed "made open war against

the most cherished errors and prejudices of his compatriots." He broke their idols in pieces and substituted the worship of Allah for that of Al Lat, Al Uzza, Manat, and the three hundred and sixty idols in the temple of Mecca, and for this he is deserving of all praise. To an Arab chieftain it was no disgrace to lie in wait for the traveling companies of merchants who crossed their desert wastes, slay the men, carry off their women into captivity, and either keep them as concubines for himself and his followers, or sell them into slavery, and divide their goods between himself and his followers. To this *laudable* practice Mohammed conformed his life. It was by acts such as these that he gathered followers around him, and gained the power which enabled him to break in pieces their idols and set up the worship of Allah. But what of their code of honor? We need only mention three flagrant breaches of it of which the Prophet was guilty. (1) It was quite lawful to marry a captive woman whose father, husband, and relatives he had slain, but not till *three months* after their death. The Prophet only waited for two or three days in the case of Safia the Jewess. (2) It was lawful to rob the traveling companies of merchants, but not the pilgrims on their way to Mecca; accordingly to wage war during the holy month of pilgrimage was a heinous offense. But the Prophet disregarded this, and gained a great advantage over his opponents by attacking them when they felt themselves secure. (3) It was unlawful to marry the wife of an adopted son, even after his decease. But the Prophet fell in love with the lawful wife of his adopted son Zeid, prevailed on him to divorce her, and married her during Zeid's lifetime.

(c) *The Law of the Koran.* Passing over the laws of Jesus Christ and of the Arabs, we should at least have expected that the Prophet would have been guilty of no breach of his own laws, and that he would not have found the rules which he had imposed upon his followers too strict to bind and restrain his own carnal affections. But we are disappointed even in this. When Khadija died he was already a full-fledged prophet and leader of the people. It was in what we may call his old age (for he died a prematurely old man, worn out by the unbridled exercise of his passions, at the age of sixty-three) that he found his own laws quite insufficient to restrain his lusts. Khadija had exercised a wholesome influence over him; his own laws and resolutions proved in his, as in most similar cases, quite valueless. He bound his followers to content themselves with four lawful wives; he indulged in ten himself, and entered into negotiations for matrimony with thirty others. He allowed each of his followers four wives, only on condition that they should treat all four with perfect equality, so as to give no occasion for jealousy in the heart of any of the four. He found this restriction impracticable in his own case, and he not only provoked the jealousy of some of his wives by

his manifest partiality for others, but worse still, he moved them all to jealousy by the special favors he bestowed on Mary, the Coptic Christian slave, the mother of his only son, Ibrahim, although she was not a wife, but only a concubine.

VI. *Mohammedanism and Christianity*, the former equal in most respects, and superior in some, to the latter: such is the thesis of the professor's article.

But to which of the many forms of Christianity is Islam superior? for several are alluded to in the article.

(1) And first we may put aside the Christianity of all those bodies which represent those oriental Churches which, by their mariolatry and other idolatrous practices, led Mohammed astray. Of these the professor says, "Unfortunately the form of Christianity which reached him was most corrupt, and offended him by the perverted doctrine of the Trinity even more than it offended the Jews;" and, "It was the false doctrine of the Trinity, as taught at the time by certain Christian sects with which Mohammed had to deal, that most strongly repelled him from Christianity." And again, "A prophet who had abolished Al Lât, Al Uzza, Manât, and other goddesses of Arabia was naturally horrified at seeing Mary, the mother of the Messiah, worshiped as a goddess." Not only the Roman Catholic, but all the oriental Churches (with the exception of the Nestorian [Syrian] Church, which is a comparatively small and insignificant body) offend the Moslems of the nineteenth century by practices which they consider idolatrous, and foremost among these is the Holy Eastern Church of Russia, whose open worship of icons is most abhorrent to the Moslem.

(2) The Protestantism of Queen Elizabeth and her ambassador to the Sublime Porte, which is held up as worthy of imitation for its spirit of toleration toward Islam and its abhorrence of popish idolatry. "There were periods in the history of England," says Professor Max Müller, "when the feeling toward Islam was more than tolerant. Queen Elizabeth, when arranging a treaty with Sultan Murâd Khan, states that Protestants and Mohammedans alike are haters of idolatry; and her ambassador wrote (November 9, 1587), 'Since God alone protects his own, he will so punish these idolaters [the Spaniards] through us, that they who survive will be converted to worship with us the true God, and you, fighting for his glory, will heap up victory and all other good things.'" And again, "The real differences between Islam and Christianity were considered so small by the Mohammedans themselves, that at a later time we find another Turkish ambassador, Ahmad Rasmi Effendi, assuring Frederick the Great that they considered Protestants as Mohammedans in disguise." We cannot suppose that the professor really means to recommend the Maiden Queen and her ambassador as examples to be imitated by Protestant Churches of the present day. If so, instead of sending mis-

sionaries to convert Moslems, they should do all in their power to draw Moslems into alliance with themselves in a crusade against the Holy Eastern and other oriental Churches. Any other student of history except the professor would, we opine, perceive that Elizabeth's policy was an altogether worldly one, worthy of imitation (if at all) not by ministers of religion, but by statesmen, and might perhaps suggest it to the British Government as a happy idea to be acted upon in stirring up the Sultan and the Shah to a crusade against Russia. Many subjects of both these monarchs cross over the border into the dominions of the Czar, and in addition to the icons (images) which are worshiped everywhere in that great empire, they may see any day in Moscow a carriage, drawn by six white horses, carrying the miracle-working icon of the Virgin Mary, adored by every passer-by, as she goes on her round of visits to the houses of the rich invalids who are able to pay her fee. Times, thank God, have changed, and even the most worldly of diplomats, to say nothing of the ministers of Christ, would not be unprincipled enough to act upon the example of Elizabeth and her ambassador. We wonder whether the Sultan Murâd Khan was informed that the prayer in the Church of England Liturgy to which the professor objects was introduced into the Book of Common Prayer about the same period, and that the queen was at the same time beseeching Almighty God to "have mercy upon all Jews, Turks, infidels, and heretics, and take from them all hardness of heart," etc.?

(3) The Protestantism of the nineteenth century. We believe it is to this form of Christianity that the professor alludes when he says that it is actuated by a spirit of intolerance toward Islam, and which he contrasts so unfavorably with the Christianity of the period of time when Queen Elizabeth held the reins of empire; and it is of this that he states that "on the relation between divinity and humanity the language of the Koran is far more elevated and less liable to misapprehension" than that used by Christians of the present day. And he points out that this is the case, because these Christians employ the term "Son of God" to describe the relation between Jesus Christ and the Deity, whereas the Koran uses only the term "The Word of God." Before answering this statement we must look briefly at

(4) The fourth form of Christianity alluded to, and we call it by no other name than "Max Müller Christianity," for the professor must be aware that no one of the many Protestant Churches or sects would subscribe to his statement: "After long discussions we (my Turkish friends and myself) had generally to admit in the end that in all essential points of a religion the differences between the Koran and the New Testament are very small indeed, and that but for old misunderstandings the two religions, Islam and Christianity, might have been one."

All Christian Churches agree in considering the

above point a most essential one. It is not Christians of this or any other century who have described the relation existing between Jesus Christ and the Deity by the term "Son of God." The Sonship of the Second Person of the Blessed Trinity and the Fatherhood of the First Person is not merely one of the essential doctrines of the New Testament, but it is the most essential of all its doctrines, and the denial of it is a most essential part of the teachings of the Koran. The doctrine that Jesus is the Son of God is taught explicitly in a hundred texts at least. The Fatherhood of God is the sun and center of Revelation. "No man hath seen God at any time, the only begotten Son which is in the bosom of the Father, He hath declared Him." It is indeed a melancholy fact that "the false doctrine of the Trinity" (the Father, the Mother, and the Son) should have repelled Mohammed from Christianity and prejudiced him, not only against the term "Son of God," but against the Fatherhood of God altogether. It is this fact that throws a light upon the words of Dr. Marcus Dods, quoted in the professor's article: "If Mohammed had but known the true character of Christ, Christianity would have had one more reformer. "If," indeed! What bloodshed and misery would have been averted were it possible to blot out that "if" from the history of the Eastern Churches! Whether Mohammed could ever have been a Christian reformer or not is questionable, but if the Christians with whom Mohammed had to deal had been able to impart to him the true doctrine of the Trinity, and the true relation between Divinity and humanity contained in the words, "When ye pray, say, Our Father," the curse of Islam would never have come over the lands of the Bible and changed some of the most fertile and populous portions of the earth's surface into deserts, as it has done.

In conclusion, the reader hardly needs to be reminded that of the many forms of Islam (and the professor says there are more sects in Islam than in Christianity), there is none farther removed from the religion of Mohammed and the Koran than that represented by the educated Turkish gentlemen of Constantinople from whom he apparently derived all his information. Passing over the many mystic sects of Soofis and others whose Pantheism is the antipodes of the Deism of the Koran, stagnation and intolerance are still, as ever, the distinguishing characteristics of the orthodox Moslem, to whatever sect he may belong. There is no foundation in fact for the statement, "Polygamy is dying out." The Arab of to-day is just as much a polygamist, a brigand, and a slave driver as the Prophet himself was. Polygamy is not on the decrease even, and if slavery has decreased it has done so, not through the influence of Mohammed and the Koran, but of One greater than Mohammed, who came "to proclaim liberty to the captives, and the opening of the prison to them that are bound."—*Church Missionary Intelligencer*.

In the Pepper Plantations of Penang.

BY REV. DAVIES MOORE, M.A.

AN old rhyme tells how "Peter Piper picked a peck of pickled peppers." Just who this Peter Piper was, whether some Dutch planter in the East Indies, or one of his Malay hands about the place, it is not possible to infer from the rhyme. And perhaps the author was thinking about chillies, and not pepper at all. Judging from questions which visitors to Malaya often ask us concerning pepper, perhaps a stroll through the plantations of Penang, with some Malay or Chinese Peter Piper for our guide, may amuse and instruct our readers.

Then please jump into our palanquin for a three miles' drive beyond the city limits, to one of the valley-side pepper *kabuns*, or gardens. The site is rather pretty. A jungle of thickly foliaged trees surrounds the large garden or vineyard. This is chosen so that the trees may prove a protection to the fruit from strong winds which might loosen the vines from their supports or destroy the unripe berries.

Observe how the garden is marked out in the form of a great square, and how it is intersected at right angles by little trenches which bound some six feet of slightly raised ground. In the center of each of the small areas a vine is planted, and has therein its exclusive home. Each plant is thus hedged about and becomes the especial care of some servant, just as the Father of the spiritual husbandry individualizes and nourishes the life of each one of his children.

Before these vines we are looking at were planted provision was made for their support. After the ground was lined out and intersected, a tree was planted in each space, intended to be a prop to the pepper. So the Romans planted elms, and the Italians now plant poplars or mulberries for their grapevines. These trees are cuttings of the *ching-kariang* (a corallodendron). The vine is put in when the support has taken root. The chinkareens (as they are commonly termed) are peculiarly adapted to be used as props, from the rapidity with which the slip takes root, and from its little rows of thorns upon which the fingers of the vine take hold.

No branches are allowed to grow upon the sides of the support, but at the top they are permitted to develop and form a spreading canopy of leaves, which protects the vine from the strong sun and the heavy rains that would cut off the young berries. So the chinkareen becomes an umbrella for the pepper as well as a prop. From the summit it shoots out also a large scarlet or white blossom, which is so conspicuous that a stranger would at once fix his attention upon the chinkareen rather than the valuable vine. Indeed, he would likely think this red flower to be the pepper blossom. The pepper vine is a hardy plant. Its body grows in a succession of knotted stems. Tendrils are thrown out which cling

to anything within reach for support. These fibers shoot out from all the joints, and no doubt serve to absorb nourishment as well as to hold up the vine. If allowed to run upon the ground, the fibers develop into roots, but in that case the plant bears no fruit. To this end it must be lifted up, when the vine will climb to the height of twenty-five feet, but it is kept to the limit of twelve or fifteen feet, which induces fruit from one foot above the ground to the top of the plant. The stalk soon becomes hard and thick. The leaves are of a deep green, glossy, and shaped like a heart. They are tasteless and almost odorless.

In the course of the seasons a small white blossom is borne, which develops into a round green berry, about the size of a cedar berry or a pigeon berry. When ripe the fruit shades into purplish red, and in perfection into a very bright scarlet. It grows profusely on all the branches, in long, small clusters of from twenty to fifty berries, and looks a good deal in shape like the bunches of red currants of our Northern gardens. One of these bitten between the teeth fills the mouth with the well-known pungent flavor. Probably this hotness is the fruit's protection.

Listen to the sweet cadence of sound at intervals filling the vineyard and jungles around, sighing out a soft love note on every side, "*Kukor, kukor.*" Keep still a little and some of the sweet-voiced birds will appear. Here come in twos and dozens pretty ring-necked *mirbau* and the large, plump *tetukor*, both of the gentle dove family. I have never seen these birds eat the pepper berry. If they do, it is probably as the *genus homo* does, for a relish, and not in sufficient quantity to diminish the harvest.

The fine pepper fruitage we see clustering so thickly about has not come without its vicissitudes, dangers, and prunings. The vine rose two or three feet in the course of the first year, four or five in the second, and between the second and third year it began to show its blossoms, which slowly developed into the germ of the future bunch of fruit. But in the course of the third year the wise husbandman did something which, no doubt, the maturing vine thought to be very foolish upon his part, if it did not indeed deeply resent the action.

One day the vinedresser and his assistants came into the garden, and stripping each plant from its chinkareen support, laid it, body, branches, and young fruit, in a circular trench that had been dug in the earth at the bottom, and then covered all with earth, leaving only one little tip to peep up toward the sky. Ah, little vine, if this had not been done, all your produce for the future years would have been poor and not well worth! So suffer it, for the husbandman knoweth what is best. Now thou shalt spring up with tenfold energy and bear affluent harvests in the years to come.

So the time of gathering is a season of joy with the

pepper husbandman, after all his months of anxious watching and faithful toil. As soon as a few of the berries redden deeply, that is the sign that the whole harvest may be gleaned, for those that are green are sufficiently ripe for use, and the risk would be too great to wait and allow the whole to blush into red. Let us sit down, then, under the shade of this vast *durio* tree (whose fruit is not yet ripe enough to fall down possibly and pierce one's skull with its great sharp thorns), and talk a little of the processes of the now ripened peppercorn until it reaches our tables as a pungent, appetizing gray or white powder.

The servants of the vineyard are at work about us. Each has slung over his shoulder a basket in which the corns are collected. The women and the children of the place are busy carrying these when full to a piece of clean level ground, where the berries are spread forth and allowed to dry in the sun. Here they become hard, dry, and shriveled as we see them at home. The grains are now also separated from the stalks by hand rubbing. Afterward they are winnowed in large sieves called *nyiru*, and stored in vessels of bark or wood for transportation to the European factory, or *gadongs*, as we call our warehouses in the East Indies.

What makes some pepper white and others black? are they different species of vines? Ah, that question is often asked of us. Come and see what these laborers are about. Carefully they are conning the large red corns from the rest. And these former they are depositing in yonder damp hole in the ground. Now all is covered up from sight. Here in the dampness the corn will swell and burst its integument. Afterward there is more drying in the sun, and hand rubbing, and winnowing. The grain, then, has simply been bleached by separating it from its pellicle. And this is the difference between black pepper and white. But it is probable the berry loses some of its superior qualities in this process, as our wheat does when made into white flour. But fashion is generally stronger than quality in this world's tastes and likes.

In Sumatra the transportation of the pepper produce from the villages to the ships for embarkation is often a difficult work. It is usually brought down the rivers on rafts, where, in the swift currents and among the hidden snags, notwithstanding the dexterity of the raftsmen, the cargo is often submerged. The boats which afterward convey the loads to ships take in much of salt water in the shore surf. But this salt immersion is said not to injure the pepper. Therefore Peter Piper, with his "salted peppers," is not dismayed by these vicissitudes.

You will certainly say after our stroll through this pepper plantation of Penang, "Beautiful for situation;" and it is hoped by the writer that the reader may add, "interesting and instructive." Many thoughts will come to a musing mind in the vineyard of peppers. Memories of those bloody fights in the

past between Portuguese, Dutch, and English for the supremacy in the trade of this pungent little commodity. Memories of the brave navigators who sailed their wooden ships through these seas, and were not afraid of dangers of piracy, or man-eating Battaks, or perilous sailing through unknown straits, doing their duty with the zest of adventure, and much of that duty having simply to do with the gathering of the covetable little peppercorn.

Many spiritual lessons wait for the open-hearted disciple of nature in the gardens of peppers. These, except in one instance, I have refrained from directly drawing, but at other times the terms which have been employed may suggest the lesson waiting.

Penang, East Indies, February 23, 1894.

The Bedouin.

BY THE REV. WILLIAM EWING.

THE sun is the great timekeeper of the Bedouin. By his pace their day is arranged, and all their journeys are measured. The three great points from which they reckon are sunrise, noon, and sunset. (*Shurûk-esh-Shems, Zahr, and Maghrab*). If they have a journey on hand, they like to be off before sunrise; and no one ever willingly stays abroad after sunset. They struggle to reach some friendly roof ere the last beams of departing day have fled. It is contrary to the etiquette of the *Khâla*, or "empty waste," for a guest to throw himself upon his host after sunset. The evening meal, the chief meal of the day, is eaten then. To arrive after it is prepared or eaten, is to put the host to all the trouble of fresh preparation, which no Arab would do if he could possibly help it. But if the guest be of any consideration, the host would feel worse than all that he was thus deprived of the privilege of making a proper feast. Therefore it is said by common consent that "the guest who arrives after sunset should go supperless to sleep." There is, however, another reason for fleeing from the shadows of early night; for then especially the robber posts of the wilds love to practice their dark craft, having thus the whole night before them for flight. With so many hours of a start



A BEDOUIN WOMAN.

before his crime is discovered, the murderer or the robber, knowing well the intricacies of the desert, is almost certain to escape.

The Arab "houses," as they call them, are made of goat's hair, spun and woven by the women into long strips of about fifteen or eighteen inches wide. The web is stretched on a frame, and the wool is worked in by the women's fingers, and driven tightly up by what looks like a large, short-toothed wooden comb. Dark brown and white are the colors mostly employed; and in this weaving great proficiency is often attained. These pieces are sewed together with hair thread into pieces of sufficient breadth. Two poles are set up at each end of the space to be covered; over these the roof cloth is stretched, ropes from either end being attached to pins firmly driven into the ground. As many poles (*Amûd*, "column") as are needed to support the roof are introduced into the body of the house; and over these, by side ropes,



A BEDOUIN ENCAMPMENT.

also attached to pegs in the ground, the roof is drawn taut. Often cloth is made sufficient only for one side and one end of the house. This is hung just under the eaves, and is moved round with the sun, so as to give shade all the day long. This haircloth, once wetted, draws so tightly together that not a drop of rain can penetrate it. Many believe that its power of resisting the rain is increased by the smoke of green wood fires. The erection of the house is the work of the *harim* ("the women"), and among them it is reckoned a high accomplishment to be able at one blow of the wooden mallet to drive the tent-pegs home. Thus it has doubtless been from of old; and it was a practiced hand that Jael the Kenite brought to drive the tent pin through the brow of the sleeping Sisera.

The houses are divided into two parts. The one end is the women's, or more private family apartment, into which strangers do not intrude. Here are kept the household stores—coffee, tobacco, rice, etc. Here also will be found the small strongly bound box containing contracts which, most probably, the owner cannot read, and any treasures to which more than usual value is attached. Thus the son of a chief produced on one occasion, and displayed with no little pride, decorations bestowed by European governments upon his ancestors for service rendered in troublous times. The other apartment is public. Here all meet on equal terms. In this end the guest is received, and made to recline on cushions, which



A BEDOUIN CHIEF.

may be covered with silk if the master of the house (*Sahib el-Beit*) is a man of substance. A shallow hole at one end serves as a fireplace, where coffee is prepared for the company. The fire may be protected from the wind by a large stone.



BEDOUIN BOY.

The houses of an encampment are set end to end, with about the space of one house between. If there are few, there may be but a single row, but two rows are most common, forming a kind of street. The place of honor is at the right hand as one enters the encampment, and at either end this position is occupied by one of sheikly rank. The status of the householder may usually be inferred from the size of his house, which is reckoned by the number of tent-poles (*awamid*) necessary to support it. The chief's tent in the larger tribes spreads out its ample brown wings, providing accommodation for many guests.

To the women fall all the work and all the drudgery about the camp. We have seen that they make and pitch the tents. Their duty is to fetch water; and many a weary tramp they have, returning exhausted, with the great sweating girdles on their backs. If the fountain or cistern is very far off, they may have donkeys on which to bring the precious liquid, in tanned goatskins. They, of course, have the cooking to do, and must hold themselves ready at any moment to obey their lord's behests. In case of a *rihlah*, or change of encampment, they must pack all the goods, strike the tents, and put everything in place, ready for the camels to carry. Their lazy lords are meantime lounging about in whatever shade there may be, changing their position as the sun moves, "drinking" (that is smoking) *tittun*, or "tobacco," indulging in coffee with the sheik, or yawning over some tale told for the hundredth time. But when a *ghazzu*, or raid, on another tribe is projected, then all is stir among them. Each man girds on his weapons, grasps his spear, mounts his riding camel, and pushes forward eagerly in search of plunder.

The degradation of the women is completed by the practice of polygamy and the freedom of divorce. The husband, in a moment of displeasure, may simply utter the formula of divorce, and his wife ceases absolutely to be his. No particular disgrace attaches to the divorced wife, who usually finds another willing enough to give her a place in his *harim*. But the husband whose wife has run away from him smarts for long under the indignity, and suffers much from the ribald jestings of his fellows. Marriage is simply a matter of arrangement between fathers, in which the women have little or no voice. The father of many daughters tries to solace himself in his mis-



BEDOUINS RESTING AT NOON.

fortune by making as good a bargain as possible when the time comes for their marriage. The mother of daughters is despised, but the aged mother of sons is held in high reverence as one who has contributed to the honor of her family, to the strength and dignity of the tribe.

The wealth of the Bedouin, like that of Abraham and the patriarchs, consists in flocks and herds. They roam over wide tracts, wherever vegetation is found, and water to allay the thirst that haunts the dweller in the desert like the shadow of death. The poorer men and youths take charge of the flocks, "leading them forth" to pastures which, alas! are not often very green, and conducting them every second or third day, at the most, to the watering. Here it were not difficult to see at any time a reproduction, true even to the minor details, of the strifes between the herdsmen of Isaac and those of Abimelech. To the stranger's eye the confusion at the watering is complete. In reality, there is mingling, but no confusion. The watering over, each shepherd stands apart, calls his own to him by name, and the several flocks move off their several ways.

The devotion of the Arab to his steed has been sung in many lands and in many tongues. His mare is, indeed, frequently the Arab's first care; more to him, it would almost seem, than either wife or child. In the seasons when green food is scarce, at evening, when the camels come in to be milked, only when the mare has drunk her share of foaming milk, may the mouths of the household be filled.

The staple food of the Bedouin is simply milk, with the fruit of the date palm. Coffee is their well-nigh universal beverage, and few indeed are the Arabs who will not bless the traveler for a *cigarra*, or a little bit of the much-loved *tittun*. The use of intoxi-

cants is almost, one might say altogether, unknown among them.

Their clothing is of a like simple character. A long white shirt, a blue overall, with the ordinary hair 'aba, or coarse cloak, constitute the chief part of the gentleman's wardrobe. Red shoes, *kufiyeh*, and 'akal complete his attire. The women wear a single blue garment, with ample folds and long wide sleeves. Gathered by a belt round the waist, it hangs not ungracefully. Both men and women may don in winter a rough coat of sheepskin, the wool turned inside. The women, whose faces and limbs are atrociously tattooed in blue, wear abundance of rude jewelry on fingers, wrists, ankles, ears, and even at times lips and nose. The men may have one or more simple rings on their fingers; their heads are often partially shaven, and the remaining hair hangs in two thick plaits down the back.—*Sunday School Times*.

Protestant Missions in Africa.

BY FREDERICK PERRY NOBLE,
Secretary of the Chicago Congress on Africa.

At the Chicago Congress on Africa, in August, 1893, missions had their place. The limitations of the Congress put it out of the question to handle the missionary work of the seventy or eighty agencies carrying Christianity into Africa, and made it possible only to select certain societies whose work for special reasons requires and rewards examination. For the omission of Lutheran, Roman Catholic, United Brethren, and United Presbyterian missions, the representatives of those Churches are alone accountable.

Doctor "Harry" Guinness wrote of English Baptists in Africa. They had achieved considerable success in the Cameroons before this became a German colony, but after its annexation they were frozen out and yielded their stations to German Protestants. In 1877 the Baptist Missionary Society founded a successful mission in the old kingdom of Congo, which had relapsed from its Romanism of 1625 into paganism. They hold 4 posts on the lower Congo, and 4 in the interior, the remotest being 1,000 miles from the Atlantic; 23 out of 63 missionaries have died, but the excessive mortality is now a thing of the past. The results of their work consist of 62 church members, 272 school children, yearly expenses of \$75,000, a grammar of Kishi, the use of 4 native languages, medical work, and a future career up the Mobangi-Wellé to the central Soudau. In 1878 Dr. and Mrs. H. Grattan Guinness founded Livingstone

Inland Mission, and had by 1885 sent 45 missionaries to it. The stations number 7, among them Leopoldville, on Stanley Pool, where Dr. Sims is doing a remarkable medical work. At Banza Manteke is a church of 1,000 members. In 1885 the American Baptist Missionary Union accepted the Livingstone Mission, while the Guineesses acted as their auxiliaries until 1888. Then they pushed into the Ba-Lolo country in the horseshoe of the upper Congo, and founded an independent mission manned by the East London Institute. Of the 36 missionaries sent out 12 have been disabled, "thus proving the old idea about the healthiness of the inland plateau to be without foundation." Literary work has been accomplished; one strong industrial station formed, at which carpentry, building, engineering, and farming are taught; and 4 churches organized with 80 members.

Secretary Johnson represented the African missions of English Congregationalists. They work in South Africa, Central Africa, and Madagascar. They have been in South Africa since 1799, at first devoting their attention chiefly to the Hottentots, whom they not only Christianized, but saved from extinction as a race. Moffat and Livingstone are the mighty names of South African Missions, but the magnificent results of their work are perishing before the colonial drink traffic with the natives. In Central Africa the English Congregationalists have a mission at Lake Tanganyika. Founded in 1878, but for years the victim of a peculiar series of fatalities, it has surmounted early difficulties, is established on healthy highlands, and is already a center of peace and civilization. In Madagascar are to be found the largest results. "The story follows the usual course. At first there were serious difficulties of climate and custom to confront. When the word took root terrible persecutions followed. When the faith was free to grow great progress came and wide extension. It seems as if a nation would be born in a day; but the Church has since met many trials, and has many conquests to achieve before the whole island is won. The London Missionary Society has done the pioneer work. The story falls into three periods: Planting, 1818-36; Persecution, 1836-61; Progress, 1861-94. The missionaries reduced the language to a systematic written form, prepared a considerable literature, established 32 schools with 4,000 scholars, taught trades and handicrafts, and issued the entire Bible in Malagasy in 1836. During the persecution the Church increased twentyfold. In 1861 Radama II proclaimed religious liberty, and the mission was at once reestablished. To-day the field is under the care of 38 English missionaries, 1,314 native ordained ministers, and 5,540 native preachers, and contains 63,359 church members, 760 outstations, and 360 schools. In 1892 native contributions were \$30,000. The churches constitute a Congregational Union, and have an active Home Missionary Society. Medical mis-

sions have always been pushed. . . . If a nation be born in a day it takes many generations to saturate it with Christianity. In other ways the blessings of the Gospel are manifest in Madagascar. Government has become more just and respected. Imported slaves were all freed many years ago. Domestic slavery and forced government service have been much modified. As the Gospel wins slavery will be abolished and all government demands brought into harmony with the rights of individual liberty. The penal code has been cleared of undue severity and a wiser administration introduced under Christian auspices. The present queen is an earnest Christian, capable of leading her people in truth and liberty."

For the Established Church of England the Rev. W. J. Smith wrote: "Its missionary service in Africa belongs to this century, and began almost simultaneously in the south and the west. The Gospel Propagation Society began operations on the west coast in 1752, but had only three missionaries there between 1752 and 1800. (a) In South Africa this society began operations before 1810, and has won thousands of Kaffirs to Christianity. In Griqualand (east and west) it would be hard to overestimate the importance of Kimberley for work among the ever-changing population who come from every country within reach. An association has been formed to prevent the deterioration of the natives. In Basutoland are 1,076 native church members. In Zululand the society has 1,000 converts, in Swaziland only 200. Into Bechuanaland the Gospel was brought by natives. In 1876 a regular mission was opened in their country. There are now 1,000 church members. In Mashona the Bishop has commenced vigorous operations. (b) Livingstone appealed to Cambridge and Oxford. Their response was 'The Universities' Mission to Central Africa,' including Dublin and Durham. The combination was proposed of industrial with evangelistic agency. African missions have everywhere engaged largely in industrial training. As a leverage for attempts toward the interior the plan was installed of training released slave children. At present there are four centers: Zanzibar, Magila, the Rovuma, and Lake Nyasa. There are ninety native workers. (c) In 1848 a Church Missionary Society missionary wrote: 'Perhaps it is reserved for the Church Missionary Society to penetrate the mystery over the central regions.' For twenty-nine years Redmann held his post at Mombasa. Ere he passed away this blind, white-haired old man knew that the Lord had granted his heart's desire, and that the heart of Africa was open from the east. Four months before his death (1876) the first missionaries left England for Uganda. Such stations as Mpwapwa and Mumboia flourish and show Christian congregations. In Mombasa (the port of Ibea) the first step was to found Freetown, headquarters of the mission, where freed slaves have been trained. Much success has been obtained. The need of a settlement of freedmen is

passing, and Mombasa will replace Freetown as the center. It is sixteen years since the first missionary for Uganda presented himself to Mtesa. Last Christmas 5,000 natives attended church service. There has been marvelous literary inquisitiveness. The people willingly give fabulous prices for reading sheets or books. This yields prospects of a brilliant future as evangelization expands. The position of Uganda at the neck of the inland slave traffic proves that occupying it will strike a last blow to that horrible commerce. The character of the people lends expectation that soon bands of evangelists may become Gospel messengers through all tropical Africa. (d) In 1816 Sierra Leone was made a basis for the Church Missionary Society. In 1862 the first native church that it had been the privilege of the Church of England to plant entered upon its first year of independent existence. At Lagos has sprung up another flourishing native church. This exhibits more missionary spirit than its elder sister. One serious feature is the opposition of Mohammedans. On the Niger, however, Mohammedan chiefs have accorded a friendly reception to missionaries, and on the upper Niger is to be the next aggressive action inaugurated by the soldiers of the cross. In West Africa the prospects are very bright and cheering. By Africans must the Gospel ultimately be proclaimed in tropical Africa."

Scotch Presbyterian missions to Africa were presented through Secretary George Smith, C.I.E. "Next to the Moravian George Schmidt, and the Scot-Dutchman Vanderkemp, the first missions to Africa were those of the Edinburgh and Glasgow societies. The former sent Greiginland from Sierra Leone, the latter sent to the Kaffirs in 1821. That Kaffir mission has filled the land with churches and Christian communities, with schools and colleges. The Zulus bow to the power of Christ, and evangelize their countrymen. Lovedale Institute has made a greater propaganda than even Alexandria saw in the days of Origen. Blythwood and Impolweni are following as industrial and theological schools for both sexes, training native catechists, teachers, and preachers. Livingstonia Mission, on Lake Nyasa, is the direct outcome of our missions in Kafria and Natal. In 1874 all the Presbyterians of Scotland united to establish it. James Stewart became its industrial head, laid out the site of its highland mission for the Established Church, and made roads around Murchison Falls and between Lakes Nyassa and Tanganyika. The Livingstonia Mission has translated the New Testament into eight vernaculars. With eight ordained and medical missionaries are associated twelve teachers and artisan-evangelists. Progress has been rapid. Native churches support missionaries to their countrymen. Thousands flock to the schools, which in many cases they themselves build, while they pay fees and purchase books. The medical missionaries attract hundreds. The workshops are making civilized Christian communities. Agriculture and trade are

taking the place of war raids and slave hunts. The numbers of adults baptized and of inquirers under training are increasing. The success has led the British Government to make Nyasaland virtually a colony. The territories form the most northern district of the South Africa Company. All lines of work converge in evangelization. Dr. Laws has planned a great central institution for the native community—evangelistic, industrial, and educational—to be erected on healthy uplands. By Presbyterian elders of Glasgow, who conduct the mission, was formed the African Lakes Company in 1878, with the object of assisting missions, developing resources, and introducing legitimate commerce as the surest, safest cure for slave trade. It helps thus to heal the 'open sore of the world.' Commerce as conducted by these companies is as truly a Christian enterprise as anything can well be. The Established Church has most hopeful results, spiritual and civilizing, in its Blantyre Mission. It has the largest church in Central Africa. The medical mission is overthrowing the degrading belief in witchcraft."

Dean Valli wrote of the African missions of Denmark, Finland, Norway, and Sweden. In 1736, if not indeed in 1662, Denmark began mission work on the Gold Coast, a native mulatto being her agent. In 1843 Norway sent Schreuder to Zululand. Not till 1851, however, could he begin work. Not till 1858 was the first Zulu baptized. Not till 1888 did wars and rumors of wars cease and allow the missionaries a fair chance. They have converted 1,622 souls, work 50 stations, have 21 schools, 34 native helpers, and 266 scholars. In 1867 the Norway Missionary Society entered southern Madagascar. For ten years no new stations were opened except at Antananarivo. They were happy years. In 1882 compulsory education of children of eight and sixteen was introduced, and to the Norwegian schools alone came 30,000 children. In 1885 a revival increased the number of Christians from 6,500 to 16,000 in two years. In 1879 a new mission was begun on the western coast among the Sakalava, and in 1889 on the east shore. The statistics of all Norwegian missions in Madagascar show 19 stations, 41 missionaries, 22 ordained natives, 2,272 native helpers, 30,124 baptisms, 498 schools, 38,584 scholars. The schools include a normal seminary and a theological seminary. Near Sirable is a hospital for lepers, and at the Antananarivo hospital native physicians are educated. In 1892 the society relinquished its missions at St. Augustine, Tanosi, Mahafaly, and Antandray to the United Norwegian Lutherans in America. Sweden sent its first African missionaries in 1865, intending to evangelize the Galla. But they have been obliged to remain near Massowah on the Red Sea. Few missions have suffered as this has. But the tide has turned. Though there are only 122 converts, a number of Gallas have been educated, and since 1880 one of them has been teaching his people. In 1876 the Established Church of Swe-

den began work among the Zulus of Natal, and the work has progressed peacefully. But it is the day of small things. In 1881 the Swedish Missionary Union began a mission on the Congo, and in 1888 one among the Jews and Mohammedans of Algeria. The results attained by each mission are unknown. From Finland missionaries went to southwestern Africa in 1868. But the difficulties in Ovampoland were so enormous, for Portuguese slave traders harassed them, that it was 1883 before the Finnish missionaries could administer baptism. The mission has since made good progress, 322 having been baptized by 1892, but remains beset with many difficulties.

Of the African missions of French and Swiss Protestants, Secretary Boegner wrote: "In 1829 the Paris Missionary Society sent its first workers to South Africa. The station was established in Basutoland. That country has been our chief working field. Its chief had asked for missionaries, and had sent his 200 finest kine in pay. Malan has called the Basuto Mission one of the grandest achievements the Church has accomplished in this century. The educational work is expressed by 129 elementary schools with 7,376 pupils; 1 normal school with 100 pupils; 1 high school for girls with 40 pupils; 1 industrial school with 23 pupils; 1 Bible school with 58 catechumens; and 1 theological seminary with 5 students. The spiritual work has brought a harvest of 154 stations, 18 missionaries, 146 native workers, 4,956 catechumens, and 8,574 communicants. God has perhaps reserved a part for the Ba-Suto in the conversion of South Africa, and the Zambezi Mission, established in 1884, is a first realization of that hope. Barotseland, where Livingstone met with the Makololo emperor, Sebituane, still speaks the Suto language. Of this fact Coillard was aware. After a visit to Sesheke he came back perfectly assured that this country was the providential field for Suto evangelists. The mission numbers 4 stations, 4 married missionaries, 2 European helpers, and 2 Suto catechists. Undeniable signs show that the Gospel has found its way to the hearts. If King Lewanika has oft been a great trouble, the influence of the missionaries is not to be doubted. At Senegal in 1862 the society founded a mission which has suffered great hardships. Mohammedanism is refractory. Romanism is strong. The right method is still to be found. The true field is the French Soudan of the upper Niger. In French Congo is our youngest mission, established at the wish of the American Presbyterians, but especially by Count Brazza. The mission itself was founded in 1892, the American stations having been transferred in a most brotherly way. In 1875 the Swiss Protestants founded a mission of their own, north of the Transvaal. By 1883 converts numbered 230. In 1893 the native church was itself full of the missionary spirit. Evangelization was carefully pushed by the converts

themselves. Many were thinking about their homeland. A band of native Christians filled Delagoa Bay and its neighborhood with the news of salvation. To-day the Delagoa Mission shows 900 converts and 300 school children. But in the Transvaal new gold fields were discovered in 1886, and the missions had to fight hard to hold their own. Only lately have the native Christians regained their previous influence. In 1891 Gungunyana invited the mission to evangelize his whole kingdom. Every year a missionary spends months at his kraal, and the mission has printed books understood in all Gazaland."

Turning now to America in Africa, Secretary Tupper told the story of American Baptist missions there. "In 1821 two colored men, sent to Liberia by the Colonization Society, were recognized as missionaries of the Triennial Convention. (a) In 1823 was denominated the First Baptist Church of Monrovia. From 1830 to 1855 there was marked progress in all elements of civilized and Christian life. During our civil war the mission was suspended. In 1871 it was resumed. The stations in Liberia were posts for work in the interior, through which access might again be had to Yoruba, but in 1873 the missionaries were expelled from the Beir country. In 1875 we fraternally closed the Liberian Mission. Many thousands had been converted, many strong men developed, and several extraordinary women. (b) In 1850 the Southern Baptists founded the Yoruba Mission. Hundreds of children have been trained, not a few remarkable youths have developed in the ministry, and hosts have accepted salvation. (c) In 1884 the Northern Baptists accepted the English Baptists' Congo Mission. Grandly have the Americans carried this English work. The mission numbers 119 ministers, 11 churches, 13 stations, 902 church members, 48 schools, 38 teachers, and 1,357 scholars. A missionary said he would not have his converts see the degenerated Christianity of the United States!"

For the American Congregationalists, Secretary Judson-Smith wrote: "In 1825 it was recommended to the Prudential Committee to establish a mission in Africa as soon as practicable. The first missionary was sent in 1834. The date is most suggestive—the antislavery sentiment was moving Christian hearts. It is interesting to note in his instructions how important a place is assigned to schools, especially to schools in which natives should be trained as preachers and teachers to their own people, and which would naturally become centers of missionary labor and Christian enlightenment. (a) Six married missionaries, including two physicians, were to establish missions among the two branches of the Zulus: a maritime mission in Natal, and an interior mission in that district, west, ruled by Mosilikatsi. This plan of communicating missions, one mainly a seminary and training center, the other a gateway to

the interior, has never been lost sight of. Though it proved impossible to maintain the interior post, our forward movement to Gazaland is its fulfillment. The mission in Natal has had marked success. The results are: 31 American laborers, 168 native laborers, including 20 preachers; 81 preaching places, with average congregations of 5,154; 1,755 pupils in Sabbath schools; 16 churches of 1,261 members; 1 theological seminary, with 16 students; 1 high school, having 78 boys; 2 boarding schools, with 130 girls; 35 common schools, with 1,622 pupils. A thoroughly trained missionary-physician has been added to the force, with a dispensary at Adams. A hospital will be established, and a medical school for training natives. The literary work consists of text-books; of the beginnings of Christian literature; of the translation of the Bible, and of Grout's noble *Grammar of Isi-Zulu*.

The field is contracted, and the work must be to train a community which should send Zulu missionaries to other regions where Zulu is spoken, to evangelize the interior. From the beginning this was felt. The providential preparation is obvious, and upon this new epoch the mission has entered. (b) In 1834 the American Board opened the Cape Palmas Mission, 230 miles

southeast of Monrovia. In 1842 it transplanted its force to the Gaboon, 20 miles north of the equator. In 1870 it transferred this mission and its entire force to the Northern Presbyterians. The hope of penetrating into the interior was not realized; the response of the natives was less prompt; native agency was slow in development. Yet the work was by no means in vain. (c) In 1842 the American Missionary Association (not to be confounded with the American Board of Commissioners for Foreign Missions) opened the Mendi Mission, 150 miles southeast of Sierra Leone. Missionaries were warmly welcomed, and found ready openings. Preaching was carried on in English, a school opened, and industrial education given. In 1849 a wide region had become interested in the Gospel. Thompson ended a long, distracting war, to the great delight of people and chiefs. The work made encouraging gains from year to year. In 1883 a readjustment of fields and work passed this mission into the care of the United Brethren. (d) In 1879 the American Board inaugurated the West Central African Mission. This is near Bihe, Angola, on high lands 5,000 feet above the sea and 200 miles east from Benguela. The

missionaries received cordial welcome, and friendly relations were easily established. We have a mission in three stations ministering to 100,000 souls, with the language reduced to writing; translations of the Scriptures; text-books; two self-sustaining churches, well organized, with their own houses; 7 common schools, with 260 pupils, one third of them girls, and a Home Missionary Society at work. (e) In 1883 the Board organized the East Central African Mission, which is now removing from Inhambani to the highlands between Gazaland and Mashona. It is partly a foreign field for our Zulu church and partly a distinct contribution by the Board to the evangelization of the interior. At Inhambani the entire New Testament was translated into Tonga and printed. Portions of the Scriptures and other books were translated into Sheetswa and printed for the schools.

The mission moves to the new field with high hopes and far-reaching plans."

In behalf of American Episcopalians Secretary Langford laid stress upon Liberia as a strategic point in the Christianization of Africa, recounted the unique relations which American Episcopalianism has since 1819 sustained to Liberia's birth and growth, and gave deserved publicity to the fact that the Mis-



BATEKE NATIVES OF THE CONGO.

sionary Society of the Protestant Episcopal Church in America was founded the same year (1820) as the colony. In fact, Liberia was the society's first foreign mission.

Dr. Eugene R. Smith said: "Methodists went from the United States to Liberia 1820-22, in the ships of the Colonization Society. Here was the beginning of American Methodist missions to Africa. In the organization of the republic of Liberia, Methodists were prominent. The first Methodist missionary to Africa was sent by the Methodist Episcopal Church in 1832. The African Methodist Episcopal Zion Church commenced an African mission in 1876; the African Methodist Church in 1877; the Free Methodists in 1883, and the Wesleyans in 1889. In 1844 the Methodist Episcopal missions in Liberia included 874 members and probationers. No missionaries were sent after 1854 for twenty-four years. In 1858 the Rev. Francis Burns, a Liberian Negro, was ordained missionary bishop and did good service. Another colored man was his successor, and proved himself an able leader. No successor to him was elected till 1884. Since 1880 our Society has sent 10 missionary to Africa; since 1882 it has had no rep-

representative in the field. In 1884 William Taylor, D.D., was ordained as Missionary Bishop for Africa, and led a band to establish stations across the continent. The Congo and Angola Missions are connected with the Liberia Conference. In 1893 Bishop Taylor had 7 self-supporting stations in Angola, 22 missionaries, and 100 members; in Congo State 11 stations, 15 missionaries, and 25 members. A mission is being started in Zambesia. The missions in Liberia have made slow advance. In 1893 there were 3,500 members, 2,738 Sabbath school scholars, and 26 itinerant and 58 settled pastors. Only \$2,500 are yearly appropriated by our Society to supplement their small salaries. The advance is a witness to the wise administration of Bishop Taylor, and we look for much greater progress during the next decade. Would it not be good to throw all the charges upon their own resources? The Baptists did so, with enlarged prosperity. Many of our missionaries have neither by nature nor grace been prepared for the work. The African Methodist Episcopal Zion mission is in Liberia. It has struggled under many discouragements, but is said to be improving. . . . The African Methodist Episcopal Mission commenced in Liberia, and extended into Sierra Leone. Its Liberian churches number 208 members; the Sierra Leone churches reported 457 Christians. . . . Free Methodist missions include two stations in Natal and one at Inhambani. Twenty native members have been gathered. Natives contribute regularly toward the support of the work. The outlook was never brighter. 'The American Board is about to turn over its Inhambani stations to them.' The Free Methodists expect to send at least seven missionaries to that field next spring. . . . The Wesleyans have but one African mission, that in Sierra Leone. This station is about two hundred miles in toward the Soudan. Fifteen towns have been visited and thousands heard the Gospel for the first time. The outlook is encouraging. . . . Three lessons have been partly learned by American Methodists: (1) Missionaries to Africa should be strong—physically, mentally, spiritually; (2) Evangelization must depend largely upon native evangelists; (3) Africans are as responsive to the power of the Gospel, make as devoted, faithful Christians, endure steadfast as severe persecution, and die as peaceful and as triumphant Christian deaths as the peoples of any other clime or color."

Dr. Leavens presented the African missions of American Presbyterians: "These date from 1833. We need to watch three localities. (1) Missions in Liberia followed its fortunes. Most excellent work was done in the 'fifties.' Men were trained who have been a credit to Presbyterian educational missions. But Liberia's Presbyterian destinies fell into the hands of colored ministers, some of whom had been born in slavery, and none of whom had enjoyed more than third-rate education. (2) The Gaboon field

under the American Board was not strictly Presbyterian, though its *personnel* was predominantly such. It has been an heroic mission. Dr. Wilson studied affairs with the vision of a statesman. He spoke the word which retained the British squadron when otherwise it would have been withdrawn before its extinguishing the slave trade was finished. During the decade before the war the mission flamed with zeal seraphic. During the war it went like dying fires down to white ashes, albeit the coal was preserved alive against a time when favoring breezes should blow. (3) The Corisco Mission looked from its island upon the continent. It was given to them to institute preparations to penetrate and evangelize it. In 1865 it effected permanent lodgment on the coast, and its sphere has come to be almost wholly on the mainland. . . . In 1870 the attitude of the Presbyterian Church toward African questions has, as compared with 1833, suffered a revolution. A new era for African missions results. The reorganized Presbyterian Board keeps Liberia for one field, and combines Gaboon and Corisco into another. Both are prospering. . . . (a) In Liberia the Presbyterian Church has barely held its own. A few colored men from America have gone to Liberia as missionaries; a few born in Liberia have been to America for education and returned. But the force is not equal to aggressive campaign. It will require vigorous policy and unstinted expenditure to lift Liberia along the path originally staked out. (b) When Gaboon and Corisco were united new life was infused. But the time had come to widen. West Africa was to have its turn. Dr. Nassau undertook the exploration of the Ogowe for Christian purposes. He opened a virgin field for evangelization. But in 1883 the French government ordered that in the primary schools' teaching must be in French, and half the time spent in the study of French. So serious is the obstruction that French teachers had to be procured, that evangelistic aims might not be hopelessly distracted. The station highest up the Ogowe has been transferred to the Paris Missionary Society. Meanwhile remarkable spiritual blessings has attended, and hundreds have been brought into the churches. . . . In 1890 the Southern Presbyterians founded a mission on the Kasai, where it receives the Kwanzo, one hundred miles from the Congo. In perfect harmony the two men (Negro and white) set to work. Thus a singular grace has been given to the Presbyterian Church, South. Acting upon an impulse from that presbytery which carried the infant presbytery of Liberia in the days of slavery, invoking the memory of Wilson, and employing representatives of its white and colored races, it has successfully planted the first mission to answer the passionate longing of sixty years ago—the longing for foothold in the interior of the African continent."—*Our Day*.

Tunis and Its People.

TUNIS, in North Africa, has an area of about 45,000 square miles and a population estimated at 1,500,000, the majority of whom are Bedouin Arabs and Kabyles. The bulk of the population is Mohammedan, with 45,000 Jews, 35,000 Roman Catholics, 400 Greek Catholics, and 250 Protestants. The capital, the city of Tunis, has a population of 125,000, thus distributed: 100,000 Mussulmans, great frequenters of the



ARAB SOLDIER OF TUNIS.

mosque and assiduous in the observance of Ramadan; a considerable number of Maltese; of Italians from Sicily, all fervent Roman Catholics; and 20,000 Jews, mostly shopkeepers, merchants, and bankers—they are more highly esteemed than in Morocco, domesticated, following their religion strictly, observing the Sabbath, and attending the synagogues; they speak both Hebrew and Arabic.

One can find in a poor-looking street, without any outward indications, a magnificent dwelling house; one enters by an unpretentious door into an ante-

chamber occupied by the servants; it opens into a square court, paved with marble, a fountain of water at the end, ornamented with mosaic, beautiful marble columns supporting a light and elegant piazza. On the right are the apartments of the ladies, where ingenuity and loving tact might find zenana work; in front, those of the master of the house, consisting of a long hall, the walls covered with arabesque, the furniture simple, consisting of divans, old carpets, small looking-glasses, and various clocks. Here will be found the proprietor, who may be approached with the gift of an Arab gospel, the Book of Light, the inspiration of which is recognized by an intelligent Mussulman. His habits are peculiar; he has his meals here alone, and eats with his fingers in orthodox fashion. He will always be found well dressed; he is courteous, and never allows himself to be taken by surprise.

In the country the *fellah* keeps to his traditional plow, which only scratches the earth: his *gourbi* is made of sun-dried brick, or rammed clay, roofed with stubble, and the floor of hard earth, the walls unplastered, no table, no picture, no bed—a mat is all that is required—no looking-glass; he dispenses with soap, and has no change of linen. One large room contains himself, his wife and family, the calves, and the lambs. His wife has only a dress of blue linen, the little girl a chemise, the son a burnoose. The *fellah* is idle, and leaves his wife to grind the corn, prepare the oil and butter, make the couscous, and fetch water and fuel from the fields. At twelve, the girl is sold to another *fellah*; for money, if she is pretty; for corn, if she is not. His own wife may have cost him 50 piasters, his cow 300, his horse 500.

Laborers abound in the towns; but their earnings are very small. They can live upon a pennyworth of oil and two of bread a day. Many come up from Gabes and the mountains in the south, on the frontiers of Tripoli. They are Mussulmans; but many do not adhere to the orthodox sect. They are honest, sober, frugal, and industrious; and, if in a few years they have acquired a hundred francs, they gladly turn their steps homeward, and purchase a garden or morsel of land. They are evidently of Berber origin, as well as the tribes located on the eastern coasts.

Here are the Ouled Said, on the Enfida and the Gulf of Gabes, who were in conflict for a century with their neighbors the Zlass, the Mahdba, the Neffata, the Souassi, the Trabelsi, besides the more sedentary tribes of Djeradou, Takrouna, and Zeriba. These latter live in their villages, like the Kabyles of Jurjura, but generally in well-built houses with terraces, marked with a large blue cross in front, probably denoting a Christian origin. They are noted for their hospitality and generosity, their respect for their word, and honesty. The nomad tribes live in camel's-hair tents, one year moving to a lake, another to a well, but always returning to the cemetery where their ancestors are buried.

The country teems with interesting memorials of early days; Carthage and its naval enterprise; Phœnician Utica, now in ruins; Porto Farina, a flourishing city in the last century; Bizerta, destined to inherit its former power and to be the finest port on the Mediterranean, a Venice of North Africa; but the sacred city of Kairouan, the metropolis, under Okba-beu-Nefa, exceeds them all in its aureole of Mussulman souvenirs. It is situated in a naked plain, with its brick ramparts, towers, and bastions, and its heavy-looking massive minarets rising in its midst. Okba compelled the Berbers to transport five hundred columns of granite or porphyry, red, green, white, and blue, from their Christian churches in the Sabra to ornament his famous mosque. Once very populous, it has now only 20,000 inhabitants; but the foot of the Kaffir has desecrated its high places, and there is nothing but the memory of its former power and prestige left.

The city of Tunis presents a type, still intact, of an Arab town of the middle ages (a little modified now, it is true, by the European buildings springing up outside). With its beautiful minarets, its inextricable labyrinths, its bazaars, and mysterious palaces, it carries one back to centuries past, and the Latin inscriptions sometimes seen on a wall and Phœnician capitals of ancient Carthage to centuries still earlier. Though much larger, it cannot be compared to Algiers, as it now is, but as it was in the time of the Deys.—*The Christian.*

The Kaffirs of South Africa.

MRS. STORMONT, wife of a Presbyterian missionary in South Africa, writes to the *Free Church of Scotland Monthly*:

"In the district in which Lovedale is situated, Kaffirs are in the majority, and are of two classes, the heathen and the Christian. The former are distinguished from the latter by their dress, which consists of a brick-red colored blanket, thrown carelessly, but often gracefully, round.



KAFFIR WOMEN.

"It is made into a skirt and shawl for a woman, and is usually beautifully and elaborately ornamented with small white, blue, and black beads, especially by Fingoes. This trimming makes the dress very heavy, and causes it to make a noise with every movement of the wearer. Both men and women wear bangles by the dozen; while their heads are covered with a turbanlike arrangement of the same material as the dress. These heathen natives look exceedingly picturesque, especially when the sun shines on them. In very hot weather they smear their faces with red clay. This prevents the sun from burning them, as its rays cannot pierce the hardened clay. This clay is also supposed to be a talisman against the influence of witchcraft. The Christian Kaffirs, who try to imitate English dress, are by no means such picturesque looking figures.

"Polygamy is practiced among the red heathen, but the wives must be bought. The price is usually paid in cattle, and varies according to the rank of the bride elect. These wives work in the fields, and toil



NEGRO GIRLS OF SOUTH CENTRAL AFRICA.

hard while the husband rests at the door of the kraal and smokes his pipe in laziness and contentment. The more wives a man has the more servants he has. The women appear to submit with a very good grace. Christianity changes all this; but I was surprised to learn that even among Christians the custom of buying a wife is still kept up. They often present a striking resemblance to Jacob of old, toiling for a long time to win the wives of their choice. The required number of cattle are handed over to the father-in-law—who does not object to be paid in installments—in exchange for his daughter. A few years will stop this custom, too, I hope. We cannot expect the native to see with our eyes, or to live as we do, who have had Christian influences acting upon us all our lives, and the results of centuries of Christianity and civilization ever beside us. The native Christians make many and grave mistakes, but they must not be judged too hardly, for they do not understand, nor do they realize their errors. They are like little children who are being taught the difference between right and wrong. To teach them is a very difficult task for the missionaries, because their ideas are so crude and primitive that it is utterly impossible to reason with them. . . .

"Kaffir houses are sometimes called kraals. They are round in shape and built of mud, with thatched roofs. Some are partitioned off into small rooms, with one larger one, and are made pretty in whatever way the mistress can devise—with shining crockery and odds and ends, both for ornamentation and use.

"Missions and missionaries have changed the natives of South Africa in many ways for the better, but much remains still to be done. There are thousands still living in the darkness of heathendom all round about. The field of work is very large and wide. Native ministers and evangelists are busy among their countrymen, and more are preparing themselves for such callings in the future. Many of these are very intelligent and all are industrious. They understand the heathen better than foreigners can and are usually very successful. Strange to say, the European colonist, in many cases, does not seem to have any interest whatever in the raising of the natives. His interest is rather on the other side—is opposed to any advancement; and he not only shows this by a lazy indifference to the temporal and spiritual welfare of the less favored black man, but in many cases strenuously opposes whatever may tend to the advantage of the latter."

What I Saw in Cairo.

BY MARIANNE FARNINGHAM.

It is, perhaps, possible to get used to the curious scenes in Cairo, but it must take a far longer time than we had at our disposal. Every minute was full, and if only we could have eyes all around us, and an additional set of brains, we should have been happy.

We saw an Arab funeral and an Arab wedding. The bride's procession through the streets was preceded by a band of music. Several carriages contained her friends, and the carriage in which she rode was covered with a piece of carpet. The progress to the house of the bridegroom is slow; when it is reached he receives her, and when he has taken her inside she raises her veil, and he sees her face for the first time. What a moment that must be for them both! But we were told that they usually have made up their minds not to be disappointed in each other, and there is plenty of time during their lives for them to fall in love, as they often are very young when they thus begin life together.

The bridegroom's procession was more striking in appearance, for we saw it at night, and the flaming torches added to the strangeness of the scene. There was a grand reception at the house of the bridegroom. Opposite, on a raised platform, was a band of musicians, who, as each carriage drove up, welcomed the guests with a pretty piece—a sort of wedding march. The instruments used seemed to be tambourines, flutes, violins, mandolins, and drums, besides trumpets. The house was brilliantly lighted, the guests were magnificently attired, and festivity and joy seemed to reign over all.

The funerals are almost as much unlike those of our own land as the marriages. They take place on the day of death, or at the latest, the next day. The body is washed, and the relatives mourn over it, some hired mourners assisting. The schoolmaster reads some chapters of the Koran over it; it is then wrapped in a shroud, put on a bier, which is covered with red cloth, and the procession is then formed. Men who are poor and blind walk first, and chant: "There is no God but God; Mohammed is the ambassador of God; God be gracious to him, and preserve him." Then come the male relations, and after them boys reciting a poem; then the deceased, borne by his friends, is carried, and after come the female relatives. If the head of the family is dead, the widow and her friends cry: "O thou camel of my house!" the camel signifying the breadwinner.

When the late khedive was buried there was, of course, a great procession, and he lies in a beautiful marble tomb exquisitely carved. First came camels bearing bread, which was afterward distributed among the people; next, bullocks, which were slain, and pieces of the flesh given away; and coffee and cigarettes were provided for all who liked to have them. There were plenty of mourners to chant the usual words, which mean: "In the name of God, be merciful. God pardons the Moslem men and the Moslem women, the faithful men and the faithful women."

They believe that the soul of the deceased remains with the body for the first night, and that two angels, Munkar and Nekir, come to examine him, so a priest always tells the dead body how he is to answer the

angels when they question him; and there is room in the vault for him to sit upright while this process goes on.

The Moslem Sabbath is Friday, and on that day we went to a mosque to see, and especially to hear, the howling dervishes. Mats covered the floor, and in front of the keblah, or prayer niche, skins were laid in a circle. Outside the circle was a throng of onlookers, chiefly Europeans and Americans. The Moslem women looked down from little balconies near the roof. The leader of the dervishes sat under the keblah; on his right were four men, on his left three musicians. About twenty dervishes in various costumes took their places, forming the half-circle, all with their faces to the keblah. One was dressed in chocolate and orange, another in a striped robe, with green sleeveless jacket over it; another wore a yellow coat with black jacket, another a long, white robe with a girdle; no two alike. Each man as he entered spread out his hands, and bowed, touching the floor with his jacket.

The leader gave what sounded like an exhortation, and then the prayers began. Most peculiar were the sounds, deep grunts, awful sobs or sighs, groanings that seemed to proceed from the stomach, roarings, and low-toned howls. For some time they sat, at first bending the body, then rolling their heads violently from side to side, swaying the body to and fro. Half-way through the performance they rose, took off some of their clothing, and let down their long, black hair, of which they seemed very proud, but which, as they suddenly bent their heads backward and forward, must have gotten in their eyes, and surely interfered a little with the spirit of their devotions. Louder and louder became the sounds, and more violent the movements of the bodies, until presently a young man, dressed from head to foot in a white robe, began to twirl round and round, another joined him in the circle of the ring, cymbals were clashed, flutes screamed, and the noise became positively deafening. When they could endure no more it all suddenly ceased, the last prayer was said, each came forward to kiss the leader's hand, and then hurried out to demand backwash of the stranger.—*Christian World*.

Defense of Livingstonia.

THE Free Church of Scotland has an interesting mission in East Central Africa, on Lake Nyassa, known as Livingstonia. Their *Monthly* for March, 1894, makes the following answer to some charges that had been made against the mission:

“Dr. Johnston, in his recently published work, *Reality versus Romance in South Central Africa*, brings

a somewhat grave charge against one of our missionaries whom he does not name, but gives sufficient indication to let all who know the field see that he refers to Dr. Cross. He accuses him of perverting ‘mere sentiment to control the pen that reports the doings of the Arabs and their native allies.’ He bases the accusation on a ‘Leaflet addressed to the children of the Free Church of Scotland in the form of a letter from a missionary at the north end of the lake,’ which he says produced £1,200; and adds, ‘What has been done with it [the £1,200]? Nothing! because the object for which it was given existed only on paper.’

“We have forborne commenting on this paragraph until we had time to make inquiry. That has now been done, with the following results: In the first



LIVINGSTONIA MISSION STATION.

place, the leaflet in question brought in £257, not £1,200, and the money is being applied to the purpose for which Dr. Cross asked help. The circumstances were these: In the end of 1888, and in the beginning of 1889, the Arab slavers at the north end of Lake Nyassa picked a quarrel with the Wankonde, killed their people, burned their villages, etc. They also attacked the white men at the north end, and besieged Karonga's. The interference of the white men, and their war with the Arabs, saved the Wankonde people from wholesale slaughter and slavery. In March, 1889, Mr. Monteith Fotheringham records in his book, *Adventures in Nyassaland*, that Dr. Cross had gathered about three hundred children from the neighboring Wankonde villages, and was teaching them. This went on during that summer; and in August, 1889, Dr. Cross wrote home, asking the children of the Free Church to help these Wankonde children who had been saved from the Arabs.

“There is not a sentence in Dr. Cross's letter which is not literally and severely truth. His intention was, and is, to have a boarding school for these Wankonde children. Those at home, by a not unnatural mistake when the time is considered, seem to have thought that the children had been saved from the Arabs in the sense that the Arabs had captured them and that our countrymen had rescued them out

of the Arab clutches, and entitled the leaflet 'Dr. Cross's Three Hundred Slave Children.' But the mistake was not due to Dr. Cross, who described things as they actually were. The children would have been enslaved or killed by the Arabs had these slave raiders not been fought by the agents of the African Lakes Company; and they were saved from slavery.

"Dr. Johnston does not seem to have taken any pains to verify his statements. He describes the Wankonde country and people as they are now, and not as they were in 1889. He says that the leaflet produced £1,200, when a very little inquiry would have told him that it produced £257, and that the money is being used for the purpose for which it was asked. He has made a very grave charge against Dr. Cross, which rests on the very slender foundation that the *title* of the leaflet, with which Dr. Cross had nothing to do, included the word 'slave.' To show how easily, and without any ill intention, such a slip can be made, let me say that Dr. Johnston has given us at page 310 of his book a photograph entitled 'Women at Likomo,' and at page 322 he gives us the *same* photograph, with the same figures, but with the entirely different title of 'Katunga and his Wives [Livingstone's old servant].' Katunga was in his grave several years before Dr. Johnston reached the Shiré. We do not accuse Dr. Johnston of allowing sentiment to overcome truth, nor make any insinuations against his honesty. There has been a mistake made somewhere."

The Foreign Missions of the Dutch Protestant Churches.

At the Evangelical Conference held a few weeks ago at Chicago, Mr. L. R. Nepveu, delegate for the Netherlands, reported as follows:

"The Protestant churches of the Netherlands have about two and one half millions of members, the Netherlands Reformed (Established) Church having two million, and the two dissenting Churches which in 1891 united under the name of Netherdutch Reformed Churches reporting one half million.

"The missionary spirit has of late years shown an increase of life and vigor. Twenty-five years ago the Rotterdam Missionary Society was the only one in existence. The spirit of unbelief, however, had gradually worked its way into this Society, with the result that part of the orthodox ministers, and many lay members of the community, gave up their membership, and constituted themselves into three new bodies, to wit: 'The Rotterdam Missionary Society,' 'The Utrecht Mission Association,' and 'The Reformed Missionary Society.'

"A few years later a new society was formed at Amsterdam, called 'The Java Committee.' This society has been the means by which the seminary at Depok was founded. This institution, where

natives are trained to become preachers of the Gospel, has already been productive of good results.

"All these new societies have worked with great blessing. The number of European missionaries they employ amounts to ninety-six. The number of baptized heathens which have joined the membership of different Christian communities amounts to over three hundred thousand.

"The receipts of these societies for the last year amounted to two hundred and eighty-four thousand guilders or florins.

"Besides this work there are many smaller societies which support the missionary work or send out missionaries. Among these may be mentioned the 'Ermele Missionary Society,' an institution of the late Rev. Mr. Witteveen; the 'Committee for the Salatiga Mission,' which supports four missionaries in Central Java; the 'Dutch Committee for the Rhenish Mission' on the islands of Sumatra and Borneo, which brings together twenty thousand florins a year to support the missionaries which the German institution at Barmen sends out to our East Indian colonies. This work has been attended with great blessing. More than twenty thousand Battacks (natives of those islands) have embraced Christianity, and, on the whole, it may be said that these new converts exhibit a very decided and vigorous Christian life.

"The committee for the mission in Egypt, which supports two missionaries on the Lower Nile, and which has a station at Calioub, is doing good work.

"Besides these, there is a committee which aids Dr. Otte, who were sent out to China by the Dutch Reformed Church in America, and whose field of labor is at Amoy.

"The mission among the Jews supports two missionaries. The work is attended with much difficulty; still every year there are a few Israelites who receive baptism (this year there were fourteen). Their organ, *The Hope of Israel*, a monthly periodical, counts about three thousand subscribers.

"The Moravian brethren (or as they are often called, Herrnhutters, from the village in Bohemia they hail from) are making preparations to celebrate the centennial jubilee of their first settlement in Holland, at Zeist, a large village in the center of the country.

"As a mission church, standing outside the parties, and remaining faithful to its calling, the Moravians are greatly esteemed and loved by all. It must be owned, however, that while their mission work among the heathen is extending, their community in our country is fast diminishing, and does not reveal the same power and vitality it showed in former years. In our South American colony, Surinam, on the other hand, they have a richly blessed and extensive field of labor, among the numerous Negro population, as well as the capital Paramaribo, as among the so-called 'Buschuiggers.' It may be said that almost all the Christian work in that colony is done by the

Moravian brethren. Their native communities in Surinam amount to more than twenty thousand members.

"The revival of the spirit of missionary enterprise has been partly due to the national mission festivals, which are held in the open air (something after the way of the American camp meetings), and which for the last thirty years have been held annually in two or three different parts of the country. These meetings are generally attended by at least twenty thousand people.

"Besides the increase in the number of missionaries, and the fact that thirty or forty native auxiliary missionaries from the Seminary of Depok are every year added to the army of workers in the mission field, the appointment of several believing ministers to different posts in our East Indian colonies has also brought new life in the Gospel work among the European settlers."

Christ Found in the Storm, or; The Story of Tonomi Matsubei.

BY REV. H. LOOMIS.

THE city of Shimonoseki is situated at the western entrance of the Inland Sea. It was the spot selected by the men of Choshu from which to drive away the hated foreigners, and in the year 1863 batteries were erected on the shore to prevent the passage of any ships except the Japanese. Soon after this an American and Dutch vessel were fired upon, and the result was that a combined fleet of foreign vessels bombarded and captured the town.

It is a busy port of commerce and, like all similar cities, abounds in places of vice and drunkenness. To find in such a place a quiet Christian hotel is, indeed, a most remarkable thing, and is almost the only one of the kind in Japan. This is all the more surprising as the city is not one of the open ports, and until recently has not been the seat of any very extensive missionary work.

The history of the hotel proprietor and his miraculous escape from death is thus given by the Rev. Mr. Alexander:

"When first I visited the town of Shimonoseki in the spring of 1880, I stopped at a Japanese hotel kept by a man named Tonomi Matsubei. He was then about fifty years of age and had been a bad man from his youth. He was at that time drunk almost every day, spent much of his time at gambling shops, and, when at home, was accustomed to scold and often beat his wife. These and other habits had grown upon him until he seemed to be a hopeless case.

"He came into my room one evening and asked me to teach him about God and how to pray. But he was too drunk to know what he was talking about, and I could not give him any instruction while in that state.

"Our native preacher had often talked to him, urging him to give up his evil habits and become a Christian. He seemed to be much impressed by what was said, but was still unable to free himself from the chains with which Satan had bound him for 'lo these many years.' I spent some weeks at his house and then returned to my home in Tokyo.

"Our helper continued to teach him about Christianity until about a year after my visit, when he had occasion to go to Osaka on business. On his return to Shimonoseki he took passage on board of a Japanese steamer called the *Wago Maru*. Some hours out of Osaka the vessel encountered a violent storm and was driven on to the rocky coast of Awaji and wrecked. Of the seventy souls on board only a few escaped.

"When it became known to the passengers that the steamer must go to pieces they were very much frightened and began to pray to their gods for deliverance. This man observed a group of fifteen persons near him calling on the god Kompira to save them. He told them to stop praying to that god and pray to Christ. But they derided him, told him he was an old fool and to dry up. He left off persuading them, therefore, and prayed to Christ himself.

"After a little time they were all thrown into the water, and all the fifteen persons were drowned. This man, however, caught hold of something attached to the ship and held on as long as he could. But it was night and very dark, and no one came to their relief.

"Being accustomed to the water he retained his presence of mind, and, feeling about, he found a rock, but not high enough to enable him to get his head above the surface. However, on one side of the rock he discovered rising ground, and, going in that direction, he finally gained the shore, and some days after reached his home in safety.

"Soon after this he applied for admission to the Church, and, after careful examination, was baptized. He at once gave up gambling, drinking, wife-beating, smoking tobacco, and all his other bad habits, and from that time maintained a consistent Christian life.

"When it became known that he had embraced Christianity his former guests ceased to patronize his hotel, and no one came near him for a long time. On this account he was obliged to suspend business for nearly a year. Then he resumed it again, and from that time had a great many guests. But he constantly refused to provide *saki*, or any other strong drink, and allowed no immorality in connection with his house.

"At one time two men (who were staying at the hotel) asked him to get them some strong drink and also provide them with other means of sinful indulgence according to the custom usually followed by landlords. He replied that he could not do it. At this the men became angry and told him they must leave his hotel, and berated him soundly for his

rudeness in refusing so common a request. He said that he would be sorry to lose his guests, but there was no help for it.

"Then they went up to their room, and after some time sent for him and thanked him kindly for what he had done, and declared that he was right and they were wrong. They also said that they would be glad to patronize him in the future, since his high morality would save them much unnecessary expense.

"He found some difficulty in regard to keeping the Sabbath. But with all his regular guests it was understood that the bath would not be heated on Sunday, and, as his wife and daughters became Christians too, they did not spend so much time in preparing food on the Sabbath as on other days. So he charged his guests only about half price for board on that day.

"I have stopped with him many times since, and he always gladly gave up his house for a preaching place at night, and brought his guests in to hear the sermon. One night every week he and the other Christians met at his house for a public service. He talked Christianity to everybody who stopped with him, and had a copy of the New Testament in almost every room.

"After several years' faithful witnessing for the Master he died of the cholera in the summer of 1891. For some time he had evidently been growing more meet for the great final change. His faith seemed brighter and his zeal in the Master's service greater as his life drew to a close.

"In the last years of his life he set apart a small room in his hotel for family worship. To it also he often retired alone to read and pray. Though his death was sudden and painful he passed away calmly and in the hope of eternal life.

"The funeral services were attended by a large number of relatives and friends, among whom were many unbelievers. In speaking at his funeral I could think of no text so appropriate as John 3. 16, 'For God so loved the world,' etc.

"Like all other people he was not without his imperfections. But in spite of them all he was a triumphant evidence of what the grace of God can do in changing the very worst of men.

"His son-in-law carries on the same business since his death, and with the widow is living in the same

place. At the entrance to the hotel is a stand furnished with Christian books, tracts, etc. Every guest room is supplied with a copy of the New Testament in Japanese. The oldest daughter, a bright, intelligent woman, is the wife of one of our most earnest native evangelists. The second daughter completed her studies in the *Jeshi Gakuin* (a girls' seminary) in Tokyo a year or two ago, and is now, I believe, engaged in teaching in a Christian school; while the third daughter is the landlady of the hotel at home."

Pundita Ramabai's Home in Poona.

THE *Bombay Guardian*, in its issue of March 24, gives an account of the dedication on Monday, March 12, of the new school building, the "Abode of Wisdom," Pundita Ramabai's Home, at Poona, India. Rev. J. Small presided and several missionaries spoke, and Rev. J. E. Robinson, of the Methodist Episcopal Mission, dedicated the house to the service of God.

Mrs. Andrews, the President of the Ramabai Association in America, made an excellent address, telling how Ramabai came to America filled with the desire to help her helpless widow-sisters in India, the difficulties she met and overcame, until the



PUNDITA RAMABAI.

association was organized, with headquarters in Boston and with seventy branch associations scattered over the land from Boston to San Francisco.

Several native gentlemen spoke, acknowledging their sympathy with the work and expressing the hope that it would continue to prosper. Some of those who had been its friends have lately turned against it, because it was becoming more Christian in tone and effort.

A missionary in India writes to the *Congregationalist*, of Boston:

"Some of the native gentlemen who were associated with her as counselors and officially lent the influence of their names to the institution, have now publicly withdrawn their countenance, accusing her of religious proselytism, and are doing their utmost to injure the institution by establishing a rival one. The occasion of all this is the conversion to Christianity of a few of the child widows placed in the home.

"Pundita Ramabai's position is different from what

it was when the institution was established. Then her Christian life and convictions were neither positive nor settled. Subsequently she has learned much and accepted more from evangelical Christianity, and finds it impossible to assume any longer the neutral or indifferent attitude which was consonant with her earlier beliefs. The consequence is that the institution though formally neutral, is, through Ramabai's own Christian faith, becoming more and more pervasively Christian in its spirit. This is not surprising to those who know this heroic little woman of India, and who also know the Christian love and prayer and offerings which have flowed in one stream from America to establish and support the home. And at this time of trial it is to be hoped that prayers for Ramabai and her work will multiply."

We rejoice in the work which Ramabai has been able to do, and Christians will more than ever sympathize with her, since she has found that Christianity has in it both inspiration and power.

Worship of the Great Mother.

BY REV. W. HUNT SOPER.

POPULAR Hinduism has its sources in the great epic poems and in the traditions of aboriginal cults. The Indian villager has never seen a Veda, or sacred book, and is totally ignorant of its teaching. From strolling players and singers at all the great festivals and around the camp fire at night one hears the thrilling stories of Rama and Krishna. Hour after hour, midst laughter and tears, the chant with its ever-recurring refrain rises and falls, sinking into the hearts of the listeners and becoming their faith, part of their very life.

In addition to this there is a darker belief handed down through the centuries from the old devil worshipers, and fanned into vitality by the women of today—a belief full of terror and death, characterized by midnight sacrifices and nameless orgies, before which Rama the brave pales and passes and the sensuous Krishna recoils in shuddering horror.

The objects of this belief are a number of female powers, or "mothers." One is the spirit of cholera, another of smallpox. One causes whooping cough, another possesses mad dogs. But any one goddess may bring all these evils. In the Deccan the most familiar of these powers are Poshamma, Mysamma, and Peddamma, or the Great Mother. I have selected the last as the subject of this sketch, but shall regard her as representative of all her numerous sisters, and for the occasion endue her with all their varied powers.

The Great Mother is the popular village deity, whose wrath must continually be appeased. She will accept oil, red lead, and sweetmeats, but she loves blood. I have seen the ground before her sodden with it, and her lips smeared into a ghastly smile. See her, as she sits, cruel, relentless, a four-

armed power; her one adorning the deadly cobra, her seat the bodies of her enemies, making her foes her footstool. She loves to see her votaries crouching before her in abject terror, and gloats over their misery. At night she steals out to scatter the seeds of cholera; the pock-mark is the very impress of her fingers. Her breath is "the destruction that wasteth at noonday." Her eyes gleam with the light of burning homesteads. She slays the bonny child, the pride of the house, and she works ruin in the farmyard.

On the outskirts of the village, where the rice fields end and the gloomy jungle begins, is the Great Mother's dwelling, a small mud hut, sometimes only a few slabs of stone placed leaning together as children build with cards. The dread presence is represented by an image or by an earthenware pot spotted with red and yellow ochre. Keeping guard, a great banyan tree stands like a sentinel, throwing its dark shadow "as of storm clouds" over the shrine, and adding a horror of its own to the evil spot. By day birds of ill omen sit overhead, and by night the wind sighs and moans through the branches. People tell of "horrid shapes and shrieks and sights unholy," and shun the place unless driven there by dire necessity in connection with the worship of the power whom they fear and tremblingly obey. Her home is like her name—full of terror.

Twice in my experience has the Great Mother made herself terrible. Once when she came the village was like a place of the dead. Fifteen buffaloes, turned loose as an offering to the goddess, wandered aimlessly through the streets, but with this exception not a living thing was to be seen, not a sound heard. Behind barred doors the sick lay, with life slowly ebbing from them. In closed rooms men and women fell and died. The air was heavy with a sickening smell, and the heat was almost insupportable, but worse than all was the desolation and the awful silence. In one house a newly-made widow sat speechless and helpless over her dying child; in another a mother clasped her only son to her bosom, and as I entered, raised his dying head and besought me in an agonized whisper to save him. Everywhere silent tears, dumb sorrow, closed doors, lest the Great Mother should hear and enter. O, the sadness of it! The experiences of those days are cut deeply in my heart. Another time the people met in council and decided to erect a small stone temple still farther away from the village, that they might be relieved of the dread presence. A subscription was raised in kind. Some gave timber, some stone, some tiles. One man had a beam which some one saw and said would do for one of the supports of the temple roof. He was asked to give it, but refused. Before night he was a corpse. They said the Great Mother had smitten him in her wrath, and great fear fell upon all the people.—*Church Record.*

Our Methodist Mission in Argentina, Etc.

BY MRS. J. F. THOMSON.

REV. I. H. LA FETRA writes from Chili: "We have incidentally aroused the Missionary Society to something like a realization of its obligation to this Continent, and the last annual appropriation to the Argentina Mission is six times as great as that of the year before our work in Chili was begun," etc.

It is not logical to suppose that because there is a great self-supporting work on the west coast of South America that the Missionary Society would give six times as much to a mission on the east coast that was not self-supporting.

We believe that that Society has bestowed money upon the Argentina Mission just in proportion as the work has grown and spread, and that they have followed very closely upon the extension of the work, seeing that the indications of Providence were for all South America, or they would not have refused the large and valuable property offered them by Dictator General Latorre in Uruguay, seventeen years ago, for a school; nor the property offered in Assunccion, Paraguay, about the same time.

In Argentina the missionaries have believed that the educational work and the support of the work would be the result of the "foolishness of preaching." In the republics of Argentina and Uruguay Dr. Thomson has carried on for twenty-seven years a most unflinching, straightforward propoganda against the doctrines of Rome. It has been the exception when he did not preach to hundreds of people, and that with scarcely any opposition from priestly authorities. In Uruguay Dictator Latorre and his only minister, Montero, President Santos, and some of his followers have bestowed gifts upon the church in Montevideo. The little church in that city has sent missionaries to Peru, Brazil, Paraguay, and the Argentine Republic.

In Buenos Ayres, President Boea, Dr. Wilde, Minister of Worship and Instruction, General Sarmiento, and Minister Gutierrez, have shown in various substantial ways their friendship for the Methodist Episcopal Mission. The Buenos Ayres Church has sent to the cities and provinces of Argentina, Ramon Blanco, Remejio Vasquez, Silvio Espindola, Senors Borzani and Cingalli, and others.

The educational work that has been the result of the missionary work in our east coast Mission has never been entirely written up for home papers. The Church at home does not dream what it has been.

Some thirty years ago, more or less, Dr. William Goodfellow was pastor of the First Methodist Episcopal Church in Buenos Ayres, and was supported at the rate of about \$1,500 a year. In some of his public lectures in Buenos Ayres he attracted the attention of General Sarmiento, a brilliant scholar and a great statesman, whose name is written very high on the tablet of Argentine fame and honor. By him Dr. Goodfellow

was commissioned to send to that country American lady teachers to establish normal and graded schools after the plan of the schools of the United States.

The general seems to have been of the same mind as the old Indian chief who, when dying, regretted as a measure of political economy that he had not educated the women of his tribe, for, said he, "They would have educated their sons."

Dr. Goodfellow fulfilled General Sarmiento's commission. Some of the best teachers of the United States have established public schools in the cities of Cordova, San Juan, Parana, Catamarca, Mendoza, Azul, Mercedes, La Plata, Rosario, and at other places. These schools are largely attended, and are the pride of the Argentine people. The government has spent millions of dollars upon them. The Roman Catholic religion is not taught in these schools.

There has been in Buenos Ayres a great deal of educational work done by members of the First Methodist Episcopal Church that was never in any wise considered missionary work. William Junor, the son of saintly people of our Church, was for more than twenty years owner and director of a large school for native boys. The Roman Catholic Catechism was not taught in it. The scholars had a Bible reading class every day. The parents who objected were told that they could remove their children if they wished.

Mrs. Nicholas Lowe, our generous friend in the city of Mercedes, near Buenos Ayres, had for years a school for girls in Buenos Ayres that was preeminently religious in its influence. Salvador Negrotto, William J. Reynolds, William Parody, communicants in the First Methodist Episcopal Church in Buenos Ayres, taught for years large private schools that were in no way thought to be missionary schools.

Perhaps no school work ever sprang more directly from the preachings of the word than did the Ragged School in Buenos Ayres. Ramon Blanco, a night policeman, with his sword at his side, sat for months in the "amen corner" at our Spanish Sunday evening service. He for the first time heard the Bible read and learned the way of salvation, and longing to make known the Gospel to his countrymen, he gathered together the children of a certain crowded district and formed a Sunday school.

The children were so delighted that they begged to have "Sunday school every day." Thus was commenced a work that did become a great missionary work; hundreds of children studied the Bible more thoroughly than do many children of Protestant Christians. I could tell you of whole missionary families converted at the prayer meetings held there.

General Sarmiento, the same who years before sent for the teachers to the United States, stood on the street corner one Sunday and watched the little children march two by two to the Sunday school, and recommended the government to give a subvention

to that school, and thus obtained \$1,200, Argentine currency, for it until the late crisis. The \$30,000, United States currency, raised in our Methodist mission last year, is not a great deal. And yet, if a detailed account of all the money that has been raised in that mission for the last twenty-five years could be published, I am sure it would be an amazement to all.



J. O. Peck

REV. J. ORAMEL PECK, D.D., was born at Groton, Vt., September 4, 1836, and died in Brooklyn, N. Y., May 17, 1894. He was graduated at Amherst College in 1862, taking a prize in oratory. He entered the New England Conference in 1860, and his appointments as pastor were North Amherst; Mt. Billingham, Chelsea; Lowell; Springfield; Centenary, Chicago; Mt. Vernon, Baltimore; Trinity, New Haven; St. John's, Hanson Place, and Simpson Churches, Brooklyn. In May, 1888, he was elected Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, and was reelected at the General Conference of 1892. He was an able and eloquent preacher of the Gospel and a beloved and successful Missionary Secretary.

YOUNG PEOPLE'S DEPARTMENT.

Song.

I think that many dear children are hearing the Saviour's voice this year, and now are safe within the fold. Here is a little motion song for infant bands:

I've two little hands
To work for Jesus,
One little tongue
His praise to sing,
Two little ears
To hear his counsel,
One little voice
His song to swell.

CHORUS—Lord, we come; Lord, we come,
In our childhood's early morning;
Lord, we come; Lord, we come,
To learn of thee.

I've two little feet
To tread his pathway
Up to the heavenly courts above,
Two little eyes to read the Bible
Telling of Jesus and his love.



Hindu Fable of the Toad and the Frogs.

An elephant named Blackmound was in the habit of bathing in a pond, much to the dislike and injury of the frogs, as they were frequently crushed under his heavy feet.

Near the pond, in the hollow of a great tree, lived a large toad who was remarkable for his wisdom. The frogs went to him for advice.

He directed one of the frogs to go to the top of the rock and address Blackmound, who was then coming, as follows: "You must not come to the pond any more, for there is a spirit in yonder tree that has granted me the power to destroy you."

"I would like to hear the spirit say so," said Blackmound.

"Yes," cried the toad, "I have given him the power."

Blackmound, hearing the voice and seeing no one, was frightened and hastened away.

The toad and the frogs said, "*It is one thing to be large, and another thing to be bold.*"

"The Master Calls."

BY REV. ERNEST G. WESLEY.

SAVED one, hear thy Master calling,
He has work for you to do;
Precious souls around are dying,
Some are very dear to you.
Father, mother, held in bondage;
Sister, brother, wife, or child.
Hasten, help them! strong your courage,
Leave them not by sin defiled.

Jesus gives to each his labor,
No one else your work can do;
See! e'en now doth darkness gather
O'er the fields yet kept for you.
Hark, the Master calls for reapers,
Now he calls for you and me;
Only who the harvest gathers
Harvest-home at last shall see.

Hasten, brother, do not linger,
Wait, O wait not clearer call;
Now thy field of labor enter,
Consecrate to Christ thine all.
Harvest's Lord still waits to greet thee,
Waiting for the heathen lands,
Ever will he help and guide thee,
"He will hold thee in his hands."

Haste in Jesus' name, delay not,
For the gates are open wide;
Now he calls, O soul, refuse not,
Since for these the Saviour died.
Every moment souls are dying,
Who through Jesus can be saved;
Rescue those in darkness lying,
Leave them not by sin defiled.

Where are the Nine?

[A Recitation for Five Children.]

Not, as of old, the Blessed One we find,
Healing the lepers, and the lame and blind,
But his dear Spirit in our hearts is nigh;
And thus I hear his tender accents cry:
"If ten I call and only one is mine,
Where are the nine?"

There were some weary, heavy-laden men,
I counted them and saw that there were ten;
One turned aside to hear that voice, so blest,
That says, "Come unto me, I give you rest;
Welcome," says Jesus, "but, O, son of mine,
Where are the nine?"

A band of women saw I, mild and fair,
I counted them and found that ten were there;

One turned aside and said in accents sweet,
 "I chose the better part, at thy dear feet."
 "Welcome," said Jesu-, "but, O, daughter mine,
 Where are the nine?"

A group of little children gathered round,
 I counted them, and ten dear lambs I found;
 One turned aside, for, glad and happy, she
 Heard, "Let the little children come to me;
 Welcome," said Jesu-, "but, dear lamb of mine,
 Where are the nine?"

The one that comes, his arms enfold with love,
 I hear him calling for the nine that rove
 O'er the dark mountains, through the dreary ways;
 His voice is sounding, and it sweetly says,
 "I go to seek and save all these of mine;
 Where are the nine?"

One Thousand Million Souls.

BY REV. L. H. WILSON, OF MARSHALL, TEX.

Dying, dying, dying!
 In deep and dark despair;
 In speechless sorrow lying,
 In wan and weary care.

No God, no Christ, no hope,
 In rayless gloom they grope,
 And dying, dying, dying.

Mid China's peopled plains,
 Or Greenland's frozen snow,
 Where India's temple fanes
 In glittering splendors glow—

And many an ocean isle
 Mid nature's sweetest smile,
 One night of horror reigns.

Yes, dying, dying, dying,
 As hopeless wanderers die,
 No gleam of light descriing
 Along their darkened sky.

No Christ to them made known,
 No blood which doth atone
 For sins of deepest dye.

"One thousand million souls,"
 What means this mighty host?
 Where rushes, gurgles, rolls
 This torrent of the lost?

In surging stream it pours
 Upon the eternal shores,
 Where—Lord, thou only know'st.

And must they die unsought?
 Die, in their voiceless grief?
 Die, mid their woes, untaught?
 Die, like the withered leaf?

And in their hour of need
 Shall none give willing heed,
 Or send the craved relief?

No, no, it must not be—
 Rise, sluggish Church of God,
 The Saviour calls to thee

"Through all the earth abroad,
 Go, ere the years are flown,
 And there my love make known,
 Wherever man hath trod."

Hindu Fable of the Tiger and the Hare.

A TIGER became the king of the forest and made a law that every day an animal should appease his hunger. In a few months a great number of animals



had been eaten. The beasts that remained held a council. A hare said he believed he knew of a way to get rid of the tiger, and it was agreed he should make the trial. The breakfast hour of the tiger was nine, but no animal appeared. At twelve o'clock the hare appeared. The tiger, much enraged, wished to know the cause of the delay, and the hare told him that on his way he had passed a king in a well who delayed him. "Lead the way to the well," said the tiger. When they reached the well the tiger saw his own image there, and believing it was a rival tiger jumped in and was drowned, thereby relieving the other animals from danger and death.

Little folks often do great things.

"Go Ye Into All the World."

BY F. J. STEVENS.

THE armies of Jesus are marching
 Over mountains, through valleys and plains,
 Where tropical sun rays are parching,
 Where the Frost King triumphantly reigns,
 And onward, still onward advancing,
 New victories winning each day,
 Each soldier, to heaven upglancing,
 With courage goes into the fray.
 O, Captain of our salvation,
 Make us to be clothed with thy might,
 That each at his post in his station
 Undaunted may stand for the right.

The armies of Jesus are bearing
 To the nations his conquering sign,
 His foes by their conquest preparing
 To accept of his offers benign;
 How earnest they are in proclaiming
 His message of pardon to all,
 The object for which they are aiming
 The world in his realm to enthral,
 O King, in thy service enduring,
 With weapons of faith in our hands,
 And loyal no promise alluring
 Shall rival thy sovereign commands.

Detroit, Mich.

GENERAL NOTES AND COMMENTS.

Tax death of Dr. J. O. Peck, one of the Corresponding Secretaries of the Missionary Society of the Methodist Episcopal Church, is a great loss both to the Society and the Church. He died of pneumonia on May 17, after an illness of only eight days, and was buried on May 19, from Hanson Place Methodist Episcopal Church, Brooklyn, of which he had formerly been the pastor. He served the Church well for six years as Missionary Secretary. He was able and eloquent in the presentation of the claims of missions, faithful and devoted in his attention to his duties, loving and tender in his ministrations as Secretary, and was honored and loved by all who knew him.

The International Missionary Union will hold its eleventh annual meeting in Clifton Springs, N. Y., June 13-20. Any inquiries will be answered by the secretary, Rev. W. H. Belden, Clifton Springs, N. Y., or the president, Rev. Dr. J. T. Gracey, Rochester, N. Y.

The Pilscher Professorship of Peking University has already received over \$3,000 toward the \$30,000 needed for its endowment. Money invested here will give good returns in Chinese Christian men and missionaries. Annual scholarships in the University cost but \$30.

Rev. Alexander Roberts, of Venice, writes: "In this land of Italy, where, as late as 1851, Italians, and English visitors too, were imprisoned for reading the Bible, the annual circulation of the Bible now exceeds that of any other book, and it is taking its rightful place in the literature of the country as the Book of books."

A missionary in India writes: "There is one thing which education does not seem to bring to India, and that is *moral stamina*. The ability to accept and harbor the most debasing social customs of this land is found among Hindus almost as frequently, if not as fully, under the university cap and gown as under the unkempt hair and rags of the village plowman. This is a vast and ghastly factor in the great problem of India's social and religious renovation."

Rev. J. Hudson Taylor rejoices in the missionary spirit that will send one out as a worker among the heathen, but he also says: "We need persons who will consecrate their lives to foreign mission service at home. I think we do not always fully realize the privilege of such service. The tree needs to have just as many roots under the soil as it has branches in the air. If it were not so, what would become of the tree when a great storm comes on? It is, therefore, the privilege of some to consecrate their lives, their thoughts, their prayers to this service at home. I believe that some of the best missionary work that is done to-day is done by invalids who never leave their bedrooms, or by old people, or by those who are very poor and have not much to give; but they give the Lord what is most precious—a true, yearning heart, a constant remembrance, a constant prayer."

Authentic history traces the Chinese nation back to the flood. This, the oldest living nation, has surely been preserved for a purpose. It is our privilege to share in the work of fulfilling that purpose. The subtle influence of nineteenth century civilization is making itself felt even in China. She is standing at the door of a new life waiting for the guidance of a stronger hand and will than her own. Who shall lead her? Shall it be the disciples of Christ or the worshippers of gold?—*Medhurst*.

The *Indian Witness*, of Calcutta, in its issue of March 17, says: "In accordance with the recommendation of the Trustees of the Christian College at Lucknow the name of the institution has been changed. Its name is now 'The Reid College.' This name is given in honor of Dr. J. M. Reid, for many years Secretary of the Missionary Society of the Methodist Episcopal Church, who not only in his official capacity assisted the college when its affairs were in a very precarious state, but also by munificent personal gifts provided the institution with the beautiful building that is now its permanent home. Dr. Reid made an official tour of the Indian Missions eleven years ago, and his interest in this work and desire to help it have been practically shown by the generous manner in which he and Mrs. Reid have assisted several important enterprises of the Church in India."

Rev. W. C. Wilkinson, of the Baptist Church, while recently visiting Mexico, wrote a letter to *The Standard*, of Chicago, from which the following extract is made: "At Puebla, a city reckoned by many as next the capital in population and importance, I inquired at my hotel for the Baptist Mission, and was directed to the mission of the Methodist Episcopal Church. The landlord was excusable for the mistake, for the Methodist Episcopal Mission was a far more conspicuous object to sight, as well as of far longer establishment. Here I found that our Methodist brethren enjoyed the advantage of most desirable outward situation. Besides the comely church edifice, schools of various grades, crowned with a theological seminary, are most pleasantly assembled on grounds, and partly in buildings, that once were the seat of a convent. A company of teachers had been gathered, who impressed me most favorably in point alike of capacity, of attainment, and of character. During a week's stay, made highly agreeable through every hospitable attention, I got acquainted with Professor F. D. Tubbs, of the theological seminary, more thoroughly than with any other member of the teaching force. He is a young man of luminous mind, of very considerable accomplishments in scholarship, and of pure, transparent character. If he lives and is strong to do work in the South American career to

which the judgment of his seniors, conspiring with his own sense of necessity for his health, is about to send him, he will, I feel sure, make himself effectively and diffusively useful as head of the theological school, now waiting for him in the southern continent of our hemisphere."

Rev. George B. Winton, a missionary in Mexico, writes: "Aside from the fact that the conversion of children is an easier task than that of people already grown up, many other considerations urge the Church to lay siege to the young of Mexico. Education and the inroad of foreign thought and enterprise are making an epoch here. The generation now coming forward will not be like their fathers and mothers. As Romish superstition and priestly autocracy are forced to loosen their grasp, there will come an era of unrest and uncertainty, of which the enemy of all good is sure to take advantage. Unless it is supplanted by a pure religion, the decay of Catholicism will be followed, as in France, by infidelity. The crisis is upon us; the molding of an empire is in our hands. We seek not to impose upon this nation any peculiar system, ecclesiastical or political. Conscious of our innocence of unholy ambitions, such as have wrought ruin here for three hundred years past, we are bending every energy to bring this people into subjection to Him who is the head over all things to the Church."

Rev. H. Loomis writes from Japan: "It is just twenty-one years in February last since the edicts against Christianity were removed from the public places, and, though not officially revoked, they have now ceased to be regarded as the law of the land. Up to that date opposition and persecution were not only legal, but really expressed the attitude of the public mind toward a religion whose past history had been of such character as to render its new introduction a matter of serious anxiety and even dread on the part of those who were not acquainted with its true purpose and spirit. There are some features of the work just at present that give anxiety to the laborers now in the field; but when we gather up the various facts that indicate what marvelous changes have taken place in the attitude of the government and the public mind, we can but feel that God's hand has not only wrought wondrously in the past, but is still a mighty factor in the history of this interesting and progressive people. According to the statistics of 1893 there are now 643 missionaries (including wives) connected with the work in Japan; 377 churches (of which 78 are self-supporting), and 37,400 church members, of whom 3,636 were added during the year. There are also 7,393 pupils in Christian schools, and 27,000 Sunday school scholars. There are 286 native ministers, 367 theological students, and 665 unordained preachers and helpers. The sum contributed by the native Christians is given as 62,400 yen, or \$40,000 United States currency."

The Pilcher Professorship.

BY ISAAC T. HEADLAND,
Professor in Peking University.

MORE than a year ago those of us who are engaged in educational work in China saw the need of endowing a professorship in Peking University Therefore:

1. We went down into our pockets and gave our first \$1,000, all the money we had, and a little more; and then:

2. We went to our friend who we thought would help us, *because he had helped us before*, and he knew the needs. He *talked with his wife* about it, and then *prayed about it*, and then *gave it*; and then:

3. We came to you, and we told you about it, and you thought about it, and then all but one of you forgot about it, and he who is "A FRIEND" gathered together \$1,000, and sent us a check for it; and:

4. Now, whenever any one of you sends us another thousand, we are going to say, just as Chaplain McCabe would say under the same circumstances, HALLELUJAH! and then:

5. We are going to tell others about it *until we get the whole \$30,000*, and Dr. Pilcher, who has gone to heaven, will be with us again in a representative whom you who give us the money will choose.

6. I want to thank that "Friend" for his \$1,000, and ask him if he could not do as Andrew did, go and find a Peter?

Lastly. We have had a glorious revival here conducted by Brother Pyke, when the people repented, confessed, were pardoned, paid the debts we had forgotten about, offered to work for nothing till they had paid back what they had stolen, scrubbed the floor of the school better than for many weeks before, and showed how intimately cleanliness and godliness are related.

Our Missionary Society and Missionaries.

THE comparative statement of the Missionary Society's receipts for the six months closing with April, as furnished by the Treasurer, is as follows:

	1892-3.	1893-4.
November.....	\$11,770 58	\$8,892 06
December.....	23,396 50	15,445 17
January.....	19,906 28	17,615 54
February.....	18,003 86	29,192 56
March.....	169,940 46	212,783 70
April.....	347,874 91	298,339 57
Total.....	\$500,892 59	\$576,668 59

Our missions in Liberia are to be reinforced by some teachers from the United States. Prof. E. H. Greeley and wife left last month for White Plains, and Rev. J. W. Hoffman is expected to leave the United States in July for Monrovia.

Bishop Ninde sailed for Japan last month. He will visit officially our missions in Japan, Korea, and China, and will be absent six months. He was accompanied by his wife and two sons.

Rev. Dr. George B. Norton, late of our Japan Mission, is now located at 1031 Summit Street, Kansas City, Mo.

Bishop Thoburn, of India, has returned to the United States, and can be addressed at 150 Fifth Avenue, New York.

Rev. L. T. Guild, late of the Bulgarian Mission, has become the pastor of the Methodist Church at Newfoundland, N. J., Newark Conference.

Rev. John W. Butler, of Mexico, delivered last month a course of lectures on Mexico at Syracuse University, and at the Ohio Wesleyan University.

Bishop Taylor, of Africa, arrived at Banana, at the mouth of the Congo, on March 6, on his way to visit the Congo Missions. We regret to note the death of one of his missionaries, Rev. Bradley L. Burr, who died at Kimpoko, February 4, after eight years of service.

The Rev. D. McGurk and family left New York, April 25, for South America to reinforce our mission in Buenos Ayres. Rev. Dr. J. F. Thomson and wife returned last month to their work in Buenos Ayres. Rev. F. D. Tubbs, of the Mexico Mission, is expected soon to reinforce the South American Mission.

Rev. Frederick Brown, of our North China Mission, has lately been visiting New York city and vicinity. He has sailed for England, and will return to China in August. He much needs an oil magic lantern for use in China. If any of our readers can furnish one it can be forwarded to this office, and it will be sent him.

Extract from Proceedings of Board of Managers of Missionary Society.

The Board of Managers of the Missionary Society met at the Mission Rooms May 15, Bishop Foss presiding.

Information having been received that Secretary Peck was very sick in Brooklyn, a telegram was ordered to be sent him expressive of the sympathy of the Board with him.

An appropriation was made to pay traveling expenses of teachers to Liberia who are to take charge of schools at Monrovia, Cape Palmas, and White Plains.

The health of Rev. F. D. Tubbs, missionary in Mexico, does not permit him to live in that country, and provision was made for his outgoing to South America to reinforce the mission in Argentina.

The money paid in by mistake to the missionary treasury by the Sands Street Methodist Episcopal Church, Brooklyn, intended for benefit of the press in Buenos Ayres was ordered sent forward in accordance with the wishes of the donors.

Mrs. Arms, of Chili, being in poor health, the return of Rev. G. F. Arms and family was referred to the Committee on Self-supporting Missions with power to use any money for this purpose contributed for the support of the Chili Missions.

The outgoing of a brother of Rev. G. S. Miner as a medical missionary to China was referred to the General Missionary Committee.

The Central China Mission was authorized to appoint a Finance Committee of five, to be approved by the Board, to whom should be referred all applications for health trips by the missionaries.

The application of the Rev. E. S. Little for a residence at a place outside of Kiukiang, China, was referred to the Central China Mission to consider and report to the Board.

The West China Mission, on application of the superintendent, Rev. Spencer Lewis, was authorized to employ as an additional missionary one now laboring within the bounds of the Mission, provided the money to pay his salary is raised by Rev. H. O. Cady, now in the United States, in accordance with the offer made.

The return expenses of Rev. G. F. Draper to Japan were authorized to be paid.

The transfer of type and printing material from Tokyo to Yokohama was approved.

The redistribution of the appropriation to the Bengal-Burma Conference was approved.

Notice was given by Mr. Alden Speare that at the next meeting he would move that the Finance Committee and Committee on Lands and Legacies should report each meeting immediately after receiving the Secretaries' report.

The following missionaries to Chili were approved and their outgoing provided for: Rev. E. E. Wilson and wife for evangelistic work in Santiago, and Miss Lottie Vimont and Miss Nettie Wilbur for teachers in school at Concepcion.

The appointment of Rev. E. H. Greeley and wife as teachers in Liberia was approved.

The application of Colonel J. E. Peyton, of Haddonfield, N. J., for cooperation in arranging for a conference in Jerusalem in the year 1900 was received, and he was recommended to make the application to the next General Conference.

The Treasurer was authorized to pay Mrs. Ackerman \$250 for a quitclaim deed of all right and claim upon the John Crouch estate.

Dr. Earl Cranston, Trustee of the Jeddiah Allen Fund, made a report, and the Board decided that it could not authorize the use of the interest for the purpose of increasing the principal to any specified sum; that the trustee alone is responsible for the investment of the fund, and if he should desire to loan it to the Missionary Society, the proposition would be favorably considered by the Board.

Several appropriations were made for the benefit of the foreign and domestic missions.

Recommended Books.

Murdered Millions is the title of an eighty-page pamphlet by Dr. George D. Dowkontt, and published by the author at 118 East 45th Street, New York, at 15 cents a copy, or \$10 for one hundred copies. It is intended to show the great need for medical aid in heathen lands, to narrate what is being done by medical missions, and to encourage an increase of effort in that direction. It is a valuable compendium on the subject.

The Message of Christianity to Other Religions is an address delivered by Rev. Dr. James S. Dennis before the Parliament of Religions in Chicago. It is published in pamphlet form by the Fleming H. Revell Company at 15 cents. It is a most excellent witness to the authority and superiority of Christianity when it comes in contact with the religions of the East.

The Bible in Private and Public, by Rev. Dr. Arthur T. Pierson, contains chapters on Bible study and Bible teaching, public reading of the word of God, and the laws of expression. It presents valuable suggestions to any student of the Bible, and especially to young ministers, and should have a large circulation. It is published by the Fleming H. Revell Company at 25 cents.

Amid Greenland Snows, by Jesse Page, gives the early history of missions in Greenland under the superintendence of Hans Egede and other missionaries. It is a good account of an interesting work, has several illustrations, and is published at 75 cents by the Fleming H. Revell Company.

James Gilmour and His Boys is partly a biography, partly a series of adventures, partly a story of work done for Jesus Christ, and partly an account of the habits and ways of life and thought of the wonderful people who live in the vast Chinese Empire. It contains a map and many illustrations, and should be interesting to young people and excellent as a Sunday school book. It is written by Richard Lovett, and is published at \$1.25 by the Fleming H. Revell Company.

TIDINGS FROM OUR MISSIONS.

The Central Conference in India.

BY REV. W. L. KING.

THE Central Conference in India was organized and held its first session at Bareilly in January, 1885, under the presidency of Bishop Hurst. The fifth session was held at Allahabad, February 22-26, 1894. During these years the Annual Conferences have increased from two to five and a Mission Conference, while there has been a marked advance along all lines. The Conference itself clearly revealed the greatness of the field and of the work in hand. The presence of delegates from remote regions, the reports and addresses given, the grouping of similar departments of work carried on in the different Conferences, and the survey of the whole field made necessary by the business of the session; these all tended to deepen the conviction in all minds that God has given to us a heritage in India that is great in extent, that has proved marvelously fruitful in the past, that is full of promise for the future, and that imposes, by its very greatness and promise, grave responsibilities.

The various connectional interests received special attention, and every department of the general work will doubtless be greatly benefited. In his opening address Bishop Thoburn brought the most important questions of the day before the Conference and discussed them in a brief but suggestive manner. The address was marked by its hopeful tone, practical treatment of practical subjects, and breadth of view. As a statement of past successes, present condition, and outlook for the future, it should be read by those who wish a comprehensive view of the work in India. The Conference referred the various sections of the address to appropriate standing committees and requested permission to print the entire address in the Minutes of the session and also as a pamphlet.

A few statistics may be given to show the real condition of the work. The statistics given were compiled from the Annual Conference Minutes and may be accepted as practically correct. The church membership is as follows: Full members, 18,508, and probationers, 36,640, making a grand total of 55,148, while the native Christian community aggregates 72,220. The number of baptisms last year was 18,737. There are 32,243 pupils enrolled in the 1,249 educational institutions of all grades. In the 1,864 Sunday schools reported, 70,856 children are receiving Christian instruction. In the prosecution of this work 2,897 paid workers are engaged. A few figures may be given to indicate material prosperity: The value of churches is 796,343 rupees; of parsonages, 515,198 rupees; and of other mission property, 1,309,437 rupees, making a grand total of

2,620,978 rupees, or \$873,660, while during 1893 411,701 rupees were collected in India.

One evening of the session was devoted to missions. Widely separated sections were represented by speakers who reported what had been done and pointed out the hopeful signs that are apparent in nearly all quarters. For men and women who have seen the lights and shadows of mission work no exhortations were needed to arouse missionary enthusiasm beyond those inherent in the facts stated.

An evening was also given to the interests of the Epworth League. Earnest and practical addresses were delivered and hopeful reports of the work in the principal centers were given. While the Epworth League has had a place in Indian Methodism, it has not received the attention due to it. With a view to extend and otherwise advance the interests of this important department of our Church in India a Central Conference organization was effected, with the Rev. E. W. Parker, D.D., of Lucknow, as president, and Rev. H. C. Stuntz, M.A., of Naini Tal, as general secretary, while one vice-president was chosen from each Conference. To meet a want that had been already felt the editors of our various publications were requested to set apart a portion of their papers for the Epworth League, and the Rev. F. W. Warne, B.D., of Calcutta, was elected Epworth League editor, and one person in each Conference was designated as Conference Corresponding Secretary to cooperate with him.

The reports of the Board and Committee of Publication showed a healthy growth in the publishing interests. No little difficulty has attended this department of work: scarcity of funds to secure proper buildings and machinery, the impossibility of securing trustworthy and skilled workmen, and diversity of language; these have been ever present hindrances in the work. It was gratifying to note marked advance in spite of difficulties, and an outlook for the future far more hopeful than ever before. The publishing house at Lucknow has built a fine building that will meet all demands for years to come. That at Calcutta has been placed on a better financial basis. The one at Madras has done a good work and is on the point of building in a fine locality and introducing new features that will lead to its recognition throughout the Indian empire. The Press at Singapore is of recent date, but does good work and is on a good basis in many respects. Publications regularly recognized by the Central Conference are now issued in seven languages, while our presses are doing work in several others. The Conference laid special stress on extending this work and by personal effort making the influence of these publications as great as possible.

A subject that received the special attention of the

Conference was that of education. While the entire educational problem was considered, special attention was given to the subject of primary schools. While these schools were recognized as of very great importance it was admitted with regret that the work had not received the careful oversight its importance demanded. Moreover, it was apparent that such supervision was not possible without the employment of special inspectors of schools. The subject of industrial education also received special mention, and the principle was recognized that Methodism cannot accomplish its full mission in India without touching every phase of the life and work of the people. While this branch of education is receiving more attention than ever before, the Conference recognized the desirability of extending and perfecting it. Apart from the primary schools, that play an important part in the work of nearly every circuit, and the industrial schools that have been established in certain places, we have a large number of high schools, both English and Vernacular, while even the college has taken its place as a recognized part of our widening educational work. That Methodism in India will need the same educational equipment as in America, in order that it may meet all the demands, is a principle that was thoroughly recognized. Hence these interests were not passed by, but received the attention of a representative committee and also became the topic of special discussion in the Conference. The report of the Committee of Education shows practical advance in the higher educational institutions. This advance appears in increased attendance, better spiritual life, new buildings in some cases, and decrease of debt in others. The one theological school of Indian Methodism is doing a grand work and emphasizes the need of similar institutions without delay for parts of India which are not only at a great distance from Bareilly, but are also more widely separated by the languages spoken. The "Lucknow Christian College" is to be henceforth known as "The Reid Christian College," a well-merited tribute of esteem to Dr. J. M. Reid, who has always shown a deep interest in the work in India, and been, under the blessing of God, an important agent in its development. A resolution was also passed expressing the hope that Dr. Reid's excellent *History of Missions of the Methodist Episcopal Church* might be soon given to the Church in a revised form that should embrace the more recent history and show the present status of our mission work.

In order to gather and preserve all historical facts for future use and to secure more efficient working of the Annual Conference Historical Societies, the appointment of a Central Conference Historical Secretary was ordered, and the Rev. H. C. Stuntz was elected to that office.

Many items of business were transacted that are not of general interest and yet are of great importance in the work. Some of these may be mentioned as

an indication of the nature of Central Conference business—mission accounts, church records, tenure of church property, courses of study, etc. At a time when the opium question is at the front, and when, as never before, the people of Great Britain and of India are aroused to interest on the subject of its production and use; when, too, every possible effort is being put forth to prove it to be a blessing rather than a curse to the people who use it; at such a time and under such circumstances this Conference, representing Indian Methodism, could not forbear to place on record a special statement embodying the result of years of experience and observation among the people of India. The report given by the special committee, and heartily indorsed by the entire body, has no uncertain sound and ought to exert an influence for good at this critical time. In order to secure uniformity in methods of work, by bringing together in convenient form such principles and regulations as should be observed in all the Conferences, a committee was appointed to prepare and publish, at an early date, a Central Conference Manual.

This session has practically demonstrated not only the desirability of such a Conference, but also its necessity to the symmetrical development of our missions in India and Malaysia. It was characterized by a spirit of loyalty to the Church, missionary zeal, rapid dispatch of business, and paternal love. Our Church in southern Asia is a unit in a sense it could not have been had the Central Conference not been organized, and as such its influence on all mission lines is enhanced. This fifth session has strengthened the bond of union in many ways. The field now occupied is a wide one, the work is being carried on in sixteen languages, the people are extremely poor and possess but little spirit for striving after a better condition, heathenism is mighty in its hold on the masses; but, united in service, and in hope, and in faith, even greater results shall mark the history of the future than has characterized that of the past.

Liberia Annual Conference of the Methodist Episcopal Church.

THE Liberia Annual Conference of the Methodist Episcopal Church met in Caldwell, Liberia, January 17 to 22, 1894, Bishop Taylor presiding.

The proceedings show that Rev. E. H. Richards was received by transfer into the Conference; Rev. J. C. Teter was transferred to the Florida Conference, Rev. L. C. Burling and Rev. M. D. Collins, located, Rev. W. A. Warner was discontinued, and Rev. W. D. Nichols, Rev. H. Garwood, Rev. James M. Thompson, and Rev. D. E. Walrath had died during the year.

The vote on equal ministerial and lay representation stood 16 yeas and 2 nays; on change in the ratio of representation, 17 yeas and 1 nay; on changing the date of the meeting of the General Confer-

ence to the first Wednesday of May, 18 years and no days.

There are 40 names on the Conference roll, of whom 12 are in Angola or on the Congo.

The statistics reported:

Probationers.....	251
Full members.....	3,364
Local preachers.....	53
Sunday schools.....	45
Sunday school officers and teachers.	366
Sunday school scholars.....	2,779
Adult baptisms in 1893.....	77
Children baptized in 1893.....	115

The above statistics are only for the Monrovia, St. Paul's River, Bassa, Sinoe, and Cape Palmas Districts in Liberia. In addition to these the statistics for the Angola District for the year ending August, 1893, report 45 members and 44 probationers, with 1 adult and 18 children baptized during the previous year. There were reported in Angola 59 scholars in the day schools and 135 scholars as the average attendance in the Sunday schools. No statistical report was received from the Congo District.

Bishop Taylor reported to the Conference as follows for the Congo District, Angola District, and Mashonaland:

"The Congo District has of late suffered great bereavement. Rev. D. E. Walrath, our transport agent and preacher in charge of Vivi Station, suddenly sickened and died May 22, 1893, his wife being absent on a mission of mercy at our Namby Station, a few days distant by steamer up the coast. Rev. E. E. Pixley was my special linguist for interior work. He was a graduate of Wesleyan University, Middletown, Conn., and of Drew Theological Seminary. In special preparation for his contemplated work he learned printing and presswork. He was a man physically well adapted to his work, and had two uncles who labored, each forty years, as missionaries of the American Board in South Africa, but on the ninth day of his arrival on the Congo he died in the Lord. Jens Jensen, a healthy, heroic missionary, our preacher in charge at Manyanga Station, over two hundred miles up the Congo, died suddenly a few days later. Also, in the same month, Mrs. Anna P. Snape, wife of Rev. William Snape, stationed at Isangila. She was the daughter of a minister in Maryland, had a good education, and was an efficient Christian worker. All these died in the Lord and will represent us well before the throne, but they leave us in sad bereavement on the Congo. Dr. Harrison is holding the fort for us at Kimpoko, Stanley Pool; Brother Burr has still the general oversight of that station, but is at present attending to the agency vacated by the death of Brother Walrath. Brother William O. White has returned to Congo, and is assisting Brother Burr at Vivi Station. Brother Snape, in charge of Isangila, in spite of his

deep bereavement, is devoting himself earnestly to the study and translation of the language of his people, and preaches regularly in a large number of their towns. Miss Mary Kildare is working away at Natomba Mission with her usual spirit of indomitable zeal for God. Henry and Martha Nehne are still in charge at Namby, French Congo, and, though compassed by discouragement, they do not despair of ultimate success. The Lord is still leading us on the Congo, and will yet give us a grand soul-saving success in that dark and difficult field. Our mission houses and farms and steamer on this district remain about as reported last year.

"The Angola District, Rev. A. E. Withey, Presiding Elder, had two deaths the past year, Lottie and Flossie Withey, aged respectively fifteen and seventeen years, daughters of Brother and Sister Withey. Though young, they had been nine years at the front, and had become good linguists, good light-bearers and witnesses for Jesus, and left a record that angels might envy. We are sorry to report that Brother and Sister Burling and their two little boys felt it their duty, on account of illness, to leave their station in Loanda and return to America. All our remaining workers in Angola are in good health, and are carrying on their work successfully.

"To Mashonaland, South Zambezia, we sent Rev. E. H. Richards and his wife as pioneers. They were provided with a good outfit, and with their rare and ripe experience as old missionaries in Southeast Africa, we had a bright prospect of an early harvest, but we have unexpectedly suffered great bereavement by the death of Sister Richards and the war complications of King Lobengula and the English Company in South Zambezia. Nevertheless Brother Richards is full of courage and hope, and will doubtless make a success."

It was decided to hold the next Conference at Cape Palmas, and the bishop announced the time for the commencement of the session as the first Wednesday of February, 1895.

The following were the

APPOINTMENTS:

[Asterisk (*) denotes Missionary workers, but not members of Conference.]

MONROVIA DISTRICT, T. A. Sims, Presiding Elder. Monrovia, T. A. Sims. Robertsport and Talla, B. K. McKeever. New Georgia, A. H. Watson. Johnsonville, J. W. Davis. Payneville and Powellville, J. J. Powell. Marshall, J. P. Artis. Vey Mission, to be supplied. Kroo Town, near Monrovia, Mary A. Sharp.*

ST. PAUL'S RIVER DISTRICT, William T. Hagan, Presiding Elder. Upper and Lower Caldwell, A. F. Nimmo. Virginia and Brewerville, J. D. A. Scott. Clay Ashland Circuit, G. W. Parker. Millsburg, White Plains, and Arthington, F. C. Holderness. Robertsville, J. E. Clarke. Bensonville and Crozerville, I. N. Holder. Careysburg and New Land, W. T. Hagan; C. B. McLean, assistant. Pesseh Mission, R. Boyce. Gholah Mission, W. P. Kennedy, Sr.

BASSA DISTRICT, James H. Deputie, Presiding Elder. Mount Olive Mission, J. H. Deputie. Edina, H. C. Russ. Farmington, to be supplied. Upper Buchanan, to be supplied. Paynesburg, to be supplied. Carterstown, to be supplied.

plied. Lower Buchanan, to be supplied. Joe West Mission, to be supplied. Bexley, I. N. Roberts. Hartford and Fortsville, to be supplied. Fortsville Mission, to be supplied.

SINOE DISTRICT, J. W. Cooper, Presiding Elder. Greenville, to be supplied. Lexington, B. J. Turner. Bluebarra, W. P. Kennedy, Jr. Louisiana, to be supplied. Bluntsville, P. E. Walker. Jebbo Nimmo, J. B. Bonner. Wah Mission, J. W. Draper. Settra Kroo, to be supplied. Nanna Kroo, to be supplied.

CAPE PALMAS AND CAVALLA RIVER DISTRICT, J. G. Tate, Presiding Elder. Mount Scott and Bigtown, to be supplied. Tubmantown, to be supplied. Barraka, Grace White* and Anna White.* Wissika, John Smith* and wife.* Beabo, Mrs. H. Garwood* and Eliza Bates.* Eubloky, to be supplied. Tatakya, to be supplied. Cape Palmas Seminary, Miss A. B. Lawson.* Pluky, Mrs. E. Buckwalter,* A. Buckwalter, missionary agent and carpenter; A. Osborn,* missionary carpenter. Garraway, Agnes McAllister* and Mrs. Jennie Hunt.* Grand Sess, J. B. Robertson and wife, Lena.* Sass Town, E. O. Harris and wife.* Niffoo, to be supplied.

CONGO DISTRICT, Presiding Elder to be supplied. Mamby, Henry Nehne* and his wife, Martha Khae Nehne.* Boma, to be supplied. Vivi, W. O. White, Mrs. Walrath,* and Miss Raven.* Insangila, William Snape. Brooks Station, to be supplied. Kimpoko, William Rasmussen and wife Helen,* J. H. Harrison, M.D. Luluaburg, to be supplied.

ANGOLA DISTRICT, A. E. Withey, Presiding Elder. Loanda, to be supplied. Dondo, G. W. Gordon, W. Schneidmiller. Nhangueppo, Robert Shields and wife.* Ben Barrett Station, W. P. Dodson and wife,* H. C. Withey. Pungo Andongo, A. E. Withey and wife. Canandua, Susan Collins.* Malange, S. J. Mead, his wife Ardella,* Mrs. Minnie Mead,* and her four children, John,* William,* Julia,* and Taylor,* all of whom are helpers and linguists. Mashonaland, E. H. Richards.

The People on the Chemulpo Circuit in Korea.

BY REV. GEORGE HEBER JONES, P.C.

THE Chemulpo Circuit is on the farthest confines of Methodism. It is ten thousand miles away from the center in New York by one route and fifteen thousand miles away by the other. Chemulpo itself is a Korean port on the Yellow Sea, at the mouth of the Han River, and twenty-eight miles from Seoul. In speaking of the Koreans it is my purpose to confine myself to the work in this small section of the great field.

The port is the headquarters of the circuit, to which it also gives its name. Selected by commerce as a door of entrance to the country and the capital, it gives access to the large population dwelling outside and around the metropolitan walls. The circuit, embracing not only the port, but a large portion of this population, must have nearly half a million parishioners.

Port Chemulpo itself is desperately wicked. The population is largely transient, comprising the drift from other sections of the country, much of which is scum. Among a population like this Mammon and Lust are the only deities known. An avaricious spirit has swept the people off from all anchorage on morality.

We have had inquirers leave us frankly avowing

their unwillingness to give up lucrative whisky shops and houses of infamy or to cease from desecrating the Sabbath. The port is confessedly bad, even for a heathen town. A religious system which will not condone fraud, immorality, and violence is sure of an uphill fight here. The Chinese have brought in the opium habit, and even now it has become a dreadful curse. A conservative native estimate says that one native in every four is in some degree tainted with the habit.

Intemperance prevails to a frightful extent, and is here, as elsewhere, one of the strongest of foes to the Gospel. There are few or no inns, as inns are unknown in Korea, their place being filled by innumerable dens where the vile stuff *sul*, which a sickly sentimentality calls wine, but which is really a poisonous whisky, is the chief stock in trade. From personal observation I believe that more than one half of the resident population is engaged in the traffic. The brethren tell me they can get whisky easier than they can get rice in Chemulpo.

But the most horrible feature of all is the *Kōl Bang*—houses where young female slaves are forcibly confined to a life impossible to depict, for to these places Chinese and Japanese as well as Koreans resort to hold their nameless orgies. This mighty array of evil is not all, however. The native streams of iniquity have been swollen by tributaries from foreign sources other than by those above mentioned. Warships and merchant steamers are seldom evangelists of a better life to the natives. I am an Anglo-Saxon myself, yet what has come under my observation has confirmed the conviction that the complement of the average Anglo-Saxon let loose on these shores is a big policeman with a stout club. Without this he can teach the natives more evil in one night than a preacher of righteousness can lead them from in a year of hard work.

So much for the port. The main territory of the circuit is occupied by a rural population somewhat different from that above described. Here we find a people who possess many good points. Personally they are sincere, industrious, independent, simple, kind, and hospitable, not so well educated as their city brethren, but superior to them morally; often rude in their manners, and yet with a certain innate politeness which keeps them from ever becoming troublesome. Collectively they are not as conscienceless, avaricious, or licentious as the people of the port.

They are very religious, and in this lies at once their greatest weakness, most pitiful condition, and best hope. Among the scholars Confucianism is much affected. The shrine to the sage is a prominent feature of every provincial or prefectural center, and is maintained by direct taxation and voluntary offerings. Around it centers the educational life of the country. Buddhism is also strong, and from a religious, as distinguished from an ethical standpoint, more potent than Confucianism.

Yet it is neither of these great cults that constitutes the great factor in the religious life of the rural people, for far more important and influential than either of these is the native Shamanism and fetich worship. Every house, be it mud hovel or more pretentious mansion, possesses shrines, spirits, and fetiches.

To the main beam in the chief inner room a roll of dirty cloth or paper is tied to represent the spiritual mayor or master of the house. Back of the domicile a bundle of straw, supported by a stick driven in the ground, is revered as the earth spirit of the place. Beside and inside the main gate a cast-off old hat or garment is honored as the sentinel god. On shelves or hanging on the walls are gourds filled with rice and beans mixed, or bundles of rags or paper, which are feared as the fetiches of the spirit of nativity, the mascot of the place, or the fortune of the family.

These fetiches are all installed with solemn ceremonies, and before them sacrifice is offered and prostrations made from time to time. In times of trouble, sickness, or adversity, these poor people, knowing nothing better, seek help of such things. Immortal souls prostrate on the ground before sticks, wisps of straw, bundles of paper, old rags, and gourds of rice and beans!

The blinded soul, adrift from its anchorage on God, will make a god for itself. In the port they fall prostrate before their sinful appetites, in the country, before the work of their hands. But pitiful as is this human degradation, another feature makes it even more so.

Back of these fetiches is a powerful and evil spiritism that holds the people in worse than Egyptian bondage and darkness. Each of these objects represents or is the shrine of a spirit demon, which to the faith of the people is living, powerful, and malignant—demons who are the unseen, never loved, and ever feared lords of the household.

This dominion is perpetuated by the Shamans, a numerous class of men and women reputed to be possessed of demons, and who direct and control the propitiatory sacrifices and worship. In case of sickness or adversity these Shamans are consulted and their directions implicitly followed. They themselves are the chief dupes of the devil, who, through them, leads the people a mad race.

To instance but one item, most sicknesses are supposed to be demons or the afflictions visited by demons. Under this delusion the country people spend more money in propitiatory sacrifices to exorcise the afflicting demon than in medicine to cure the disease. Many a family has wrecked an entire fortune on the altars of this brutish superstition in the vain attempt to save some loved one's life.

This demonality is our chief problem in the country. The fear of the demons rests like a cloud over their entire life. I have found Koreans who have been sold to the devil. Only recently a farmer came to

me willing to be a Christian, but dreading to break a contract by which he had sold his only child, a bright boy of eight years of age, to a demon in exchange, as he hoped, for temporal blessings, a Shaman acting as a representative of the devil.

On the circuit and amid such difficulties as the above the work has gone grandly on. In eighteen months we have grown from nothing to a live, energetic, and consecrated church of forty members. The Gospel has come as the great emancipator from bondage to the meanest and most despicable imps in all the devil's train to the glorious liberty of sons and daughters of God. The simple credulity which gave life, being, power, and dominion to brutish fetiches changes into the mightiest of faith—mighty because so simple and childlike. One brother gave up a prominent post in his village because it necessitated duties which, as a Christian, he could not perform, giving himself up to spreading the Gospel in opening stations on the circuit in the country.

In the port our day school is a recognized institution, presided over by Christian teachers whose chief effort, as every parent is informed before a child is admitted, is to make Christians of the boys. The school was started for the benefit of the boys of our church members, but others have brought their children until the number is now twenty-five.

Some time ago two of the leading boys, of their own idea, started a prayer meeting, which they carried on some time in the school building before I discovered it. At present they are enthusiastically memorizing the Methodist Episcopal Catechism, and the intelligent grasp they get of it is surprising.

But especially among families has the work been encouraging. The native brethren say that there is small chance for a man who does not bring his entire family into the church. Thus our first work as soon as a man manifests interest is to look after his family. The laws of seclusion are so strict that mixed meetings have not been held yet, but the dual work, that among men and that among women, have kept pace with each other, and a number of entire families are enrolled in the church.

It is indeed pleasing to step into these Christian homes. They are still mud huts, and the same paucity of furniture exists as under the old rule, though enough for the simple wants of a simple people; but the old fetiches are gone and the fear of malignant spirits no more sours the milk of human kindness.

In place of the brutish worship of sticks and stones we have the pure, elevating worship of Jehovah at the family altar. Life has broadened, too, for all concerned. Husband and wife enter into a new life and new relations with each other and their children. For their life does not end in the shadows of the "dark prison" (the grave), but merges rather in the glories of heaven. The obligations of the baptismal covenant of their children are

esteemed grand privileges, the parents looking forward to the time when through their effort their children shall worthily succeed them in church and community and finally join them around the great throne of God and the Lamb.

Four Thousand Dollars for a Chinese Temple.

BY REV. MARCUS L. TAFT, D.D.

FOUR thousand dollars is the price asked for the Chen Wu Temple adjoining our Peking University campus. Peking University is run on the cash basis, so that all property bought and buildings erected have been paid for. The price for this temple is reasonable. This heathen nuisance should be removed.

In the expansion of our educational work at Peking, China, three heathen temples have already been absorbed. The present dining-hall of the Preparatory Department, where thrice daily the blessing of the one true God is invoked upon the food of Christian Chinese students, was once the scene of heathen worship before huge, gaudily painted idols.

The evenly graded, grass-grown corner at the southeastern corner of the university campus shows scarcely a trace of the dilapidated temple which occupied that site only a few years ago. Fully six years have passed away since a deluded Buddhist devotee had himself walled up in a small brick structure, provided with one aperture. He vowed that he would never come out of it until he had collected enough money from passers-by to rebuild this broken-down temple. Day and night, every quarter of an hour or so, might be heard the sound of a bell, which he kept diligently tolling in order to attract charitably disposed heathen who were passing that way to donate money for the restoration of this temple.

After a few months, this devotee, finding his occupation too monotonous or too unremunerative, or, perchance, for both of these or other reasons, tried to put an end to his earthly existence by swallowing a large dose of opium. One of our medical missionaries—Dr. Crews—was hastily summoned, and, by administering the proper remedies, frustrated this attempted suicide. After this, this fanatic resumed his bell ringing, but without marked success. Upon our return to China from a furlough in the homeland, we found out that this dilapidated temple had been completely demolished, and had become part of the extensive premises of the Italian Legation in Peking, from whom we were fortunate enough to purchase fine property a few years ago. Whatever became of this self-immured devotee still remains an enigma.

Last winter, another temple, called Kuan Yin Temple—in honor of the popular Buddhist deity, the Chinese goddess of mercy, called Kuan Yin—was purchased, in order to provide a suitable site for the collegiate building. All the main buildings of this temple were razed to the ground; one suite of side

buildings, however, has been temporarily reserved for a prosperous charity school, controlled by Miss Davis. Here daily gather about twenty poor but bright street urchins, who have been taught by a Christian Chinese teacher the Lord's Prayer, the Apostles' Creed, the Ten Commandments, the Catechism, portions of the gospels, and Christian songs.

There now remains a fourth temple—Chen Wu Temple—to be possessed. The deity Chen Wu, whose worship is carried on here, had a most phenomenal experience. Tradition states, and the populace are credulous enough to believe, that this Buddhist hero performed the following miraculous feat:

Once, when traveling far away from civilization, in order to appease the insatiate gnawings of desperate hunger, he drew out his trusty sword, and, with its keen, shining blade, ripped open his abdomen. Out fell his stomach and intestines. Strange to relate, his stomach was at once transformed into a turtle, and his intestines into a serpent, while this unique hero, whose hunger was thus instantaneously appeased, became an incarnation of Buddha, now worshipped in this heathen temple.

The close proximity of Peking University, with its Christianizing influences, has unfavorably affected the *feng shui*, or "local luck" of this Chen Wu Temple, so that the Buddhist priests have, of their own accord, offered it for sale to us at the above-mentioned very favorable price. All gifts for this purpose should be sent to the Treasurer of Peking University, Charles H. Taft, 78 William Street, New York, or to Stephen L. Baldwin, D.D., 159 Fifth Avenue, New York.

In this peaceable, but practicable way, your assistance may transform these premises from heathen to Christian uses. *Every dollar counts.* By lending a helping hand, you can hasten the fulfillment of the prophecy of Isaiah: "*The idols he shall utterly abolish.*"

Peking, China.

Notes from the Hokchiang District, China.

BY REV. N. J. PLUMB.

SINCE the visit of Bishop Foster and Dr. Leonard, and the holding of our Conference less than four months ago, I have made several trips through the Hokchiang District and noted several points of interest.

1. The work among the literary men at the city, commenced last year, still continues, and, as the presiding elder says in his report, it is cheering to see these men going in and out among us, confessing the name of Jesus. One evening while I was there the pastor was engaged until a late hour with some of these men, who were inquiring the way of life. A number of them have joined the church and others are on the way. They may not all be prompted by unmixed motives, but it is no small thing for them to publicly acknowledge themselves Christians.

Recently a man of good standing in the community said to himself, "The gentry are being carried away by these heresies; I will go and confound their teacher by my superior wisdom, and put a stop to this whole business." So he came to the church one evening and debated with the pastor until after midnight. At the end he acknowledged his defeat, saying, "I never before had such a revelation. This surely is the truth. You are certainly very learned to be able to expound such wonderful doctrines." The pastor modestly replied, "I am not a finished scholar as you are, but I know the truth." "Yes," he replied; "you have Jesus as the foundation of your education. We have the outward garnishing, but you have the inward reality." He left with a very different impression of Christianity from what he had when he came. He now comes in occasionally and is quite friendly.

Some months ago the father of one of these men called his literary friends together for a feast and a consultation. While they were at the table he addressed his friends as follows: "My son is determined to be a Christian, and is so obdurate that I can do nothing with him, so I must disown him." "Why!" one replied, "what wrong has he done? Has he stolen your things or injured you, or brought disgrace upon you in any way by his bad conduct?" The father was obliged to confess that he had not. "Well," the other replied, "before he became a Christian he was at home smoking opium and gambling and living at your expense, but now he does none of these things. He has given up opium and is teaching scholars, and thus earning his own living. Instead of disowning him you ought to be thankful that he is doing so well."

Such was the sensible answer he got from his heathen neighbors, but he still bitterly opposes his son being a Christian. These men need only the aid of the Holy Spirit to open their understanding to a clear perception of the truth.

2. At one place near the sea I came to a small village of a dozen families, all of whom are Christians. I visited one of these families, whose condition was, indeed, wretched beyond expression. There were five members in all; the aged grandfather at the point of death, the son-in-law a hopeless paralytic, and the son, upon whom all were dependent for subsistence, had been sick for months. They had nothing but the most wretched food of moldy sweet potatoes, and not enough of that, so that they were in a famished condition.

As I sat talking to them the wife, and mother of a small child, said, with tears in her eyes, "He (the breadwinner) is just starving and cannot get well without strengthening food." After prayer with them I left some money, and directed that the necessary food be provided. Last summer Miss Bonafield found this family almost destitute of clothing and bedding, and did much to relieve them.

3. The work on the Sach Kong Circuit is opening up finely. It includes an extensive territory on a large neck of land and islands of the sea. The opportunities for preaching the Gospel are abundant, and many people in different towns and villages are anxious for a preacher; but we have but one man for this large field. We had fully planned for an assistant in this inviting field, but the recent reduction of one seventh for evangelistic work has made this impossible. Not only are we unable to extend our work, but we must discontinue some of the men already appointed, unless help comes from some source.

Does it seem that this ought to be necessary when \$25 in gold will support a single man for a year? Are there not some who will contribute this amount? Are there not Epworth Leagues or societies which will undertake the support of a preacher for a year, and thus aid in carrying the Gospel to this benighted people?

Any sum will be gladly welcomed. Please transmit through Rev. C. C. McCabe, D.D., Missionary Secretary, 150 Fifth Avenue, New York.

Foochow, China.

Report of the Methodist Missions in Chili for 1893.

BY REV. I. H. LA FETRA.

UNDER the blessing of God, the Chili District of the South America Conference has passed a year of marked prosperity. Political disturbances and financial depression have been upon the land, and are more distressing at this time than heretofore. But the hearts of the people have been wonderfully touched by the spirit of the Lord, and multitudes who were indifferent to all religious interests while prosperity was given them, have turned, with eager longing, for spiritual help in their distress. Hungry souls, sick with the husks of superstition and error offered them by the old Church, are crying out for the true bread of life.

The awakening throughout the length of the nation is marvelous. Never in the history of the mission has there been anything like the present awakening. This is due, to some extent, to the intense political excitement which results from a heated contest among the political parties. But it is an awakening that, if made use of for Gospel work, will bring into life a multitude of zealous converts. The herald of salvation finds a ready welcome where he would have been spurned before; the printed page is eagerly sought after, and tracts distributed are read and reread, or passed to the hands of others. Many have been the incidents showing how the reading of a tract has led to the purchase of Bibles or attendance at the services.

The churches in English have had some growth in numbers and power, and those in Spanish have been surprising in their advance. We have in the district

three English churches supporting their pastors, with 54 members and probationers, and 280 adherents. We have four Spanish churches, with 93 members and 315 probationers; 344 probationers were received during the year, and 108 baptisms were performed. The Sunday school scholars and teachers number 636, and the adherents 720; deducting members from Sunday school scholars, we have 1,258 receiving instruction in the Gospel of the Son of God and attending the means of grace. But these figures do not indicate the wide range of influence which is going out from our work. Through the tract and Bible work we reach thousands of others, who have become, to some extent, interested in the Gospel.

We have sought to make use of the printing press, believing it to be a mighty power for awakening the people and interesting them in Gospel truth. In any town a thousand tracts, distributed during the day, will bring a hundred people to the services in the evening. We have printed during the year 270,730 tracts, containing 2,596,120 pages. Of these, we have sent out from the depository 96,610 tracts, containing 1,008,780 pages, which indicates very closely the numbers distributed during the year. The cost of publishing these has been 2,590 pesos, or about \$650, gold; the average cost being *one cent* for forty pages. We regard this as one of the wisest of our expenditures.

The schools have had a prosperous year, with increase in numbers, and the school work has never been better done. Directors and teachers have been diligent and zealous in their work, and are worthy of all commendation. The religious and spiritual influence of these schools has been more constant and intense than ever before, and the interest manifested by the students in the study of the word of God and the way of salvation has been most gratifying. The enrollment in the schools has been 820, and the total income from tuition and board has been 107,690 pesos. These schools have supported 33 missionary teachers, and contributed 9,939 pesos to Gospel work and 11,000 pesos to other purposes.

The Sunday schools are a constant illustration of the eagerness of the people to study the word of life. Old men and children, women and girls, unite in the search for the way of salvation. Hard-laboring men have learned to read by the aid their children could give them, and have read through the whole Bible.

The temperance work, which was scarcely known on the coast a few years ago, has shown a vigor during the year such as has never been known in Chili. Our little monthly periodical, of which we print 2,000 copies, is helping on the good cause. Confirmed drunkards have reformed, and numbers of young people have learned that the intoxicating cup is deadly, and have pledged themselves to total abstinence.

The few visits we have had from the Indian chiefs of the frontier have shown us that these long neg-

lected people—descendants of the populous tribes that inhabited the fertile valleys of Chili before the tread of the *conquistadores* stained their native soil—are eager for teachers who will teach them of the religion of the great God and his Son who came to save the world. A most inviting field is here presented, and we should not fail to enter it.

The industrial home, in which we are caring for and training children, is a work worthy of praise and assistance. God's blessing has very manifestly rested upon the efforts of Brother and Sister Powell, who are engaged in this work. Many an opportunity is afforded them of preaching Christ to others outside of their own household.

In all, our reports show that we have 41 American missionaries engaged in the Gospel or school work, 12 native preachers, teachers, and Bible workers, and 8 local preachers, exhorters, and other workers—a total of 61, all but 6 of whom get their support from the work. Besides these, we employ for part of the time 25 other teachers of the country. This company of laborers are, under the blessing of God, doing much earnest work for the Lord and the upbuilding of the cause of Christ in Chili. But the cry comes up from every side for more laborers, and we earnestly pray that both men and means may be provided to meet these great needs.

Notes from the South American Field.

BY REV. GEORGE G. FROGGATT.

THE second Annual Conference of the Methodist Episcopal Church in South America, under the presidency of the Rev. Dr. Drees, closed its sessions on February 21, after a most laborious and profitable meeting. The following brethren were admitted into the Conference as probationers: A. Vitere, M. Arnejo, R. Gonzales, I. Romero, and P. B. Cuppett, a graduate of the Ohio Wesleyan University. The Rev. W. Groves, of Rock River Conference; D. McGurk, and G. B. Benedict, of Wyoming, were declared transferred to the South America Conference.

The president of the Conference announced that the Rev. C. W. Miller, one of the most promising workers in the South American field, had been transferred to the Alabama Conference. All of us who have enjoyed the privilege of Brother Miller's friendship, feel compelled to admit that our Mission has suffered a loss in the departure of Brother Miller.

The fund for the building of a new Methodist Church in Montevideo is progressing, though very slowly.

The only new work opened during the year, according to the superintendent's report, was a mission station at La Paz, and another at San Gustavo, in the Province of Entre Rios (Argentine Republic). The Rev. V. Aguirre was appointed pastor in charge of the first of these two stations.

The Rev. A. J. Vidaurre, pastor of the Methodist

congregation at La Plata (capital of the Province of Buenos Ayres), reported that there had been a remarkable increase in the size and in the spirituality of his congregation during the past year. The superintendent of the mission dwelt with visible and, indeed, most legitimate satisfaction on the increase at the Sunday schools in the city of Buenos Ayres, the attendance at which schools had risen quite close to the number of one thousand persons during the year.

Another very pleasing feature, in connection with the different Sunday schools all over the mission, which was made particularly noticeable during the year gone by, was the number of conversions reported in them by a goodly few of the members of the Conference.

Many of our pastors, such as the Revs. McLaughlin and Howard, of Buenos Ayres, W. T. Robinson, of Mercedes, and the Revs. J. M. Spangler and W. Tallon, of Rosario, reported that there had been nearly one hundred conversions in their respective charges during the past twelve months. The Rev. R. Blanco, of Mendoza, had received twenty-five persons, all former Romanists, into full connection with the Church, about a fortnight previous to the meeting of the Conference.

The Rev. J. M. Spangler, the pastor of our English-speaking congregation in Rosario, intends to leave, very shortly, for the United States, in order to superintend the publication of two works which have occupied all his leisure moments for some time past.

A few weeks ago thirteen members were received into full communion in our first Spanish-speaking church at Buenos Ayres; a few days later, eight members were received into full communion in the Spanish-speaking congregation of Chivilcoy (Buenos Ayres), and twenty were received into full communion with our church at Santa Lucia (Uruguay). The church has been formally organized with its official board at the latter place.

We are glad to note that the Rev. Dr. Greenman has been elected as an official member of the Montevideo United Charities Society. This has been an honor most worthily bestowed.

We regret to announce the death of Mr. E. E. Zimmerman, a prominent layman of the Anglican Church, in Buenos Ayres. The deceased gentleman was very justly held in the highest esteem by all who knew him for his many sterling virtues.

In an interesting letter written by Mr. Olsson, the indefatigable Bible colporteur, for *The Gleaner*, we find the following encouraging paragraph: "In my last Bible tour from Buenos Ayres, via Bolivia and Chili, a trip of nearly eight months, over two thousand copies of God's written word have been put into circulation, and many persons whom I met on the way had never seen a Bible, nor heard the Gospel in their lives."

The *Argentine Times* remarks, in one of its latest

numbers: "The Catholic Association will hold a meeting of members to-morrow to protest against the iniquity of civil marriages, and agitate in favor of the abolition of the unchristian law. We are afraid that the revenue of churches derived from marriage fees must be on the decrease, hence the hubbub." The *Argentine Times* simply tells the plain, unvarnished truth in reference to this matter. The *Voz de la Iglesia*, the organ of the Roman Catholic party in Buenos Ayres, politely informs its readers, in one of its latest numbers, that "civil marriages which are not followed by the religious ceremony go to the devil." It must be confessed that this seems rather too strong, outspoken language for a would-be representative religious organ, but then it must be borne in mind that this is the polished, every day language of the official as well as of the lay representatives of Roman Catholicism in these latitudes.

Our church in Santa Lucia has suffered very severe loss recently in the person of Miss Fernandez, a bright trophy rescued from the abominable errors of Romanism. Miss Fernandez was one of the first persons brought to a saving knowledge of Christ in the town of Santa Lucia; she led a pure, consistent, Christian life, and died rejoicing in her Saviour's love, and in his power to save.

Durazno, Uruguay.

Monthly Missionary Concert.

TOPICS FOR 1894: *Jan.*, The World; *Feb.*, China; *Mar.*, Mexico; *Apr.*, India; *May*, Malaysia; *June*, Africa; *July*, United States; *Aug.*, Italy and Bulgaria; *Sept.*, Japan and Korea; *Oct.*, Protestant Europe; *Nov.*, South America; *Dec.*, United States.

QUESTIONS FOR JUNE.

- What are the principal countries of Africa?
- What is the estimated area of Africa? 11,381,342 square miles.
- What is the estimated population? About 163,000,000.
- How many languages do they speak? 111.
- Into how many of the languages has the Bible been translated in whole or in part? 67.
- How many Protestant missions are there? 59.
- How many are British? 13.
- How many are American? 13.
- How many are German? 10.
- What is the report of the English Baptist Africa Missions? (See page 259.)
- The English Congregational Africa Missions? (259.)
- Church of England Africa Missions? (259.)
- Scotch Presbyterian Africa Missions? (260.)
- Scandinavian Africa Missions? (260.)
- French and Swiss Africa Missions? (261.)
- American Congregational Africa Missions? (261.)
- American Methodist Africa Missions? (262.)
- American Presbyterian Africa Missions? (263.)
- What are the latest statistics for the Methodist Episcopal Missions in Liberia? (281.)
- Who is the Methodist Bishop for Africa?
- What American Churches have missions in Africa? Congregationalists, Baptists—North and South, Presbyterians—North and South, Protestant Episcopal, United Brethren, United Presbyterian, Evangelical Lutheran, Methodist Episcopal, Wesleyan Methodist, African Methodist Episcopal, and African Methodist Episcopal Zion.

Missionary Society of the Methodist Episcopal Church.
Foreign Missionaries.
INDIA.

North India:

Rev. Chas. L. Bare and w. (Ogden, Ia.).
Rev. J. Baume and w. (Rockford, Ill.).
Rev. J. Blackstock and w., Shahjahanpur
Rev. J. C. Butcher, M.D., and w., Bareilly.
Rev. Lewis A. Core, and w., Moradabad.
Rev. T. Craven and w. (Evanston, Ill.).
Rev. S. S. Dease, M.D., and w., Bijnor.
Rev. F. W. Foote and w. (Rochester, N.Y.).
Rev. Joseph H. Gill and w., Paori.
Rev. George C. Hewes, Lucknow.
Rev. Samuel Knowles & w., Moradabad.
Rev. J. T. McMahon and w., Dwarahat.
Rev. Wm. A. Mansell and w., Lucknow.
Rev. Jas. H. Messmore and w., Calcutta.
Rev. David C. Monroe and w., Sitapur.
Rev. Frank L. Neeld and w., Bareilly.
Rev. E. W. Parker, D.D., and w., Lucknow.
Rev. J. W. Robinson and w., Lucknow.
Rev. N. L. Rockey and w., Shahjahanpur.
Rev. H. L. Roscoe, Lucknow.
Rev. T. J. Scott, D.D., and w., Bareilly.
Rev. Homer C. Stuntz and w., Naini Tal.
Rev. D. L. Thoburn, Lucknow.
Rev. James B. Thomas and w., Budaon.
Rev. J. W. Waugh, D.D., & w., Naini Tal.
Rev. Peachy T. Wilson, M.D., and w. (Evanston, Ill.).

Northwest India:

Rev. Philo M. Buck and w., Meerut.
Rev. E. S. Busby and w. (Hopedale, O.).
Rev. H. Clancy and w., Allahabad.
Rev. John F. Deatker and w., Lahore.
Rev. C. W. De Souza and w., Ajmere.
Rev. R. Hoskins, Ph.D., & w., Cawnpore.
Rev. James C. Lawson and w., Allgarh.
Rev. A. T. Leonard and w., Burki.
Rev. James Lyon and w., Pisanjan.
Rev. H. Mansell, D.D., and w., Mussoorie.
Rev. John E. Newson and w., Cawnpore.
Rev. Dennis Osborne and w., Mussoorie.
Rev. C. H. Plomer and w., Palsera.
Rev. J. E. Scott, Ph.D., and w., Muttra.
Rev. Matthew Tindale and w., Lucknow.
Rev. J. D. Webb and w. (Rahway, N. J.).

South India:

Rev. Albert H. Baker, Bangalore.
Mrs. A. H. Baker (Newton Centre, Mass.).
Rev. W. H. L. Batstone, M.D., Jagdalpur.
Rev. J. B. Buttrick and w., Kolar.
Rev. A. E. Cook and w., Secunderabad.
Rev. W. F. G. Curties and w., Blacktown, Madras.
Rev. D. O. Ernsberger, Gulbarga.
Mrs. D. O. Ernsberger (Ocean Grove, N. J.).
Rev. J. H. Garden and w., Vikarabad.
Rev. Geo. K. Gilder and w., Hyderabad.
Rev. W. H. Hollister and w. (Beloit, Wis.).
Mr. H. S. Jefferson, Madras.
Rev. Wm. L. King and w., Madras.
Rev. Ira A. Richards and w., Kolar.
Rev. A. W. Rudisill, D.D., Madras.
Mr. H. W. Rudisill, Madras.
Rev. R. Sorby, Richmond T., Bangalore.
Rev. Charles B. Ward and w., Yellandu.
Rev. J. N. West and w., Vepery, Madras.

Bombay:

Rev. William W. Bruere and w., Poona.
Rev. H. W. Butterfield and w., Narsingpur.
Rev. W. E. L. Clark and w., Poona.
Rev. Horace A. Crane and w., Bombay.
Rev. C. E. Delamater (Boston, Mass.).
Rev. J. O. Denning and w., Narsingpur.
Rev. Charles G. Eissam and w., Kampil.
Rev. Daniel G. Fox and w., Poona.
Rev. E. F. Freese and w. (Canton, O.).
Rev. A. G. Gilruth and w. (Haverhill, O.).
Rev. William H. Grenon and w., Nagpur.
Rev. C. P. Hard and w. (Evanston, Ill.).
Rev. T. S. Johnson, M.D., & w., Jabalpur.
Rev. Thos. E. F. Morton and w., Hardia.
Rev. Geo. W. Park and w., Bombay.
Rev. A. W. Prautch and w., Tanna.
Rev. Wm. E. Robbins and w., Igatpur.
Rev. F. E. N. Shaw and w., Karachi.
Rev. Wm. H. Stephens, Bombay.
Rev. Geo. I. Stone and w., Quetta.
Rev. A. S. E. Vardon and w., Khandwa.

Bengal-Burma:

Bishop J. M. Thoburn, D.D., and w., Calcutta.
Rev. William P. Byers and w., Asansol.
Rev. Benjamin J. Chew, Calcutta.
Rev. C. G. Conklin and w., Calcutta.
Rev. H. Jackson and w., Mazafarpur.
Rev. L. R. Janney & w. (Oregon City, Ore.).
Rev. August Kullman, Calcutta.
Rev. Neils Madsen, Pakur.

Rev. Jas. P. Melk and w., Bolpur.
Rev. J. T. Robertson, Pegu, Burma.
Rev. G. J. Schilling and w., Pegu.
Rev. J. Smith and w., Rangoon, Burma.
Rev. Frank W. Warne and w., Calcutta.

MALAYSIA (Straits Settlements).

Rev. Benj. H. Balderston (North Wilshire, Prince Edward Is., Can.).
Rev. Wm. E. Horley, Singapore.
Rev. Charles C. Kelso and w., Singapore.
Rev. Wm. T. Kensett (Pittsburg, Pa.).
Rev. H. L. E. Luering and w., Singapore.
Rev. D. Davies Moore and w., Penang.
Rev. R. W. Munson and w., Singapore.
Rev. George F. Pykett, and w., Penang.
Rev. W. G. Shellabear and w., Singapore.
Rev. Edward T. Snuggs, Singapore.
Rev. Wm. T. Staggs and w., Singapore.
Rev. William H. B. Urch, Singapore.
Rev. Wm. J. Wager, Singapore.
Rev. Arthur J. Watson, Singapore.
Rev. B. F. West, M.D., and w. (Crawfordsville, Ind.).

CHINA.

Foochow:
Rev. W. N. Brewster and w., Foochow.
J. J. Gregory, M.D., and w., Foochow.
Rev. W. H. Lucy and w., Foochow.
Rev. H. L. McNabb and w., Foochow.
Rev. S. Milner and w., Foochow.
Rev. N. J. Plumb, Foochow.
Mrs. N. J. Plumb (Delaware, O.).
Rev. Nathan Sites, D.D., Foochow.
Mrs. Nathan Sites (Washington, D. C.).
Rev. George B. Smyth and w., Foochow.
Rev. M. C. Wilcox and w., Foochow.
Rev. J. H. Worley, Ph.D., & w., Foochow.
Miss Sarah M. Bosworth, Foochow.
Miss Martha I. Casterton, Foochow.

North China:

Rev. La Clede Barrow and w., Tientsin.
Rev. F. Brown and w. (In England).
W. H. Curtiss, M.D., Peking.
Rev. G. R. Davis and w., Tientsin.
Rev. F. D. Gamewell and w., Peking.
Rev. J. F. Hayner and w., Peking.
Rev. I. T. Headland, Peking.
Rev. W. T. Hobart and w., Peking.
N. S. Hopkins, M.D., & w. (Malden, Mass.).
Rev. H. H. Lowry, D.D., and w., Peking.
Rev. J. H. Pyke, Tientsin.
Mrs. J. H. Pyke (Delaware, O.).
J. F. Scott, M.D., Tientsin.
Rev. M. L. Taft, D.D., and w., Peking.
Rev. G. W. Verity and w., Tientsin.
Rev. W. F. Walker, D.D., and w. (Greencastle, Ind.).
Miss Hattie E. Davis, Peking.

West China:

Rev. J. J. Banbury and w., Klukiang.
Rev. R. C. Beebe, M.D., and w., Nanking.
Rev. J. C. Ferguson and w., Nanking.
Rev. J. R. Hykes and w., Shanghai.
Rev. Ralph O. Irish and w., Klukiang.
Rev. James Jackson and w., Klukiang.
E. R. Jellison, M.D., and w., Nanking.
Rev. C. F. Kupfer and w., Chinkiang.
Rev. E. S. Little and w., Klukiang.
Rev. W. C. Longden and w., Wuhu.
Rev. D. W. Nichols and w., Nanking.
Rev. Leslie Stevens and w., Nanking.
Rev. G. A. Stuart, M.D., and w., Wuhu.
Rev. A. C. Wright and w., Chinkiang.
Miss Clara J. Collier, Klukiang.
Miss Mary Gocheour, Nanking.
Miss L. C. Hanzlik, Nanking.

West China:

Rev. H. Glin Cady (Middlebury, Vt.).
H. L. Canright, M.D., and w., Chentu.
Rev. Spencer Lewis and w., Chungking.
Rev. W. E. Manly and w., Chungking.
J. H. McCartney, M.D., and w., Chungking.
Rev. Q. A. Myers and w., Chungking.
Rev. J. F. Peat and w., Chentu.
Rev. S. A. Smith (Centralia, Mo.).
Rev. John Walley and w., Chungking.

JAPAN.

Rev. R. P. Alexander and w., Tokyo.
Rev. J. F. Belknap and w., Tokyo.
Rev. Charles Bishop and w., Tokyo.
Rev. Benj. Chappell and w., Tokyo.
Rev. J. G. Cleveland and w., Yokohama.
Rev. I. H. Correll, D.D., and w., Nagasaki.
Mr. W. H. Correll, Nagasaki.
Rev. J. C. Davison and w., Tokyo.
Rev. G. F. Draper and w. (Clifton Springs, N. Y.).
Rev. E. R. Falkerson and w. (Howard, Kan.).
Rev. H. B. Johnson and w., Nagasaki.
Rev. Julius Soper and w., Hakodate.
Rev. D. S. Spencer and w., Nagoya.
Rev. J. O. Spencer and w., Tokyo.

Rev. H. B. Schwartz and w., Tokyo.
Rev. H. W. Swartz, M.D., and w., Sendai.
Rev. M. S. Vail and w., Tokyo.
Rev. J. W. Wadman and w., Hiroasaki.
Rev. John Wier, D.D., and w., Tokyo.
Rev. W. S. Worden, M.D., and w. (Elmwood, N. Y.).
Miss Jennie S. Vail, Tokyo.

KOREA.

Rev. H. G. Appenzeller and w., Seoul.
J. B. Busted, M.D., Seoul.
Rev. W. J. Hall, M.D., and w., Seoul.
Rev. H. B. Hulbert and w., Seoul.
Rev. George H. Jones and w., Seoul.
W. B. McGill, M.D., and w., Seoul.
Rev. W. A. Noble and w., Seoul.
Rev. W. B. Scanton, M.D., and w., Seoul.

ARGENTINA.

Rev. C. W. Drees, D.D., and w., Buenos Ayres.
Rev. G. F. Howard and w., Buenos Ayres.
Rev. D. McGurk and w., Buenos Ayres.
Rev. W. P. McLaughlin, D.D., and w. Buenos Ayres.
Rev. A. M. Milne and w., Buenos Ayres.
Rev. W. T. Robinson and w., Mercedes.
Rev. J. M. Spangler and w., Rosario.
Rev. Wm. Talon and w., Rosario.
Rev. J. F. Thomson, D.D., and w. Buenos Ayres.

URUGUAY.

Rev. G. G. Froggatt and w., Durazno.
Rev. A. W. Greenman, D.D., and w., Montevideo.
Rev. Wm. Groves and w., Montevideo.
Rev. J. A. Russell (Evanston, Ill.).

PERU.

Rev. T. B. Wood, D.D., and w., Lima.
(Address care U.S. Legation.)
Professor G. M. Hewey and w., Callao.
Miss Ina H. Moses, Callao.
Miss Ethel G. Porter, Callao.

CHILI.

Rev. W. F. Albright and w., Coquimbo.
Rev. G. F. Agra and w., Concepcion.
Rev. J. Bengue and w., Iquique.
Rev. B. O. Campbell and w., Concepcion.
Rev. H. B. Compton and w., Coquimbo.
Rev. W. C. Hoover and w., Iquique.
Rev. Ira H. La Petra and w., Santiago.

MEXICO.

Rev. Frank Barton and w., Mexico city.
Rev. J. W. Butler, D.D., and w., Mexico city.
Rev. Ira C. Cartwright & w., Guanajuato.
Rev. S. P. Craver, D.D., and w., Puebla.
Rev. Wm. Green, Ph.D., and w., Puebla.
Rev. H. G. Limric and w., Pachuca.
Rev. L. B. Salmans, M.D., and w., Silao.
Rev. S. W. Silberts, D.D., and w., Puebla.
Rev. L. C. Smith and w., Oaxaca.
Rev. F. D. Tubbs and w. (in U.S.).

EUROPE.

Rev. A. J. Bucher and w., Frankfurt-am-Main, Germany.
Rev. W. Burt, D.D., and w., 27 Via Vent' Settembre, Rome, Italy.
Rev. N. W. Clark and w., Rome, Italy.
Rev. T. Constantine and w., Loftcha, Bulgaria.
Rev. G. S. Davis, D.D., and w., Rustchuk, Bulgaria.
Rev. E. E. Powell, Rome, Italy.

Foreign Missions.	Members.	Probationers.
Liberia.....	3,296	477
South America.....	1,464	1,158
Foochow.....	3,686	3,505
Central China.....	450	190
North China.....	1,835	1,003
West China.....	50	40
North Germany.....	5,668	2,924
South Germany.....	5,803	980
Switzerland.....	13,789	2,104
Sweden.....	505	172
Finland, etc.....	4,021	475
Norway.....	2,359	305
Denmark.....	11,129	19,823
North India.....	5,050	14,610
South India.....	541	368
Bombay.....	783	1,016
Bengal-Burma.....	846	670
Malaysia.....	162	153
Bulgaria.....	150	60
Italy.....	1,093	277
Japan.....	3,205	772
Mexico.....	1,721	1,304
Korea.....	98	173
	71,251	52,561

GOSPEL IN ALL LANDS.

JULY, 1894.



A PUEBLO INDIAN.

GOING TO CONFERENCE IN NORTH CHINA.

BY REV. A. B. LEONARD, D.D.

GOING to Conference in North China is a novel experience even to such a veteran as Bishop Foster, who remembers the days of horseback travel, saddle bags, and mud roads. Though everything in this empire is musty with age, and bears the stamp of unchangeableness, all is new to one whose home is on the opposite side of the globe. Modes of travel, except in a few instances where there are short lines of railroad, and on the larger rivers where steamboats are now used, are what they have been for many centuries.

The backs of ponies and donkeys, carts of the most clumsy construction, and springless wheelbarrows, and boats of various and peculiar forms, make up the list of conveniences of travel to such as discard the more comfortable and still more primitive method of going on foot.

The North China Mission held its annual session for 1893 at Peking, the capital of the empire, which must be reached from Tientsin, a distance of eighty miles overland, or of one hundred and fifty miles on the Pieho River, by one of the methods enumerated above. As being the least fatiguing, though requiring the greatest length of time of either, our party concluded to take the "house boat."

This boat is a near relative to what is known on some rivers in the United States as a "shanty boat," the difference being mainly in the uses to which they are devoted, the latter being a place of family residence usually, while the former is used here in China as a family home and a method of public conveyance.

These house boats vary in size, some affording accommodations for only two persons, and others for a dozen or more. They are constructed with a small open deck at the forecabin, followed by a cabin divided into several apartments. A description of the one used by Bishop Foster and the writer will give an idea of the average craft of this character. The cabin is divided into three apartments of equal dimension, each one being about six by six feet. The first is a sitting room, which also does duty as dining room, when meals are served aboard, from which inconvenience we are happily exempt. The second is an apartment with a floor elevated about two feet, which serves as bed chamber, the floor taking the place of a bedstead, while the third is used as a toilet room.

On the stern is a small space for cooking, and also accommodates the man who stands at the helm. On the best boats the cabins are fitted up with some artistic taste and skill, and upon the whole are very comfortable, while the poorest are not only without ornamentation, but infested with vermin and filth.

In all cases travelers must supply their own furniture, bedding, and food; a thing foreigners greatly prefer to do. These boats are manned by coolies who use poles, oars, track lines, and sails, as exigencies may demand, or favoring winds permit. When the current is swift and the wind is unfavorable the track line and poles are brought into requisition. If the water is deep, and the wind adverse, then the oars take the place of poles, but when favoring gales spring up the track lines are coiled, the oars and poles are laid aside, and the coolies squat upon the deck, fore and aft, munch their coarse food, twirling out an occasional weird call to the winds to continue their favorable course.

At this season of the year the water is low, and our boat frequently runs into shallow riffles, and upon sand bars, up and over which it is floated with great difficulty. In such places neither oars, poles, shore lines, or sails avail, and, discarding all,

the coolies drop from the boat into the water, and turn and twist and tug and pull, keeping up a kind of lingo song, to the time of which they do their work, until at last the riffle is ascended, or the bar is passed, and the boat floats in deeper waters.

On the way we came upon a long, shallow riffle that had become gorged with hundreds of stranded boats of every kind known on this river. Some of these were owned by the government, and were laded with tribute rice, tea, and silver. Others were freighted with produce, fabrics, and merchandise of every kind, while others still were carrying passengers.

I remember once to have been caught in a gorge of street cars and other vehicles on Broadway in New York, which taxed the skill and patience of a squad of policemen for about one hour to break it, and permit the current to flow unobstructed. There was not a little noise and confusion, together with displays of bad temper, before the trouble ended, but it was a "reign of silence" and sweetness of temper when compared with what we witnessed here in the Pielo River. Thousands of coolies, together with beves of officials, yelled and screamed and stormed, many of whom were in a white heat of wrath, and not a few spoiling apparently for a fight. If ever bedlam was let loose since in Ephesus the mob for "about the space of two hours cried out, 'Great is Diana of the Ephesians,'" it was during the continuance of the boat gorge, which delayed our progress for about five hours. Other incidents of the same kind transpired, seriously delaying our movements, and fully exhibiting the capacity of Asiatics now, as in Paul's day, to create a great uproar.

The conditions that obtain on this trip afford an excellent opportunity to study the cooly character, and, though discouraging, it is worthy of attention. Unless this class can be reached by the Gospel, there is no hope of the evangelization of China. They, and other classes in similar condition, are supposed to be about ninety per cent of the whole population. The key that unlocks the door to this great mass, solves the mightiest problem the twentieth century presents to the Christian Church. To speak of the worst first, one cannot avoid seeing that as a class they are tricky and unreliable. Their deep poverty, and the struggle for a mere existence, has led them to systematically take every advantage possible in business affairs.

Here is an illustration. The boat upon which we traveled was hired for a certain specified sum, and it was stipulated that we should have the exclusive use of it. Soon after we came aboard the odor of kerosene oil was detected. Upon examination it was found that the hold was packed with various articles of freight, among which were about a dozen cases of kerosene. The owner, supposing us to be unsophisticated foreigners, thought he saw his chance to make a few thousand cash extra, and so packed the hold of the boat with such freight as he could put out of sight.

After a large amount of parleying, and the manifestation of considerable good-natured firmness on the part of Dr. Lowry, Superintendent of the Mission, at the end of five miles a compromise was made, and the kerosene was landed, while the balance of the freight was allowed to remain.

Every boat but one of our fleet was found to be carrying a considerable cargo of freight, notwithstanding the agreement with their owners that they were to be exclusively ours.

There is a subtlety in the Chinese character that lies deep beneath a very plausible exterior, and which seldom fails to come to the surface when a few cash are in sight.

On the other side of his character the cooly shows a cheerfulness in his hard lot, and a kindness of disposition, together with a fidelity, when put in trust with the property of an employer, that commend him as a faithful servant. When his conscience is fully aroused by the acceptance of the teachings of Christianity, and a good

religious experience is achieved, he becomes noted for steadfastness and fidelity to his convictions.

Though it has been said with more of truth than poetry, that "For ways that are dark and tricks that are vain, the heathen Chinese is peculiar," he is susceptible to the appeals of the Gospel, and to elevation to a true Christian manhood.

The party that left Tientsen for Peking, September 12, consisted of eight missionaries, Bishop Foster, Mrs. Keen and daughter, and the writer, occupying four house boats, with a crew of twenty coolies, including three as cooks. Meals are regularly served at 8 A. M. and 1 and 6 P. M., on two of the boats. The days are spent in reading, writing, and exchanging calls between the several boats as they touch each other along the way.

The forward deck of the largest boat is the place for a social and religious hour when the boats are anchored for the night. Here a nightly concert is held, with the whole party as singers, interluded with reminiscences from Bishop Foster's repository of fifty-six years' accumulation. As the old hymns ring out over the river and shore we think of the good time coming, when all this land now full of idolatry will be vocal with prayer and praise.

EXTRACTS FROM "A MISSION EXODUS."

IS an actual mission exodus possible? An exodus of Christians toward and in behalf of the heathen? What would it be if conceived on such a scale as to quicken into apostolic vigor the limp Christian faith of the world? What would it be if the spirit that hurries men to die in battle for their country should be caught by the majesty of a holy purpose, and filled with a loving intention to quickly establish the kingdom of heaven in all this earth? What would it be if God's wisdom in organization and genius in command should find his men, and set them aflame with the conception of a universal spiritual nation? The world always needs a sensation; let it have one that is good—a sensation large enough to justify itself, so decidedly right that it will need no answer to anybody but the fact that God is in it.

Suppose the overcrowded, intense, Christian world, now crying to God in beautiful but hopeless repetition, should "move forward" among the people who have not heard of Christ, would they be doing for God anything more self-sacrificing than many are doing for wealth, sight-seeing, sport, and glory? If even vast armies of people should offer to live or die, in order that the Gospel might at once be made known everywhere, would life be for them more of a struggle than it is now for millions of good people? Are not the masses of people jammed together, and trampling upon each other, getting hard and bitter; and all just to live a little more narrowly every year? What would be the effect if employment were given among the overcrowded by letting many go, by helping to send them to level up the sunken two thirds of the human race? Might not the machinery and business of the world still run?

Where is the hindrance? Not among those who should go to the heathen. Many thousands are ready, waiting to go. The Christian young people of this age tremble with a desire to do everything for God. Their eagerness and helplessness are sometimes nearly misery. Let the churches become the great federal nation, and unitedly call for their hundreds and thousands more and more, and they will come. The world needs a great movement for God—a peaceable war. This would stir our dull pulses. Some clarion notes from a mission bugle well sounded, caught up, and sent on, might get a rally that would in a few years make most unexpected history.—*J. M. Hodson.*

The Peoples and the Churches of the Cities.

BY H. K. CARROLL, LL.D.

IN the thought of most people there is some relation between the foreign-born element and the Catholic Church in our cities. The following table will show what that relation is in a comparison made of sixteen cities. In the Protestant column are roughly included all non-Catholic communicants but Jews:

CITIES.	Foreign born.	Catholic Communicants.	Protestant Communicants.
New York.....	639,043	386,300	135,669
Chicago.....	450,666	262,047	116,911
Philadelphia.....	269,480	163,658	167,315
Brooklyn.....	261,700	201,063	105,902
St. Louis.....	114,870	75,908	52,256
Boston.....	158,172	185,188	58,878
Baltimore.....	69,008	77,047	95,448
San Francisco.....	126,811	70,670	18,127
Cincinnati.....	71,408	72,368	39,684
Cleveland.....	97,095	52,420	89,054
Buffalo.....	89,485	73,010	41,125
New Orleans.....	84,309	67,156	25,810
Pittsburg.....	73,289	56,916	47,951
Washington.....	18,770	36,488	57,108
Detroit.....	81,709	45,795	34,902
Milwaukee.....	79,578	35,050	32,218

It will be noticed that in every city, except three, there are more Catholic communicants than Protestant. Philadelphia, Baltimore, and Washington report a large number of Protestants. Washington has the lowest percentage of foreign-born population in the list; Baltimore the second lowest, with one exception; and Philadelphia the third lowest, with one exception. It will also be observed that in five cases the number of Catholic communicants is greater than the number of foreign-born persons. Those exceptions are Boston, Baltimore (the oldest Catholic see), Cincinnati, New Orleans (an old Catholic city), and Washington. In a number of cities there is a considerable excess of foreign-born persons over the number of Catholic communicants. In New York the excess is more than a quarter of a million; in Chicago it is upward of 188,000; in Philadelphia it is nearly 106,000. This is an interesting fact.

It remains to show how the Protestant forces are divided, and for this purpose the following table is given:

THE LEADING PROTESTANT DIVISIONS.

CITIES.	Baptist.	Congregational.	Lutheran.	Methodist.	Presbyterian.	Episcopal.
New York....	14,510	3,047	16,125	17,679	20,602	37,597
Chicago.....	12,634	9,704	34,999	17,950	11,831	8,487
Philadelphia..	25,193	890	11,653	34,106	41,199	28,319
Brooklyn.....	13,971	11,153	14,732	19,826	17,065	17,600
St. Louis.....	5,654	2,670	7,458	10,511	5,727	3,526
Boston.....	11,885	10,070	1,950	6,700	2,248	8,167
Baltimore.....	18,728	208	10,902	33,137	6,505	12,103
San Francisco.	1,223	2,128	2,906	4,240	3,421	2,440
Cincinnati....	4,083	1,047	1,252	6,849	5,110	2,253
Cleveland.....	3,449	3,333	7,162	4,983	5,553	3,257
Buffalo.....	3,958	582	13,460	3,990	4,240	3,387
New Orleans..	2,941	431	2,777	8,617	3,023	2,910
Pittsburg.....	2,298	489	4,864	9,026	12,066	3,545
Washington...	21,781	1,369	2,997	15,670	5,128	7,315
Detroit.....	3,078	1,268	8,609	5,571	5,343	5,683
Milwaukee...	1,898	1,154	18,892	2,523	1,467	1,932

In these cities the Episcopalians lead in New York; the Presbyterians in Philadelphia and Pittsburg; the Baptists in Boston, strange to say, and in Washington, where colored Baptists are quite numerous; the Lutherans in Chicago, Cleveland, Buffalo, Detroit, and Milwaukee, where the German element is in the ascendant; the Methodists in Brooklyn, St. Louis, Baltimore, San Francisco, Cincinnati, and New Orleans.

The fact is prominent that the Protestant Episcopal Church is strong in all the cities. In the above table it is compared, not with single bodies, excepting the Congregationalists, but with denominational families. Thus there are several bodies of Baptists, Lutherans, Presbyterians, and Methodists under their heads. Compared with the Methodist Episcopal Church alone, the Protestant Episcopal body leads in three cities—New York, Boston, and Detroit—and the Methodist Episcopal in the other thirteen.

The Episcopal Church has developed great strength in the cities. It is represented in every one of the list of cities—one hundred and twenty-four in number—having twenty-five thousand and upward in population; as are also the Roman Catholic and Methodist Episcopal Churches, and forty-eight per cent of its total of communicants are found in those cities, while the percentage for the Methodist Episcopal Church is only about fifteen.

My conclusions from the facts already given and from other data are:

1. That the foreign element in our cities contributes much more to the Roman Catholic than to the Protestant churches.
2. That the cities predominantly Irish give the largest proportion of Catholics.
3. That the children and grandchildren of foreign-born Irish parents are open to Protestant influence.
4. That the Germans divide between Catholic and Protestant churches, while the Scandinavians form, of course, a strong Protestant element.
5. That there are large numbers of indifferent foreigners, particularly Germans, who need to be evangelized.
6. That there is a large population in each of our cities which is not under religious influence.
7. That the Episcopal Church is the most successful Protestant body in the cities, considering its relative strength.
8. That the Presbyterians are relatively stronger than the Methodists.
9. That Methodism is lamentably weak in New York and Chicago.
10. That where the population is there should the churches be.
11. That to neglect the centers of population, which are sources of political and intellectual power, is to neglect a great opportunity to build firmly the kingdom of God.—*Christian Advocate*.

Methodist Episcopal Japanese Mission in San Francisco.

BY REV. M. C. HARRIS, D.D.

SEVEN happy and fruitful years of the mission were passed in the chapel and parsonage of Central Methodist Episcopal Church. The second Sunday of February of this year was observed as "farewell Sunday" to the old premises. In the morning a sermon was preached on the words, "Hitherto hath the Lord helped us." In the evening, a praise-meeting and the Lord's Supper.

In the picture on the opposite page is shown a few of the members of the San Francisco church sitting or standing in front of the parsonage. There are over three hundred and fifty members, and a large number of probationers.

Sitting near the middle of the bench, with his little boy by him, is Rev. T. Sunamoto, the "sailor preacher." He was converted twelve years ago through Rev. K. Miyama, then assistant to Dr. Gibson, of the Chinese Mission, and in charge of the Japanese work. Brother S. came to America on a sailing vessel, and, being a born sailor, he expected to spend his life on the water. He found his way to the mission, and was converted to God soon after. The change was remarkable to him and all who knew him. Soon after there came a call to work for God as a minister. Since then he has been "all things to all men."

In California, Hawaii, and Yamaguelti, Japan, his native province, he has preached and testified, and hundreds were converted. Once on the eve of his going to Honolulu, he exclaimed at the preachers' meeting, "There is nothing in my head, nothing in my heart, only Jesus." Recently he returned to Japan with his wife and three children, expecting to conduct a mission in the islands of the "Inland Sea," Japan, where dwell a large population yet untouched by the Gospel.

On the same seat, and fourth from the end, sits Rev. K. Ishizaka, the pastor. He was converted in Japan, graduated from the Aoyama Biblical School, joined the Japan Conference in 1886, and was transferred to the California Conference in 1892. He is a strong, spiritual preacher, good pastor, wise counselor, and best of all, a holy man. One secret of the marvelous success in soul saving of the past five years is that the pastors and evangelists "walk the highways of holiness."

To the right stand two young men. The one with a mustache is N. Satow, our treasurer and chief business man. He was converted seven years ago, and has been growing in grace. He is foreman in a large tailoring house. In many ways he is a model steward and treasurer. Only two women and a girl are in the group. We count about thirty women, mostly married, members of the church. Our members are nearly all young men from eighteen to thirty-five years of age.

Seventeen years ago Dr. Gibson received K. Miyama and a few Japanese into the Chinese Mission. Up to 1886 about sixty in all had been baptized. In 1886 the work was separated from the Chinese Mission and formed into a separate mission. Then there were but the two stations in the Japanese Mission on the Pacific coast—Oakland and San Francisco. Now we have five churches and eight branches, with nineteen pastors and evangelists and over seven hundred members, with many hundreds of probationers. We have also a biblical training school, a monthly magazine, and missionary society (home), which prints tens of thousands of tracts for free distribution.

In 1893 the high-water mark was reached, and over one thousand hopeful conversions occurred. The year 1894 has so far surpassed 1893 in conversions, baptisms, and various new lines of work, and the outlook is very promising. At the last session of the Conference the mission was formed into a district, which virtually includes the Pacific coast and the Sandwich Islands.

Many blunders have been made, and many new and invaluable lessons learned. Hope and faith for the future are buoyant. The Japanese coming to the coast are easily reached, and the work of training greatly aided by the Christian environment of home and Church.

The People of Alaska.

BY REV. SHELDON JACKSON, D.D.

ALASKA has three different races of wild people:

First, the Eskimos. Many who think of these people as inhabiting Greenland do not know that they extend from Greenland and Labrador along the Arctic coast all across the continent, their villages lying all along the way till they reach Alaska, then down its west coast through Behring Straits to the Aleutian Islands, and eastward along the North Pacific coast as far as to Mount St. Elias. So the three ocean sides of Alaska are peopled by them.

Second. Start inland from any point, and in one hundred and fifty miles you pass through the Eskimos and get to the Indians. The Eskimos are coast dwellers. The great river valleys of the interior are inhabited by Indians. These are of the Athabaskan race that extend from Manitoba, north of Minnesota, three thousand miles across the continent to the interior of Alaska.

Third. To the southeast, Alaska extends in the shape of a pan handle, ninety miles wide by four hundred miles long, and includes the archipelago. Here on the main land and islands live the third race of Alaska, the Klingats. If you ask me what they are, I will tell you what they are not. They are not Eskimos, not Indians; not colored people, not white people. If you ask them they will say they are Klingats. They are, probably, of oriental extraction



MEMBERS OF THE JAPANESE METHODIST EPISCOPAL CHURCH, SAN FRANCISCO.

Their language has many words like the Japanese; they are, probably, of Japanese origin.

There are not over two thousand Americans in Alaska. It is a country as large as the United States east of the Mississippi and north of the Gulf Stream; yet it has only two thousand white people in it.

All of the three native races of Alaska were originally barbarous, and are still so except where, in a few places government schools or missions have been established during the last five years. Their heathenism is like that in Central Africa and the South Sea Islands, fetichism and spirit worship. They are an exceedingly religious people; as all humanity is in their stage of development. They refer all events, great and small, to an influence supernatural. A man going out to catch fish, if he makes a very good catch does not say, "How skillful I am," or, "How lucky," but, "A good spirit has helped me to-day." If a hunter comes back from a hunting expedition with little to show for it he does not say, "I have had bad luck," or, "I have blundered," "I'm not a very good shot anyway," but he will tell you, "Bad spirits drove all the animals away, or disturbed my aim so that I could not shoot them even when they crossed my path."

This is habitual with them to refer everything that happens to the spirits. Then they say, "The good spirits can do no evil, they cannot harm us," so they do not trouble themselves to think about them; on the other hand, they think the evil spirits live just to plague mankind, so they are constantly afraid of them. If a man wants to go on a journey, or to go fishing or hunting, he don't know whether he dare go or not for fear of the evil spirits. So he tries to propitiate them, to worship them, and make offerings to secure, if possible, their good will, or at least their indifference. This gives rise to the class of Indian medicine men, or *shamen*. They are sorcerers like those spoken of in the Old Testament, who work on the superstition of the people partly by slight of hand, partly by "cheek," pretending to an influence with the spirits which they know they do not possess.

Fetichism and devil worship give rise to witchcraft. Men, women, and children are liable to be killed as witches. For two or three years Alaska suffered with the *grippe*, like the rest of the world, and scores died. The people felt that a more malignant spirit than common had got hold of them, and they must needs make greater sacrifices, so men, women, and children were caught by the medicine men and sacrificed—buried alive to appease the spirit of the *Grippe*.

Christian missionaries from the United States are at work in the principal towns and villages. The first American mission was established at Fort Wrangel in 1874. The following are the Churches that have missions, and the places where they are located, those marked with an asterisk (*) having organized churches of native communicants:

Presbyterian Mission Stations.—Point Barrow, Hoonah,* Killisnoo, Wrangel,* Jackson,* Haines, Juneau,* Sitka,* Klawack.

Moravian Stations.—Bethel,* Carmel,* Ogavigamute, Quinelaha.

Congregational (American Missionary Association).—Cape Prince of Wales.

Protestant Episcopal Missions.—Point Hope, Saint James Mission, Anvik.*

Church of England (Church Missionary Society).—Rampart House,* Fort Selkirk, Buxton. (These are in Canada, close to the boundary line.)

Roman Catholic.—Nulato, Kusilvak, Okhagamute, Juneau,* Koserefski,* Cape Vancouver, Sitka.*

Swedish Evangelical.—Golovin Bay, Yakutat, Unalaklik.*

Methodist Episcopal.—Unalaska, Unga.

Baptist.—Wood Island.

Quakers.—Douglass.*

Independent.—Metlakahla.*

Making thirty-two mission stations.

Besides these stations the Russo-Greek Church still has about thirty stations in Alaska.

Home Missions and America.

BY REV. W. H. DEHART, OF RARITAN, N. J.

OUR topic is "Home Missions and America," not Home Missions and Heaven. Infinitely important as are the eternal interests of our countrymen, their temporal interests are to be by no means lightly esteemed. Our Lord has taught us to pray, "Thy will be done, as in heaven, so on earth." It promises well for the future that the Church realizes more than she ever has her obligation to work for the temporal welfare of men; that her faith grows stronger in the Gospel as the means by which the great problems of society are to be solved, and by which wrong and vice are to be banished from the world.

Our field for Home Missions is vast. Our population is by no means homogeneous. Our immigrants come to us from many lands. The character of these and their immediate descendants causes every thoughtful mind anxiety as to its effect upon the future of our country. Many immigrants possess noble qualities, and are in full sympathy with our institutions. They become useful and influential citizens. But in recent years the vast majority of immigrants have come from a degraded portion of society. They have little mental, moral, and religious training. They include the discontented and lawless cranks of all sorts. Many of them are paupers and criminals. Few of them have any idea of true liberty or any knowledge of our customs and laws. The result of receiving yearly over 500,000 immigrants of the class coming to us in recent years is certainly injurious. They and their children constitute nearly 34 per cent of our population. This matter is serious from the fact that these immigrants soon become

citizens. No matter how ignorant, degraded, immoral, the vote of each counts for as much as that of the most noble, wise, and upright.

Again, because of the vastness of our country, its variety of climate, soil, and industries, there will be a variety of interests. That which appears favorable to one portion of the country may seem injurious to another. In the silver and the tariff questions, for instance, one can see how selfishness might rend our united land into many parts.

The social problems of the world also, are forcing themselves upon us for solution. With our vast territory, fertile soil, boundless wealth beneath the ground, our freedom in thought and action, we have discontent, murmurings, monopolies, strikes, vice, and crime. These difficulties cannot be shirked. Earnest, thoughtful men are aware of the dangers. Various theories and plans are proposed to meet them. Education, art, science, single tax, socialism, Bellamyism, and many other isms are urged as able to solve in part or wholly the problems of the day. Men may have their pet schemes for the welfare of their fellows, and doubtless some of them are good, and are helping to bring about the desired end. Alone, however, they will never do it.

Something more is needed, something infinitely more effective, and that is *The Gospel*. The theories and plans of men ignore the selfishness and sinfulness of human nature. They do not take into account the necessity of the new birth in each individual case. The Gospel takes man as he is, selfish and sinful, and provides a remedy. It places before him the law of love, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself." The life, teachings, and cross of Christ, as inculcating and illustrating this love to God and man, must be brought to bear upon men. Let men everywhere be brought under the influence of this law of love; let them follow the example of Christ, who obeyed it so perfectly, and who can doubt the regeneration of our race, the banishment of sin, the solution of all our perplexing social problems?—*Mission Field*.

Domestic Missions and the World.

BY REV. M. H. HUTTON, D.D., NEW BRUNSWICK, N. J.

ONE begins by asking oneself, "Is there any relation between these two?" Think of it. On the one side there is that great self-absorbed, self-developing thing which we call "the world." On the other is that comparatively restricted territory which we call the home of our own nation. It is great in its way, but what are sixty millions to the uncounted, uncountable millions which blacken the world? On the one side are the unnoticed preacher, poor, harassed, half-appreciated; the little group of toilers; the sod church; the bare benches; the simple service. On the other the nations storm across the

stages of their national dramas, their cities splendid with art, their foreign tongues fencing out their neighbors, their diplomacies tangling all statecrafts, selfishly pursuing their military or industrial ways. How can the Home Mission so much as touch the world?

1. Let us begin with this, "The hand that rocks the cradle rocks the world." For most of us the roots of our character were deep set in the home from which we came. Given such a parentage, such an atmosphere of high thoughts in which to begin to think, given such a garden of noble ideas and aspirations in which to begin the dreams which bloom inevitably into action, such an environment of honesty, purity, godliness, and culture in which to catch—all unconsciously, but inevitably—one's principles on which the advancing life is to be based, what sort of people will these homes make? You can fill no country on the globe with such without setting up a type which will tend to print itself off again and again. You can make no whole aggregated community of that type, but you tend to spread its like wherever commerce, trade, travel, and foreign residence take the men who bear it.

Now cannot you see that is precisely the type which the Domestic Mission labors to make prevail? What is it trying to do, but just to confirm the Gospel and its grace where it already lives, and to extend and plant and propagate it where it is likely to disappear? So, by its lifting home influence, the most potent and lasting our earth knows, bringing men's households up to the likeness of our Lord Christ, Domestic Missions bears directly on the world.

2. Just now the great question everywhere pressing for settlement—which must be settled, and settled right before we can have peace—is the question of *Social Economy*. Communism, Anarchy, Socialism, are all pushing for a hearing. It is agreed that life by competition is growing unbearable to a great many, whom its heavy, fierce-whirling wheels are grinding to powder. It strikes some men certainly, that it is monstrous for some to be so very rich, and others to be so very poor. Accordingly, combination links hand to hand; monopolistic trusts to make the millstone grind still heavier, lest it be thrown off; monopolistic strikes to break the intolerable stone to atoms, even if we have to go without the grist. It is too soon to speak the final word on this great social problem of the times. We do not know enough yet. The nineteenth century is going out with it on its back. There are only two things which we can now say about it. One is that not this country alone, or especially, is vexed and harassed with it; all the civilized world is knotting its brows, tangling its brain, and breaking its heart over it. The other is that Christ's Gospel has the answer somewhere in solution. The Golden Rule is the one rule which will always work, and is the one rule which has no exception.

Now do you see how Domestic Missions touches the world again? It is in the nation which has utterly and universally absorbed the spirit of the Gospel, which is sitting at the feet of Christ clothed and in its right mind, all the devil of rich selfishness and poor selfishness gone clean out of it, in which it likeliest lies, to solve this burning problem smoothly, safely, without a jar. The nation which first does it it will be the next benefactor of the world. But Domestic Missions will never be satisfied until our nation is the nation which sits at the feet of the great Master, and has learned.

3. *In the sphere of materialism.*

I am not thinking now of any thing so abstract and metaphysical, or so hopeless, as philosophical materialism, but that mechanical materialism whose surprising gains and luxuries make our modern life so easy and so rich. Our sea hounds slip across the Atlantic every week a few hours faster. Our express trains are flashing by at much more than a mile a minute. The child's hand turns the thumb-piece of the switch, and the house bursts into brilliance, the tram car rushes, Chicago is talking at your ear, reaching out its viewless arm, and with its own pen writing on your desk. So it is all along the line. Now the thing which concerns us is that this mastery of matter to new and more sumptuous uses, is ethically colorless of itself. It is neither right nor wrong to have and enjoy it in itself. But there is an agnostic, and there is a Christian use of these material conquests. The careless, knowledgeless use of comfort and luxury will rot the world again, as it rotted Rome and Carthage, and Persepolis, and Athens, and Babylon. What Domestic Missions is directly aimed to do, is to put the Gospel, the obedience of the pardoned and the aspiring after God, the Sermon on the Mount, and the Ten Commandments so into the hearts of men, now only too tempted and too likely to forget them, that the salt shall save them. Then Domestic Missions is doing well by the world.

4. Domestic Missions puts its hand far outside of the country, and out on the world in the matter of the *Brotherhood of Man*.

Poets have dreamed and sung of such a Brotherhood: God has spoken of it, and will make it. But it will not come of itself. There are two opposing tendencies which are concerned in the matter. On the one hand is the tendency to assimilation of races. There is a unity which underlies all the diversities of color and shape and capacity. God, as nature itself shows, has "made of one blood all the nations of the world." Our sorrows, the things in which we are universally interested, our desires, and the very objects for which we contend, all show a real brotherhood. At the recent Parliament of Religions many witnesses spoke of their surprise at how much underlying religious sentiment was universal in all religions. All were after the same things. The

Christian religion was not so much above others in its aspirations and in the things it admired and sought. Its infinite superiority showed itself in the fact that it alone secured what all religious instinct sought. All alike profess to desire pardon for sin, and true holiness. Only Christianity is sure that it gets them. All that unity of interest, desire, religious feeling speaks of, and for, the unity of mankind. The sense of brotherhood runs through.

But, then, on the other hand, there is as tough and pervasive a tendency which goes to prevent the Brotherhood. Here and there two wild Arabs make a "blood-brotherhood" in token of eternal alliance. But for most Arabs it is still true that Ishmael's hand is against every man, and every man's hand against his. It is but a type of what is true all over the world. Man's natural brotherhood is a brotherhood of war, not one of peace.

Whence, then, are to come the delegates to the poet's "Parliament of Man, the Federation of the World?" The answer is not hard. Christ's Gospel—centered in the heart, lived one in the life—that makes men brothers. What is Domestic Missions but taking Christ's Gospel to the men of America to make them the brothers of the world?—*Mission Field*.

Chinamen in the United States.

BY JEU HAWK,

Chinese Missionary to the Chinese in America.

SINCE the first treaty that this country made with China, with its provisions for Chinese immigration to this land of wealth, our people have sought the comforts of life in this land of liberty.

They have come here with no more intention to make this country their future home than had the sixty-six souls in the company that went to Egypt with Jacob, or than the Americans that go to China have of staying there. One thing is unavoidable for all human beings, and a wish to provide all the necessities of life is a natural desire which every intelligent and thoughtful person possesses. Seeing a better and more promising opportunity for the laboring class, as well as for the restless and fortune-seeking merchants, that this land has offered, many have had their appetite and passion for wealth aroused, so that some of them, through this enticement, have been drawn here. To say that they have come here for higher education, for mental development, or scientific investigation and research, is to make a very bold assertion.

While it is an admitted fact that their coming is for the purpose of making money, still they are not the only foreigners that are guilty of this. Cries and clamors have been to some extent raised against the helpless and peaceable Chinamen on the Pacific coast, and this has been a great drawback to the conversion of a great many of them. Undoubtedly,

had they taken up the American ideas and ways as easily as do other foreigners, they would never have been looked upon with such utter contempt as is felt for them to-day. This conservatism in their way of living, in their religion and superstition, has become well known to everyone; and this is against them in many respects.

They have been, and are yet, charged with working for less than others ask for. This is true in some measure; but may I ask, Are other foreigners an exception to this rule? Chinamen by nature desire just as good pay for any piece of work as others do; but, when rivalry is in existence, they will take the first chance given them. In the Eastern States where workingmen are numerous, the same thing that has been practiced by Chinamen on the Pacific coast is carried on there, but not a word of murmur is heard on the street. But it is not so with poor "John Chinaman." His face is too yellow; and if it could be converted to a yellow metal (which I hope it may be), then, I suppose, not only would the Californians not attempt to drive it out of the country, but it would even help congressmen in Washington in solving the problem of the white metal. Then "John Chinaman," instead of being registered in the books of "Uncle Sam," would be required to be branded on the face, with an eagle's picture on one side, and a man's on the other, in fear of his running away, instead of with the wish to drive him away. It depends very much as to what can be done with him or without him by those who think this country was discovered for their own benefit.

Now in regard to their sending home their money, the motive that prompts them to do it will meet the approval not only of the Christian people, but of the thinking and tender-hearted people as well. Their parents, wives, and children are all in China, depending upon them for support. Who can say that it is wrong for them to send home some means for their livelihood? Would not an American do the same thing when placed in the like position? You can more easily convert a Chinaman from worshipping his ancestors' bones than get him to neglect his support of his parents and his wife. Remember that this is part of his philosophical, moral, and religious training.

I am not to write a political oration, nor is it my purpose to use any undue insinuation in this article; but I cannot resist the temptation to mention something about the oppression and tyranny, equal to that met by the Jews in Russia, that have been imposed upon us as a race by the corrupt elements of this beautiful country of yours. It is the burning desire of every Christian that the Chinamen may be turned to Christ before long, hoping the Flowery Kingdom will soon be changed to the kingdom of our Lord Jesus Christ.

Now, unless these Chinamen that have already set

their feet on American soil are treated more like men, and not like brutes, I am afraid that you can do very little with them about the religion of Jesus Christ. To knock a man down first, and then to try to give him a new religion, is a very difficult, if not an impossible, thing to do. Such outrageous and inhuman treatment as is constantly given to the Chinamen here might be expected from the cannibals or in the Dark Ages; but from enlightened America, the land of civilization, of culture, of freedom, of equality, and of Bibles, it is expected neither by the Chinamen themselves nor by the God of humanity. I am glad that God is ruler of this world, and not man, though man may seem to rule it for a while. Surely God will adjust everything all right in the world to come, and his purposes will be carried out here also.

We are very thankful that God has put into the hearts of Christian people the disposition to do the work of evangelizing among the Chinamen in this country. The Chinese missions in this country have done a wonderful work for the Chinamen; and we, the Chinese Christians, are greatly indebted to the consecrated and loving missionaries for their undying interest in us, and for showing us the way of truth and life. It is, indeed, a very sad thing to tell you that our people are hard to reach with truth foreign to their old and well-established rule of faith and practice. They are not so easy to win as others are. Conservatism seems to be their inborn nature. They are slow in picking up new things, and unlike any other people in manners and customs. Work for their conversion sometimes seems to be hopeless, but thank God that even in all the difficulties and seeming hopelessness, the Gospel of Christ, through the instrumentality of some of the American missionaries has saved hundreds of Chinamen from paganism to Christianity; and that out of that insignificant number we have some able and talented preachers, who are now laboring for the salvation of their countrymen.

If China is ever to be converted at all to the religion of Jesus Christ, she must be converted by her own people. Chinese converts in this country are of the laboring class; still they are liberal in their contributions. They believe that they can evangelize their native land by being faithful and loyal to their Master, by setting a godly example, and by letting their people know that there is some difference between Christianity and Confucianism. They are doing their best financially for the promotion of the cause of Christ. With them it is of vital necessity to have means for such an enterprise as missionary work. Their faithfulness, consecration, and Christian zeal have a powerful and effective influence in advancing the kingdom of Christ. Most of all, they pray earnestly and unceasingly for the evangelization of their native land. Should they not be encouraged in this?—*Golden Rule.*

The Needs of the Chinese in America.

BY GAM SING QUAH.

HAVE Sunday schools for them in your cities or towns. Teach them about your customs and manners, not only on the Sabbath day, but through the week. Try to get them interested in your language. To organize a Sabbath school for the Chinese is not very difficult, but it is very hard to make it successful, because they are peculiar characters.

Their thoughts, actions, opinions, and everything will be opposite from yours. For instance, you wear tight clothes, and theirs are loose; you wash your mouth after eating, and the Chinese before; you move chairs back toward the table after eating, and the Chinese move away from the table. If you have four or five pretty daughters, you will have plenty of company in your home all the time; but if the Chinese have four or five daughters, nobody visits them.

You wear your hair short, and they wear theirs long; you call theirs pigtails, and they call yours short-cropped; you mourn in black, but the Chinese in white; you put up a notice in your hotel, saying, "Do not leave anything valuable in your room—it will not be safe." The Chinese notice says for guests to leave their valuables, that they will be responsible for them. You cut the meat from bones on the table, but the Chinese do that in the kitchen. Of course they think they are right, and you think you are right. Perhaps both are wrong, and we ought to think ourselves equal in this matter.

In Chinese Sunday schools each one needs a teacher at first, but when they are advanced they can be formed into classes. Be sure not to allow the boys to laugh at them in any manner, or ask many questions. It is not best to talk about death or failure in business, because they are very superstitious people. They need you to be patient with them, and not be discouraged because they are slow to learn, but remember the difficulty they have in learning the English language.

Come Sunday after Sunday, rain or shine, to teach them the word of God. Teachers must take it for granted that Chinese do not know your customs if anything happens that they might not understand. I have organized many Sunday schools for them, and sometimes found it very difficult to find teachers for them, because some people are afraid of the Chinaman. But still you send missionaries to China, while you have the opportunity to tell them of the religion of Christ right at your door. I hope the Christians of this country will have patience to teach this pure religion of Christ among them.

They need kindness. The right way to get Chinese to come to schools is to be kind and polite. No other way will be successful. When I was in Texas, I took five Chinamen to Sunday school in the morning. The people of our church came to shake hands with

them. As we had no preaching, I took them to another church to service. When we went home, I asked them how they enjoyed the service, and they said they did not like it at all. When I asked why, they said because people did not shake hands with them. The Chinese are great people to make presents on all occasions, their desire to appear well in this respect often leading them beyond their means. I hope American people will show respect to them and try to lead them unto our Lord Jesus Christ, that they may return to their native land and have good impressions.

They need your prayers. If it were not for the American Christians and their prayers to God our countrymen could not stay in America. I thank God that Christian friends are so interested in my people. God will answer our prayers if our hearts are right and we are earnest in his service. "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest."

I hope Christians will realize that they are debtors to those who have not heard of Christ. Pray more, talk more, and think more about our people in America. They need your prayers and your sympathy so much. The only thing that will lead the Chinese to Christ is the earnest labor of men filled with the Holy Ghost.—*Missionary Record.*

Our Duty to the American Chinese.

BY REV. C. R. HAGER, M.D.

THE Chinese problem has often been discussed in politics and upon the public platform, but in all these discussions the question has never once been seriously and honestly asked, How can we bring the Gospel of Jesus Christ to the hearts of these Asiatics? In other words, we have been debating about their residence and nonresidence when we should have bent all our energies to save their immortal souls. As a Christian nation we should have met them with the Gospel of Christ. But has not this been done? Only in part. The great mass of the Chinese are still unreached, and there are many sons of Sinim in the United States who have never heard the name of Jesus Christ mentioned except in the vile curses that proceed from the mouths of many Americans.

There are eighty thousand Chinese still in America, and not more than ten thousand are attending any Chinese Sunday school. Should not this fact arouse the zeal of our Christian churches? What! send the Gospel to Thibet, the jungles of Africa, the swamps of India and Burma, and the ice fields of Greenland, and let the poor heathen at our own door die for the want of the truth! Let us not only plead their rights before the American public, but also enter our plea into the ear of the Almighty by directing every one of these strangers to the cross of Jesus Christ. We need more personal work among these denizens of a foreign clime, more Sunday schools established

for their benefit, more earnest and consecrated teachers. Let the political partisan question their right to remain in this land, but let us who are called by the name of Christians seek in every way to lead them to the feet of Jesus. Our motto ought to be, "A Sunday school for every American Chinese." Let these schools be opened wherever there is a single Chinese, and let more strenuous efforts be made to reach the larger numbers in our cities. Let us enter more heartily into this work and give it our earnest support. Pastors too often are not as zealous in doing something for the Chinese near their own door as in preaching great missionary sermons. We need their sermons, but we also need their hearty cooperation in our Chinese Sunday schools, and the pastors of our great land ought to establish these schools where none are in existence at the present time.

These are no idle words, spoken without deliberation, but the serious utterances of one who has labored among this people on both sides of the sea for the last eleven years. As a Christian Church we have not done our duty to the American Chinese. We may excuse ourselves in various ways, but still the question returns: Do we owe nothing more to the seventy thousand Chinese unreached by us?

But how should we work for them? Let Sunday schools be opened where the Chinese can be instructed in the English language, and where the Gospel can be taught. It is no easy task, but the difficulties in the way should not deter us in these efforts. Our city missionary societies should not leave the Chinese out of their noble work. True, the results may not be as large here as in other fields of labor, but the work is none the less acceptable to God. Morrison's work of seven years before he baptized a single convert in China was just as noble as that of the modern missionary's who baptizes his first convert in seven months.

As far as practicable let the Chinese language be employed in bringing these sons of darkness to the true light, but where this is impossible let the English language be used with a confident trust in God that he will bless the means. I make this appeal because of the great need there is of doing more efficient work among these people. The materials needed for such a school are few. Dr. Loomis's *English and Chinese Lessons*, to be obtained from the Tract Society of New York, is almost the only book needed at first. This book, in the hands of an earnest, faithful, and consecrated teacher, will often be sufficient to lead a Chinese to Christ. Let us send the Gospel to the 400,000,000 of the Chinese Empire, but will not some of you who cannot go take up this work in America, none the less noble because it is at your own door?

We owe much to the American women, but in no department of Christian labor have they been so faithful as in teaching the Chinese, and though their praises are not sung in missionary magazines, yet

their reward is none the less certain in the kingdom above. Who will follow their example?—*Missionary Herald.*

The Moqui Pueblos of Arizona.

BY CHARLES W. GOODMAN.

THE Moqui reservation, which is one degree of latitude in length by one of longitude in breadth, is bounded on the north and east by the great Navajo reservation. It would be hard, however, to discern the separating line, and still harder to set a boundary across which the roving Navajo would not pass. The Moquis, on the other hand, like their brothers, the Pueblos of New Mexico, are town people and live in villages, or, rather, they are city people and live in flats in solid rows (not very straight) of two, three, and even four-story houses. They dwell within a radius of ten miles of a point in the south-central part of the reservation, the "ancient province of Tusayan," as it has been known for centuries. There are seven villages situated on the extremities of three tongues of table land extending from the Navajo plateau out into the valley of the Little Colorado. The homes of these people are five or six hundred feet above the valleys, and are reached by precipitous trails, in some places of steps cut out of the solid rock. The barren rock of the flat summits of these *mesas*, like the trails just mentioned, is cut up into deep paths worn by the soft tread of the moccasined feet of many generations.

The irregularly built houses usually surround a court or plaza from which the second and third stories rise in terraces. The high outer wall which surrounds the whole contains no door or window. This general plan of a protective dwelling place is however variously modified. While a number of the houses now have entrances on the ground floor, most of them are entered by ladders to the second, with perhaps stone steps in the partition walls to the third story. Ladders also lead from small openings in the roof to the dark and unventilated rooms on the ground floor, usually, but by no means exclusively, used as storehouses. Outer rooms are connected with inner, in most unexpected places, by holes just large enough to crawl through. The courts and alleys as well as some of the houses are very filthy, not even the strong breezes and pure air of this altitude being able to dispel the foul odors of these series. Yet many houses are neatly white-washed and swept, and the effort in the direction of cleanliness in many cases is quite remarkable considering the difficulty in obtaining water, all of which is brought by the women from springs a mile away at the foot of the *mesa*.

The Moqui, or, properly speaking, the Hopi, Indians are among the few self-supporting tribes. Though wonderfully industrious for members of the red race, how much of their energy is misdirected or wasted

in useless endeavor! Still, in an arid and worthless country they have built substantial houses and provided themselves with necessary food and clothing and many ornaments and extensive paraphernalia for their frequent *katchina* dances and other religious ceremonials. They raise corn and beans and immense quantities of melons in and about the sandy washes and *arroyos*, and onions, peppers, tomatoes, and other vegetables in the little terraced gardens which are irrigated by the larger springs. They frequently have produce to sell, though they never dispose of corn less than one or two years old. These people also possess extensive orchards of peaches of the finest flavor, growing in the sand banks and sometimes almost buried by the drifting soil, as transient as the inhabitants of nearly all parts of the frontier, except the Pueblo Indians. The Moquis have a goodly number of sheep, goats, and burros, and some ponies and cattle. The women of some of the villages make large numbers of their peculiar baskets and plaques, while at other villages they are engaged in the manufacture and decoration of pottery. While the pottery shows much skill on the part of the women, it is not equal to the ancient pottery, many fragments of which are found about the ruins of former villages that abound in this locality.

Each clan possesses an underground *kiva* which is entered only by a narrow opening in the roof. The ladder invariably rests on a slightly elevated part including one third of the *kiva*, and usually running around the remaining part as a seat. Here during the winter months the men gather to smoke cigarettes and spin wool and knit and weave some of their articles of dress. The Navajo blanket is the customary wrap for men and women; the men wear cotton shirts and trousers, and confine the long hair by a red handkerchief around the forehead; all the women wear a characteristic dress of dark wool, which in the shape of a blanket is carried over the right shoulder and under the left arm and belted into a skirt reaching just below the knees. Many of the women go barefooted, but the better dressed wear moccasins with a wide strip of deerskin wrapped in the shape of leggings. The Moquis supply many of the Pueblos of New Mexico with this woman's dress of their own manufacture, and also weave the blankets worn by little children. The children wear not much else, or frequently nothing at all. The boys' narrow striped blanket is worn with the stripes running vertically; the blanket of the girls has broader stripes and is worn horizontally.

In the *kivas* are also woven white cotton scarfs and other articles which are elaborately embroidered with colored wools and used in the ceremonial dances. These dances are commonly of nine days' duration, the secret ceremonies taking place in the *kivas* and the public dance occurring on the last day. Every month in the year witnesses several of these

January and February being especially taken up with them. The most noted—among white people—is the snake dance, which takes place biennially in August. One or more live snakes, especially rattlesnakes, are held in the mouth of each dancer. If a man is bitten he suffers little inconvenience, not because the snake is rendered harmless, but because the members of the snake order have partaken of a decoction that renders the poison inoperative. That they have a sure preventative and also cure for the venom of the rattlesnake seems to be established beyond question.—*Standard*.

Navajo Peculiarities.

BY REV. DANIEL DORCHESTER, D.D.

THERE is no marriage ceremony among the Navajos, save bargain and sale. A young man wishing a woman for a wife ascertains who is her father, goes and states the cause of his visit, and offers from one to fifteen horses for the daughter. The consent of the father is absolute, and the one so purchased assents, or is taken away by force. All the marriageable women in a family can be taken by the same individual; that is, he can purchase wives so long as his property holds out. Marital separations are by mutual consent, when both are at liberty to go in search of other companions. A man or a woman from one village can marry a man or a woman from another. The men have from one to six wives, sometimes more. Whenever a quarrel arises in a family on account of plurality of wives, the matter is settled by the man's sending the woman he thinks least of away from his lodge; the children belong to the mother, receiving one name when small, which is taken from her, but another name when the child grows to maturity. Children are usually named after bodies of water.

When the father dies the articles belonging to him and not deposited with the corpse, are given to the male relatives. A fair division is not made, the strongest usually getting the bulk of the effects. The dead are laid away in ravines or crevices of the rocks and covered with brush or stones. All tools, like spades, shovels, etc., are thrown on the grave or abandoned at the house of the deceased. The body is carried to its resting place on one of the finest horses, after which the animal is led away five rods, where he is killed, and the saddle, bridle, and equipments are broken and thrown upon him.

After a death no infant among the relatives is permitted to be at the breast of its mother, nor do the old or young eat or drink, till after the burial service is performed. After a person has died in any house it is never used, but the premises are at once vacated. Immediately after a death occurs, a vessel of water is placed near the dwelling of the deceased, where it remains over night. In the morning two naked Indians, with the hair falling over neck and

shoulders, come to get the body for burial. When the ceremony is completed they retire to the water, wash, dress, do up the hair, and go about their usual vocations.

It is believed by the Navajoes that all the spirits of the departed go to a marsh, where they remain in an unsettled state for four days, when a ladder is discovered leading to a world below the one they now inhabit. Some of the people never reach this place, but are lost forever; the reason cannot be explained. Two great spirits are worshiped—father and mother—who reside where the sun rises and sets. After reaching the foot of the ladder that takes them to the new world, they behold their father and mother combing their hair. This performance is looked upon in silence for a few suns, when they return by climbing the ladder back into the swamp to be cleansed and purified, after which the newly departed go to where they first saw the two great spirits combing their hair. Here they remain for eternity in peace, happiness, and plenty. The Navajoes also believe that all the cereals, seeds, and pits of fruit lost in this world drop into the future world, and grow more luxuriantly than with us.

The most of them live in *hogans*, or huts, constructed out of mud and logs. They are neat and tasty in their dress, and are to be commended for many habits of neatness and skill.

For all common diseases the Navajoes use feathers, stones, charms, roots, leaves, antelope toes, cranes' bills, etc., sometimes painting themselves with charred wood. They also build a sweat house of poles, covered with grass and dirt, having a small excavation within filled with red-hot stones. Witchcraft is practiced to an alarming extent. Stories are related of Indians, apparently in perfect health, suddenly dropping dead—the effect of witches. The witches are said to put the evil spirit into a man's wife, and when she is about to die, other witches administer a little bear's gall, dried in the sun, and the woman immediately recovers. This being the only medicine known to cure a person so affected, is prized very highly, and is carried about on the person in a small buckskin bag. It is believed that a witch can pierce the heart of an enemy at almost any distance with a quill of a porcupine, and that she can extract one, in some mysterious manner, from between or through the ribs, so as not to hurt one.

Charms for almost every disease and in almost countless number are used. For rain a long, round stone is used, because it is thought such stones fall from the clouds when it thunders. The charm used for snow is known to only few persons, and is resorted to when the Navajoes "run off stock," and is intended to obliterate tracks and baffle pursuit by the owners. The ceremonies and maneuvers with this greatest charm are performed in secret by a select few.—*Central Christian Advocate*.

Missionary Work Among the Navajoes.

BY REV. DANIEL DORCHESTER, D.D.

IN the allotment of the Indian work to the various religious bodies, under General Grant's administration, the Navajoes were assigned to the Presbyterians. This body promptly entered the field, but in a short time left the work. I am not aware that any other denomination took up this work until Rev. Mr. Antes, of the Methodist Episcopal Church, went to Fort Defiance in 1889. The same year Hon. J. H. Oberly, Commissioner of Indian Affairs, told me he hoped the Methodist Episcopal Church would take this large tribe under its care, and that he had communicated with some of its leading ministers in regard to the matter. On inquiry, I found that Mrs. J. F. Willing, of the Woman's Home Missionary Society of our Church, had visited this reservation and had obtained promises of land, though it had not been formally set apart. I communicated with the Society, sent maps of the reservation, and urged action. Later, I visited the reservation, and, through my influence, Rev. T. L. Wiltsie, many years superintendent of our English missions in New Mexico, was sent to the Navajoes in 1890, Mr. Antes having left. Owing to the serious illness of his wife, Mr. Wiltsie was obliged to retire from this field, but a parsonage was begun, a commodious stone edifice, overlooking the agency and the school near by.

Rev. Francis A. Riggin, of Montana, was appointed to this field in 1891, where he remained two years, completing the parsonage, and with great difficulty obtaining a tentative grant of more land at Red Lake, about ten miles from Fort Defiance. There was delay in getting *bona fide* action in regard to the land, partly through the fickleness of the Indians, and partly from the lack of straightforward cooperation by the Indian agent. Mr. Riggin held religious services in the assembly room of the boarding school, with good attendance, including a goodly number of adult Indians, some of whom became much interested in religious matters.

Rev. Mr. Riggin was transferred back to Montana by Bishop Fowler last summer, and Rev. S. E. Snider was sent to the Navajo work at Fort Defiance. He also is from Montana, where he has had acquaintance with Indians of the Fort Peck reservation, as superintendent of the government boarding school and also as Indian agent. It is hoped his large experience will avail in this work, and this mission in this large and needy field will become successful.

In 1891 the Woman's Home Missionary Society of the Methodist Episcopal Church sent to this reservation two women—Mrs. M. L. Eldridge and Miss M. E. Raymond—to start a mission on the north side, near the San Juan River, the most fertile and best watered portion of the entire Navajo lands. The mission site is located fifty miles south of Durango,

Colo., and not far from Jewett, N. Mex., the post office address. For several years these women had been successful employees, one as matron and the other as teacher, in government Indian schools in Kansas and Dakota. They have made a favorable impression upon the Navajoes, and are laying plans for the enlargement of the work. From this border position they hope to penetrate the reservation from the north, while Mr. Snider pushes the work on the south from Fort Defiance. Miss Raymond was soon taken into the government employ as field matron, in which position her services are also helpful to the mission.

The appropriation by Congress of \$50,000 for the construction of ditches from the San Juan River, to irrigate the large alluvial plains extending far to the south, promises to draw the Indian into that part of the reservation, and make it the most important center of the Navajo tribe.

Whoever labors as a missionary among the Navajoes will find them conservative, and tenacious to retain the old notions and usages, from which they cannot be easily dislodged. They are densely pagan, and have not been perceptibly modified by Christian influences during all these years of white domination around them. They are fetichistic, very superstitious, and distrustful of change. So fatally have they been biased against the religion of the whites by the vile and perfidious conduct of white men on the frontiers, that the Navajoes will be slow to adopt Christianity. The Church should expect a long siege, should prepare for it, and spare no means or efforts. It should present a strong front and halt not.—*Central Christian Advocate.*

Difficulties in Indian Mission Work.

BY REV. DANIEL DORCHESTER, D.D.

THE phases of religious work among the American aborigines are gradually changing. Some of the old-time peculiarities have passed away, making the work more hopeful, but other phases remain, enhancing the difficulties. Most of the larger tribes have long been settled in reservations with officers in charge, and all under close inspection by the government. Much has been expended in schools, agricultural implements, wagons, horses, cattle, etc.; and farmers are appointed to teach the art of cultivating the soil. Many Christian missions have been established. These things have gradually modified many of the Indians, introduced new modes of living, and permeated them with the ideas and habits of civilized society. In the better classes the aspects of Indian life have widely changed, and missionary work may be carried forward with encouraging results.

Nevertheless there are two classes of Indians among whom the work of education and Christianization is still attended with great difficulties: First, the better class of those Indians who are still de-

nominated *wild*; and, second, the very lowest and most degraded class, morally and socially, who present so sad a spectacle along the lines of the great transcontinental railroads.

As to the *first class*, we find them in portions of Montana, of the Dakotas, of Idaho, and of Oregon and Washington, remote from railroads. This class also includes the Apaches, the Navajoes, the Southern Utes, the Uintahs, and some other tribes, most of whom are yet quite wild and degraded, though not belonging to the second class. Among the first of these two classes are our two new missions among the Navajoes and the Piegians or Blackfeet.

These wild Indians are proud, haughty, independent, and dignified in bearing, looking upon labor as beneath the rank of red men, and upon all menial services as belonging to women. They have not forgotten the old warpath education and love of hunting, and go yearly to the mountains for game, berries, etc. On the warpath the Indian used to become excited, endured great fatigue, protracted fasting, and severe cold. Returning to his lodge after the war dance and feast were over, he sank into apathy and indifference, which won for the red men the reputation of being taciturn, stolid, and unsocial. And yet ordinarily he is cheerful, contented, and friendly, when kindly treated, and has intense love for his children. For the white man who has proven a true friend, an Indian's love is little short of adoration; but he knows only the bitterest hatred and revenge for the perfidious deceiver in a white skin. By his education on the warpath, which opened to him the way to honor, fame, and distinction, he became a relentless and terrible enemy, sparing neither age, sex, nor condition. With the first yell of the war whoop extermination began, and innocent and guilty alike perished.

This faint picture of Indian wars is becoming fainter and more impossible, though the wild Indian still remains the stolid, haughty barbarian. It is quite certain that we are to have no more serious Indian wars, but in remote localities there may be occasional outbursts, on a small scale, chiefly brought about by lawless desperate whites on the frontiers. In my opinion, no such large combinations of Indians are now possible as in the great wars of fifty to one hundred years ago. The tribes are divided and settled upon reservations widely separated, kept under close surveillance, and are being initiated into industrial pursuits. It would be a difficult matter now to bring together five hundred armed warriors. Outside Arizona and the Dakotas, it may be set down as impossible, and, even in those localities, it is highly improbable. It would require a genius mightier and of greater popularity than King Philip, Pontiac, or Tecumseh, to rally and combine such a band in hostility to the government. We have now no such noted Indians. Red Cloud was never their equal, and he has reached his dotage; and Sitting Bull, never a

chief, but a medicine man, and the greatest mischief-maker in our day, has passed away, leaving no successor on his old lines. The Indian elected as leader of the old Sitting Bull band has joined the Congregational Church and led his followers into that communion. Moreover, there is little unfriendly feeling toward the government among the present generation of Indians.

Thus it is evident that though we still have many Indians who are quite wild and uncivilized, and among whom missionary work will have its difficulties and trials involving much self-sacrifice, yet, as compared with twenty to eighty years ago, the circumstances of the field have vastly improved, and the results may now be more easily gathered, husbanded, and built up into enduring forms.

The *second class* referred to are the lowest of the Indians, physically, socially, morally, and in temporal circumstances—largely stragglers and outcasts, though not wholly so—like the Wallas and Diggers in California, the Washoes and a portion of the Pah Utes in Nevada, the Hualpais, and a part of the Yumas and Mohaves in Arizona, the Bannocks in Idaho, and some others. Among these no missions have yet been undertaken.

The condition of woman is always a clear index of the progress or lapse of any people. By nature, the women of these tribes appear well disposed, industrious, and submissive, and could they have the same opportunities would prove more than the equal of the men, morally and intellectually; but, treated as tools and servants, there is no chance for employment of a profitable and praiseworthy character. Consequently, partly from necessity and partly from an inclination to gratify a craving for food and a fancy for trinkets, under the solicitations of white men, and encouraged by those who ought to be the protectors, many girls are early led astray, and become the sport and traffic of worthless Indian men. In a year or two these girls are diseased; at the age of twenty they wear the features of thirty-five or forty; and before reaching thirty years they die shameful and miserable deaths.

In some portions of Nevada and California, the struggles of the Washoes, the Wallas, and the Diggers for subsistence, show how degraded must be the condition of the women who do a large part toward procuring the livelihood. Owing to the occupancy of the Indian lands by whites for mining and agricultural purposes, the game has been driven off; the acorn trees are gradually cut; seeds and nuts, once the staple diet, have been diminishing; and the people are pushed to sad extremities—into conditions and modes of living so degraded, it is impossible to conceive how any people could long survive.

These Indians live in small bands and are often destitute of clothing, save the refuse garments thrown away by the whites. For houses or huts, a few poles covered with brush, rags, and sometimes skins of



INDIAN WOMAN AND CHILD.

animals, answer. They are poor hunters and too indolent for much exertion. Begging is the chief occupation; and they hang around villages picking up castaway garments. They attend the slaughter pens, and may often be seen wending the way homeward with baskets loaded with offal from the butcher shops. Late in the spring these Indians migrate, following the melting snows toward the summit of the Sierra Nevadas, returning in the autumn in time to escape the falling snow. During these excursions the wanderers subsist chiefly upon acorns, pine nuts, soap root, grasshoppers, yellow wasp grubs, grass seeds, berries, and buds. The men occasionally work a little for the ranchers, but mostly prefer begging and semistarvation.

The condition of most of these Indians is the most miserable it is possible to conceive, and their mode of living filthy and abject. They are docile and by no means warlike, though robberies sometimes occur, for which severe punishments are given in the courts. They love whisky, and though seemingly far from duplicity, cannot be induced to tell who gave or sold the liquor. In morals the condition of these Indians is deplorable; prostitution, gambling, drunkenness, and laziness drag them lower and lower.

These red men have confused ideas of an existence after death, and many cremate the dead instead of burying. The clothing, beads, and all other effects

of the dead are also burned. They are believers in witchcraft, holding that a person possessed of that terrible power can transform himself into a bear and torment his enemies.

It is not easy for civilized people to imagine the condition of the Indian women of such tribes; how hopeless their outlook; how dwarfed the possibilities of life; what meager conceptions of virtue and of character they inherit. There are several thousands of Indians in the United States of just this class, and woman is the center of this gross, pitiable mass. Speaking discriminatingly, I will say that these Indians may have slightly improved in some respects during the last fifty years, but as a whole, morally, socially, physically, and intellectually, they have sadly deteriorated from year to year. They are in the lowest condition of superstition and heathenism, and physically full of disease. The beneficent influence of civilization in its best sense has not yet dawned for them, though surrounded by nominally civilized communities; nor has the Gospel of grace and mercy ever touched their hearts.—*Central Christian Advocate.*

The Aborigines of Guatemala.

BY REV. E. M. HAYMAKER.

OF the 1,400,000 (or more) souls in Guatemala, nearly 800,000 are of the aboriginal race, aborigines, or Indians. These vary in degree of subordination to the Ladinos, or dominant race (of Spanish and Indian blood), from independence gradually down to abject servility. If we should begin with the former



WOMEN OF GUATEMALA.

and divide them in the proportion of 10, 20, and 70 per cent, we might best characterize the respective classes as free, subject, and abject.

The free Indians are the few who live far back from the capital, and have never yielded their liberties to the Spaniard or his descendant, nor their souls to Rome. But little is known about them. They are almost inaccessible.

The subject Indians are they who still retain some of their rights, political, social, and religious. The best example of these is the tribe of Naguala, a people subject or tributary to the general government, but so numerous (60,000 souls) and powerful as to make it inconvenient to impose upon them much. Attempts have frequently been made to introduce saloons into their town, but they will have none of them. They even pay the government a tax to keep the saloon out. The priest, while powerful, is not their absolute master, as among other tribes, and when, at times, he oversteps his privileges, he is obliged to remain in seclusion till the storm of opposition blows over. Still he employs the devices of superstition to no small extent, for, though they are steady and quiet people, they are no match for these masters of artifice and deception. Their tribal government is, in part, communistic, similar in many respects to the ancient government of the Incas in Peru. The land is owned by the tribe in common and is redivided each year. The people are accommodating, industrious, chaste, temperate, and very respectful to elders and superiors in office. They have a number of domestic and therapeutic arts peculiar to themselves. They have many religious ideas and rites that have never been supplanted by Romanism, and these have a beauty and seriousness in them that the practice of Romish rites, as seen in this country, is sadly lacking in. On comparing the condition of one of these tribes, which retains much of its old pre-Spanish civilization, with that of their neighbors who have been under Spanish rule, one cannot help but see what a manifold curse it has been, humanly speaking, that the renegade Spaniard ever set foot on American shores. This second class of Indians is open to Gospel influences, but it would be necessary first to learn as many languages as there are tribes in which work is projected, as but a very few of them speak Spanish.

The greater part of the abject Indians are so completely dominated by the ruling race as to have no rights or privileges save what they have as a favor. The orders of the general government, or of the priest, are as absolute and unquestioned as those of a slave driver, and are obeyed in the spirit in which slaves obey. A sample of this slavish obedience is furnished by the system of "*mandamientos*," or mandates. Guatemala is a coffee country. In the large coffee plantations, many of them from 10,000 to 50,000 acres, they need armies of workmen to keep the plantations clean and pick the coffee. So the planters, who are among the most influential law-

makers, had a law passed *compelling* the Indians to leave their own corn and wheat fields and go to work on the planters' land. By law the Indian is guaranteed a moderate compensation, but then "the guarantee is not guaranteed," and, like Falstaff's honor, is nothing but a word. As the law compels the Indian to work, the planter can abuse and beat him at will. If the Indian complains, the planter claims that the wretch was trying to shirk his work or run away. When the season is over, if the planter is honest, the Indian is paid in full and goes home

tries to keep them credulous, for as such he can dominate them. He invents miracles and gives miraculous interpretations to ordinary circumstances, making use of all the ecclesiastical machinery in the Romish propaganda. The Indian has but one name for the Supreme Ruler of the universe and for the hideous wooden image of a saint in his house or in the church; he makes no distinction between them. It was terrible when our ancestors believed in witches, but imagine a town whose inhabitants believe simultaneously in dozens of such superstitions,



CATHEDRAL AT GUATEMALA CITY.

happy, but if not, the planter gives what he chooses and tells the Indian to go about his business and not bother his patron. The social domination of the ruling race is equally absolute. An Indian trembles and cringes before a Ladino. An unknown Ladino is always addressed by another as *Usted* (Your Mercy), but an Indian by the opprobrious second person plural, *Vos*, as if he were a slave. When one Ladino wishes to insult another he calls him an *Indian*, meaning by the term a spiritless animal that carries burdens and hasn't any sense.

The religious domination is even more marked. There is no more absolute human power in the world than a priest in one of these abject Indian towns. Apart from the civil authorities he simply owns the town. He orders any of the citizens he chooses to bring him water, wood, eggs, etc., or run his errands, for they are his slaves. When they come into his presence they bow to the earth, and he graciously permits them to kiss his holy hand. When they want him to perform any religious rite, if he is not in the humor they must coax him and make him presents and await his convenience. He studies their superstitions and plays upon them, and

while over and above it all sits the priest, a master of the business, keeping the ferment going. There are better priests in the capital. I am writing of those whose business it is to farm the Indians. This is what Rome has been able to do with absolute dominion in her hand for *three hundred years!*

Liquor has done much to degrade these Indians. They know nothing of moderation, but drink while their money lasts. As this traffic is in the hands of the government, and the saloons all owned by the dominant race, its effect is evident.

The condition of these 500,000 souls is terrible. Their only source of enlightenment is the atheistical government schools. Our mission work has been started among the Ladinos. For the Indians nothing has been done save for a few who understand Spanish.—*Evangelist.*

THE republic of Guatemala was established in 1847, after having formed part for twenty-six years of the Confederation of Central America. It has an area of 46,800 square miles, and according to the census of 1890 a population of 1,460,017, of whom about 60 per cent are pure Indians.

Reply to Pung Kwang-yu on Christian Missions in China.

BY REV. TIMOTHY RICHARDS, OF SHANGHAI.

In the *World's Parliament of Religions*, edited by Dr. J. H. Barrows, is an article by Pung Kwang-yu, Secretary to the Chinese Legation at Washington. It is the first exposition ever given in English of Confucianism by a distinguished and able man, himself a Confucianist. It is also the first attempt of such a man to estimate the relative value of all religions, especially of Christianity.

He makes the following admissions: 1. That Christ taught morality. 2. That the incarnation and miracles may be as true as are those of Confucianism, Buddhism, and Taoism. 3. That there is a spiritual meaning in Christ's teaching behind the parables and figures of speech, and here he makes some very just remarks in a beautiful spirit. 4. That Christ taught the social relations much as does Confucianism, giving quotations entitling the gospels to rank as one of the schools of philosophy. 5. That Buddha, Lao-tze, and Christ taught things in common about secret prayer and the attainment of the higher life, and that to be a child of God, a Buddha, one of the Genii, a sage, or a man of virtue, are different names for the same thing. 6. That the rules and regulations framed by missionaries for the government of the churches in China, are better than those in force in their own country; showing, he says, that the intentions of the missionaries are good. He says that the general opinion in China is that American missionaries are more desirable than English, and English more so than French. He thinks that missionaries as a class will, in course of time, be held in higher esteem than the Buddhist and Taoist priests.

He makes the following statements and charges:

1. The translation of our Scriptures is poor.
2. No attempt is made to study political institutions.
3. That diplomatic agents support missionary pretensions.
4. That the object of missionaries is to undermine what Confucianists hold dear, hence every self-respecting man studiously avoids missionaries.
5. That missions protect criminals, and hence the missionary is killed by the natives.
6. That hatred to missionaries also arises from severe punishment meted out to rioters.
7. That the cause of all outbreaks against the missionaries is in the haste of missionaries to receive men without inquiry into their moral character.
8. That missionaries only associate with the dregs of the people and with the educated men of loose morals.
9. That the Christians are less desirable than the followers of other religions, because Mohammedans, Buddhists, and Taoists do not scruple to do homage

to their parents and to offer sacrifices to their ancestors.

He gives the following advice to missionaries:

1. Be fully educated in history, science, law, etc.
2. Seek the society of respectable people.
3. Teach the women at their homes, for Christ nowhere enjoins that men and women should go to the house of worship together.
4. Converts should support their parents and should not seek to live apart from them.
5. Do not destroy the halls for the worship of ancestors.
6. Missionaries should not interfere in lawsuits.
7. Converts should not be exempt from social burdens which others have to bear.
8. Find some solution for these real difficulties among the Chinese.

The above eight rules may be summed up according to Pung in two principles.

- a. Study the institutions of the country.
- b. Inquire into the moral character of the converts.

REMARKS.

On the above charges we make the following remarks:

As to charge No. 1—that the translation of our Scriptures is poor. The poverty of our translation cannot possibly arise from want of literary ability, for the most literary viceroy in the empire to-day employs the same scholar, Wang T'au, who translated our standard Scriptures, to do literary work for him now.

As to charge No. 2—that missionaries do not attempt the study of the political institutions of the country. This cannot be true, for with all the ability of Mr. Pung he has not brought out a single thing of importance in his paper in regard to the political institutions of his country that is not already perfectly well known to the missionaries. He makes an exception in favor of Dr. Martin and some of the early Jesuits. Does he not know the works of Legge, Williamson, Edkins, Eitel, Faber, and others? If he does not he is certainly not fully competent to discuss mission matters. He does not seem to know that among our younger missionaries also we have several in our ranks who were among the highest in their universities and colleges.

As to charge No. 3—that diplomatic agents support missionary pretensions. This is a double charge. What charge he makes against diplomatic agents we leave them to answer. What he means by missionary pretensions he does not explain. If he means that missionaries have no official position he, as a diplomatic agent, ought to know that, while Christian teachers in some countries are not officers of the government, in other countries they are, so that it is not just to call their assumption of official position missionary pretension, and even those who are not officers of the government when they are selected

by millions of Christian people to represent them, acquire also a practical official position.

As to charge No. 4—that the chief object of missionaries is to undermine what Confucianists hold dear. We frankly admit that some missionaries speak as if this was their object, and, therefore, they give rise to just opposition, as was pointed out in the Missionary Conference in 1890. But all the most enlightened missionaries distinctly say that they have not come to destroy, but to fulfill. Though the word "undermine" may be unwisely used there is not a single missionary in China who ever intends to undermine any *good* thing, and there is not a single Confucianist who will object to his undermining anything that is *wrong*.

As to charge No. 5—that missionaries protect criminals. There may be instances of some doing this in their ignorance, but to say that missionaries as a body do so, or that anyone does that intentionally, is simply to repeat a gross libel.

As to charge No. 6—that hatred to missionaries arises from severe punishments dealt out to rioters. This is a very strange charge, as foreigners only ask that punishment be meted out according to Chinese law. Moreover, this does not explain how riots break out before any are punished at all.

As to charge No. 7—that all outbreaks arise from the haste of missionaries to receive converts without inquiry into their character. If this were true then there would be no troubles in settling in a new place before any converts are made, and troubles would increase with the increase of converts. This is flatly contradicted by facts.

As to charge No. 8—that missionaries only associate with the dregs of the people and with educated men of loose morals. This is a half truth that is utterly misleading. Mr. Pung ought to know that, while there are some notable exceptions, the vast majority of respectable Chinese refuse to receive missionaries, not because of the reasons he gives here, but because of the reason he gives in another part of his paper, namely, that Confucian books teach that it is the proper thing for foreigners to learn of the Chinese, but not for the Chinese to learn of foreigners. In other words, the Chinese are being daily trained in their education to look down on all outside China as uncivilized barbarians, and consequently at present only men of strong independent character and those who have learned the true character of Christians, dare brave public opinion and be friendly to missionaries.

As to charge No. 9—that Christians scruple to do homage to their parents and to offer sacrifice to their ancestors. This does contain a certain amount of truth, like that of No. 4, for many missionaries are not sufficiently clear about the ground on which they allow and disallow certain rites, and on this subject they often contend for the letter and lose the spirit. However, it is but just to say that no missionary desires to lessen the honor due to parents by one

title, but, on the contrary, they desire to increase it in full harmony with proper reverence for God.

As to the eight advices which he gives to the missionaries—they are all good, and are well summarized by him in the two precepts: (a.) Study the institutions of the country. (b.) Be careful about the moral character of the converts. But he does not seem to know that these two principles are inculcated by every mission in China, and the "Sacred Edict" is a text-book carefully studied by almost every missionary in China. There are, moreover, certain great principles which divide Roman Catholicism and Protestantism, of which he takes no notice, proving that he has not gone very deeply into the study of missionary problems.

We are firmly persuaded that if we as missionaries take careful heed to the criticisms and suggestions made, the influence of Christian Missions might be easily *multiplied manifold*; and if the Chinese also carefully considered our criticisms and suggestions of their position and attitude, then most of the mission troubles would soon disappear, and *incalculable benefits* would result to China, as has resulted from enlightened Christianity in all other lands.—*Chinese Messenger*.

Counteracting Influences to the Spread of Christianity in Mohammedan Countries.

BY REV. A. P. HAPPER, D.D.

It is not only in the so-called heathen countries that influences are arrayed against the Gospel of the blessed God, but the same thing is found in Mohammedan lands. Everywhere "the heathen rage, and the people imagine a vain thing. The kings of the earth set themselves, and the rulers take counsel against the Lord and his anointed." From the earliest commencement of Mohammedanism it has been characterized by its bitter hatred of Christianity, and while now, by the political power of Christian lands, its leaders can no longer spread Mohammedanism by the sword, nor require conquered people to choose immediate death or reception of the Koran, still, in every Mohammedan country, when the rulers are not restrained by external force, it is death, according to the laws, for any Mohammedan to renounce his own and embrace the Christian religion. Not only do the rulers thus forbid any of the followers of the false prophet to renounce that faith, but there are also active and energetic agencies in operation to induce heathen and savage peoples to accept the short creed of Mohammed, "God is God, and Mohammed is his prophet."

The most active and effective agency for the propagation of Mohammedanism is the university at Cairo, in Egypt. The best account of this institution is that given by the Editor of the *New York Evangelist*, Rev. Dr. H. M. Field, in his book, *From Egypt to Japan*. At page 45 he says:

In one view, Cairo may be considered the capital of Islam, as it is the seat of the great university from which its priests go forth to all parts of the Mohammedan world. The university is nine hundred years old, older than Oxford, and still flourishes with as much vigor as in the palmy days of the Arabian conquest. A visit to it is the most interesting sight in Cairo. There I saw collected together—not one hundred or two hundred students, a number such as is found in our theological seminaries in America—but ten thousand! As one expressed it, "There were two acres of turbans" assembled in a vast inclosure, with no floor but a pavement, and with a roof over it supported by four hundred columns, and at the foot of every column a teacher surrounded by pupils, who sat at his feet, precisely as Paul sat at the feet of Gamaliel. As we entered, there rose a hum of thousands of voices, reciting the Koran. These students are not only from Egypt, but from all parts of Africa, from Morocco to Zanzibar. They come from far up the Nile, from Nubia and Soudan, from Darfour, beyond the great desert, and from the western coast of Africa. Asia, too, is largely represented in students from Western Asia, from Turkey, Arabia, and Persia; and from Central Asia, from Khiva, and Bokhara, Turkestan, and Afghanistan, and the borders of China. They come without staff or scrip. There is no endowment to support them, no students' fund or education board. They live on the charities of the faithful, and when their studies are ended, those who are to be made missionaries in Africa mount their camels, join a caravan, cross the desert, and are lost in the far interior of the continent.

What a marvel of propagandism is thus presented to our consideration. Ten thousand students, gathered from all Mohammedan lands into one university, with four hundred teachers, and all supplied with food by the faithful of one city of some three hundred thousand people. This is a larger number of students than all the theological students of all Protestant denominations in the United States of America, scattered among more than seventy theological seminaries. A large number of these are destined for propagating Islamism in Africa. They have peculiar facilities for reaching from Cairo all parts of the northern half of the African continent, as three lines of commercial caravans start from that city, going to the southeast, to the central south, and to the west.

These devoted men, equipped with the Koran, which has been their great study at the university during the last fifty years, have spread Mohammedanism over a large part of Northern Africa, with its more than fifty millions of people. These men rather put to shame our limited spread of Protestant Christianity during the same period. Few of the students come to the university from India. But many of them go to India to propagate their faith among the people of that land. The other portion of the students return to the several countries of Western and Central Asia, from whence they came to the institution to be the priests and teachers of the people of their own faith in their native countries. They are all the most zealous propagators of their own faith and the most bitter opposers of Christianity.

For various reasons the Mohammedans of India have not been as ready to attend the educational institutions established in India by the British Govern-

ment and the various missionary organizations as the Hindus have been. Intelligent and thoughtful persons among the educated followers of the false prophet saw that their youth were falling behind in the race for promotion in government employments as compared with their Hindu fellow-citizens; saw they were not preparing educated men for the propagation of their faith.

This led some of their earnest men to undertake the establishment of a Mohammedan university in India for teaching Western sciences and languages as well as the Koran. They collected some two millions and a half of dollars from rajahs and wealthy men of their own faith, and have founded a largely endowed, fully equipped institution at Aligarh, in Northern India. Students are now gathered there from all parts of India and some from Central and Western Asia. It is affiliated with the government universities of India in conferring degrees. Its classes are free to students of all nationalities and religions. The Mohammedans of India are thus preparing defenders and propagators of their faith suited to all classes in India, the learned and the unlearned. They are pursuing their propagandism with such earnestness and zeal that they are making converts from Hinduism by the hundreds of thousands. A writer in India has stated that the majority of the population of Bengal Province is now Mohammedan, and the conversions are continually increasing.

But, besides the educated priests and propagators of their faith, the Moslems have a large body of irregulars, who, in various ways, excite the zeal and stir up the religious life of their people, and increase their hatred of Christianity. These are called Dervishes. There are a number of divisions among them, as the "Howling Dervishes," the "Whirling or Dancing Dervishes," etc. "They are bound by oaths of poverty, chastity, and humility, and live together in communities under the headship of a sheik. Many Dervishes wander about and support themselves, and even acquire great wealth, by their incantations, feats of legerdemain, and other kinds of more or less conscious impostures. The Dervishes, as a class, have great power among the people." I have seen no estimate of the number of the Dervishes in either Turkey or India, but they are numerous enough in both countries to have their influence felt in all parts of these countries. And those who read the letters of the missionaries in these lands know how bitter is the opposition which is experienced by missionaries in their efforts to make known the message of salvation.

There is still another class of active propagators of the Islam faith in all Mohammedan lands. These are those who have made the pilgrimage to Mecca, and who are accounted as holy by their countrymen. Drs. McClintock and Strong, in their *Cyclopædia of Religious, Theological, and Ecclesiastical Literature*, under the head of "Mohammedan Pilgrimages,"

state that "in 1873 the number of pilgrims to Mecca was two hundred thousand, but in 1877 the number was greatly increased owing to the war with Russia, and it was supposed that nearly five hundred thousand, if not more, would visit Mecca, bringing tribute to the sacred place, and that the treasures in the coffers there, amounting to some fifty millions of dollars, have been placed at the disposal of the Sultan of Turkey, and are to be used in the defense of the Mussulman's faith." These pilgrims, when they return to their native towns and villages, are everywhere received with great honor and reverence, and they do much to inflame the zeal of the followers of the false prophet as they tell of their visit to the holy city and its sacred temple. Their discourses do much to excite others to make the pilgrimage, and thus, notwithstanding the expense, and the fatigue, and the exposure to sickness and death, the stream of pilgrims still flows on from year to year. The pilgrims come from all Mohammedan lands—from Africa, Asia, and the Eastern Archipelago. The deaths among them every year run up nearly to ten thousand.

Thus in Moslem nations, in the regular priests, the Dervishes, and those who have made the pilgrimage to Mecca, Mohammedanism has zealous propagators of the faith and watchful defenders of their people against all efforts to win any of them to Christianity. Let Christians no longer wonder that so few converts are made to Christianity, but rather wonder that the converts are so many; and let Christians, everywhere, be incited to pray as never before for the Holy Spirit to be poured out on all flesh, that multitudes may be converted to Christ, and be ready to suffer the loss of all things for his name.—*Herald and Presbyter.*

Abyssinia and Its People.

ABYSSINIA is a kingdom of about the size of France, and, though lying within the tropics, has a cool and equable climate, owing to its being a high table-land, at an average of seven thousand feet above the sea, surrounded by a mountain range on every side. It has the Red Sea for its eastern boundary, and Nubia and the Soudan on the north and west.

The northern and eastern parts form the province of Tigre, with a bare and poor country, whose people are Highlanders; the southern and western, the province of Amhara, with a fertile soil and tropical climate, whose people are Lowlanders, richer and more civilized than the natives of Tigre.

The natives of Abyssinia have a Caucasian physiognomy, are of dark complexion, but with none of the Negro peculiarities of feature, of good stature, and in appearance, strength, activity, and natural intelligence scarcely inferior to any of the Eastern races. Neither men nor women wear any head covering except their luxuriant hair. The poorer peasants live in round huts with conical roofs of straw thatch; the richer families occupy houses composed of several detached buildings within one inclosure, the walls constructed of dried mud with wooden beams. They have no arts, manufactures, or trade, being engaged in pastoral and agricultural labor.

Adowa, the capital, with narrow, winding streets, is prettily situated on the edge of a hill at the confluence of two rivers. Some of the houses are surrounded by stone walls ten feet high, but generally they are native hovels. It has a large market, where all kinds of country produce are sold, and it has a population of ten thousand.



ABYSSINIAN SOLDIERS.

The people of Abyssinia belong to the Coptic Church. Christianity was introduced there in the year A. D. 327 by Frumentius, who was ordained by Athanasius, Patriarch of Alexandria. They continue to acknowledge the Coptic Patriarch of Alexandria, from whom the *Aboula*, or head bishop of their Church, must receive his official consecration. His residence is at Axoua. The monasteries and churches are richly endowed. The ritual of their Church is a compound of paganism, Judaism, and Christianity, and their creed is a modification of that of the Coptic and Greek Churches.

The priests do not allow the people to read the gospels or epistles, but only the Psalms of David. They keep the Jewish and Christian Sabbath, observe frequent fasts, and worship the pictures of the Virgin and saints. The walls of the churches are decorated with their pictures and with scenes in Scripture history. Their churches have a threefold division, like that of the Jewish tabernacle and temple. In the Holy of Holies, or *Makdas*, which none but priests may enter, is the ark, or *tabot*, formed of four upright timber pillars about eight feet high, with a shelf, on which are volumes of the Scriptures, with the crosses and censers used in their worship.

Some of the crosses are of superior foreign workmanship, like the silver cross found at Goun-Gou, or the copper cross at Chaffa, of elaborate pattern, with a socket to be fixed on a long pole and carried in procession.

It can thus be inferred that Abyssinia, with its Christian traditions and with something of the form without the power of godliness, needs to be supplied with the true Gospel, with its renewing and redeeming spirit. Unlike the pagan nations about them, that know nothing of the true God and of his Son, whom the Father sent to be the Saviour of the world, they have a foundation for the truth when it is sent to them.

Notes from Uruguay and Argentina.

BY REV. GEORGE G. FROGGATT.

THE Rev. Father Pera, Vicar-general of the Argentine Army and Navy, has seceded from the priesthood of the Roman Catholic Church, and has united himself in marriage with an intelligent Argentine young lady of the upper ranks in society. Father Pera was universally reputed to be one of the most eloquent members of the Argentine Roman Catholic clergy. The step taken by this brave and honest clergyman, who now intends to devote himself to the labors of agriculture in Paraguay, has caused an immense sensation in Buenos Ayres. It would be a most excellent thing if the many Roman Catholic clergymen living at present in wicked concubinage in the above city, would profit by the manly example of ex-Father Pera and lose no time in doing like-

wise. There is, perhaps, no more repulsive, unnatural, and immoral doctrine in the whole system of Roman Catholic theology than that of the celibacy of the clergy. It debauches and morally ruins many of her ministers; makes them the objects of mistrust and suspicion wherever they go; and serves, finally, to raise up in the minds of thousands, barriers of indestructible prejudice against Christianity itself.

A writer in one of the Buenos Ayres English daily papers writes: "This morning and yesterday I attended mass. But what a ridiculous attempt to impress any civilized person with respect for religion. Fancy the litany and the creeds chanted by priests whose nasal organs were the only sound to be heard. To make up for this, when the Most Holy was displayed to the congregation, the band broke out into a potpourri of 'La Favorita.' And this is religion." It must be borne in mind that this description of a Roman Catholic service is not a rare exception in this land, but is the rule generally, particularly in small towns and in country parishes.

Mr. C. Dawney has generously given the necessary land for the building of an Anglican church at Belgrano (province of Buenos Ayres), and the building, it is estimated, will cost \$20,000. The Anglicans have been showing remarkable energy and enterprise in this important sphere of Christian activity for some time back, and threaten to leave all other Protestant denominations behind in this respect, unless they bestir themselves. I should like to see our own beloved denomination ahead of all others, not only in winning souls for Christ, but also in dotting these lands with church buildings wherein the living God may be worshiped "in spirit and in truth." Arch-deacon Shimield has been lately visiting the towns of Salto and Paysandú, and promised to interest the "South American Missionary Society" in sending out an Anglican missionary to attend to the spiritual wants of the English speaking residents in these two flourishing towns. The Methodists should also have a representative at the latter of these towns.

A new publication of the "Salvation Army," in English, entitled *Hullo!* has made its appearance. It is published at the Territorial Headquarters of the Army in Buenos Ayres, and is especially addressed to the Social Wing of the Army as a supplement to their social work. The *Uruguay News* says, concerning this new paper: "In its style *Hullo!* is a great improvement on any other of the 'Army's' publications that we have yet seen. It contains many interesting papers and entertaining stories of a religious character. We congratulate Major Clibborn on his new venture, which we think will not only command success, but deserve it."

The deficit on the year's working (for 1893) of the British Hospital in Montevideo was \$581.13. The total income was \$826.85 less than that of the previous year. This deficit is a disgrace to the British community in Montevideo, who can easily contribute

three times as much to any cause in which they take a sufficient interest. The trouble is that while a few of the British residents are very generous and self-sacrificing in their efforts to secure funds for this noble institution, the vast majority are practically indifferent to its claims.

The *River Plata Review* says: "The managing committee of the National Lottery are determined to make the undertaking as great a curse to the country as it is possible to do, by holding drawings for prizes ranging up to \$600,000. On account of the gambling spirit of the inhabitants of the country no difficulty is experienced in selling the tickets, and we shall not be surprised to hear that a lottery with a grand prize of \$1,000,000 will shortly be offered to the public. These lotteries were sanctioned by Congress to provide funds for the various charitable institutions throughout the country, but the income now being obtained must be far greater than their requirements.

Murders still continue fearfully on the increase in the Argentine Republic, and the assassins are either not arrested through the carelessness and the indifference of the police, or through the chicken-heartedness of the judges their punishment is made so excessively light that crime is positively encouraged, and in the vast majority of cases made safe. Three frightful crimes were committed in Santa Fé about a fortnight ago, and NOT ONE of the assassins was arrested.

A writer in the *Southern Cross*, the organ of the English-speaking Roman Catholic community in Buenos Ayres, has the hardihood to assert that no decent men are to be found among Freemasons, and that all the ills from which we suffer come directly from the Masonic order. This wonderful genius thus proceeds to discuss Freemasonry: "Among medicine men Freemasonry is also potent. It does not furnish the brothers with science, but it helps to get them patients, and helps to get them impunity for killing them. All the meat trade or butchering business here is managed by Freemasons. A good deal of the fluctuations of the gold premium on the Bolsa is to be traced to the Masons, and the balance, perhaps, to German Jews. Quite half of the prostitution of our journalism is Masonic, and Masonry ruins commercial reputations by its machinations, opens and closes bank discounts, intervenes in mortgage foreclosures, in social scandals, in opening and shutting the doors of our prisons." That the editor of the leading organ of the Catholic community in Buenos Ayres should have been willing to admit such worthless, lying trash in his columns, does not speak much in favor of the above editor, or of the religious body he professes to represent.

URUGUAY has an area of 72,110 square miles, and a population estimated at 772,153, of whom 72 per cent is native born; the remainder are Spaniards, Italians, Germans, French, English, Brazilians, and Argentines.

The Kiukiang Institute.

(Rev. E. S. Little forwards the following taken from the *North China Daily News*, written from Kiukiang by its correspondent.)

A FEW days ago the above school belonging to the Methodist Episcopal Church, and under the direction of the Rev. James Jackson, held its closing exercises. This is an annual affair and comes off at the end of the Chinese year, preparatory to breaking up for the New Year holidays. Some days previously the principal issued invitations to all the foreign residents at the port to be present on the 30th of January. Mr. Walter Lay, Commissioner of Customs, kindly consented to take the chair and to give away the prizes.

Upon the evening in question a number of the foreigners who felt so inclined went into the Chinese city and were well rewarded for their pains. The large school chapel, able to seat over three hundred people, had been prettily decorated by the boys for the occasion, and was well filled in every part by the schoolboys and the girls of the school belonging to the same mission and situated on the next lot to the boys' school, and by other natives.

The chairman was introduced and a very interesting program was presented. The graduation speeches were in *Wéni* and no doubt were learned and instructive, but to most who heard them would be unintelligible. The natives who were not sufficiently educated to follow the essayists as they read their productions, would have an exalted idea of their scholarship, and Mr. Jackson and his school would enhance their reputation for learning.

Here is the program:

1. Song, "Sweet Guiding Star,"..... School
2. Prayer, Rev. E. S. Little
3. Song, "Light of Life,"..... School
4. Solo, "Christ's Mission,"..... Liu Mo-yi
5. Graduation Speech, "Having Learned to be Afterward Conscious of Deficiency,"..... Kiang Ming-chi
6. Song, "Little Jack Frost,"..... School
7. Graduation Speech, "God's Purpose in Creation,"
..... Hwang Hsieh-chung
8. Dialogue..... Four Small Boys
9. Experiments in Physics and Chemistry..... Class
10. Motion Song..... Class of Girls
11. Graduation Speech, "Chinese and Western Learning United,"..... Hwang Seh-chen
12. Solo, "Love at Home,"..... Liu Mo-yi
13. Song, "Joy,"..... School
14. Prize Distribution,..... W. Lay, Esq.
15. National Anthem.
16. Benediction,..... Rev. J. J. Banbury

We should judge from the title of one of the essays that the young man who presented a disquisition on the subject, culled from the classics, "Having Learned to be Afterward Conscious of Deficiency," was a modest youth. Most graduates at such a time seem to be conscious of almost everything except "deficiency," so we feel disposed to congratulate Mr. Kiang Ming-chi not only on his graduating honors, but also upon this other knowledge; if he continues to think thus and to act accordingly, he stands a very good chance to turn his "deficiency" into considerable "efficiency."

The two songs by Liu Mo-yi were sung in English, and in capital style; the lad has a very fine voice, and everybody, the foreigners at any rate, seemed pleased with his singing. The songs by the school were, we understand, specially translated for the occasion. The prizes were distributed by the chairman to the successful boys in the various classes. The prizes consisted of valuable books, dictionaries, Bibles, hats, shoes, and other useful articles. A very successful and pleasant evening was brought to a close by singing the national anthem and a vote of thanks to the chairman.

The school is divided into three divisions—senior, middle, and junior—and prizes were given in all three divisions. The principal tells your correspondent that the examinations were conducted at the close of the year, and that the boys did very well indeed and obtained a high average of marks. Many will, perhaps, be interested to see in what branches of learning the boys are taught and were examined. The following is the list in brief:

Senior: Mathematics, Land Surveying, Trigonometry, Geometry, Science, Chemistry (analytical), Acoustics, Scripture, Epistle to the Philippians, Mental Philosophy, Chinese studies, Expositions of the Classics, Essay Writing (*Wên Chang*).

Middle: Mathematics, Geometry, Algebra, Chemistry (metals), Scripture, Acts of the Apostles (portions), Philosophy of the Plan of Salvation, Chinese Classics.

Junior: Arithmetic (written), ditto (mental), Geography, Three-Character Classic (Christian), Catechism, the Four Books (Chinese), Writing and recognizing characters.

It will be seen that the above course is broad and liberal. We understand that there are changes from year to year, when other subjects are introduced. The mission must be greatly benefited in its work by the young men who go through this institution into the ministry and into their schools. We rejoice in the work it is doing.

The Chinese in New York City.

THERE are one hundred and fifty thousand Chinese in the United States, of which number ten thousand are in New York city. These men are not, according to the high standard of their country, what is termed educated, but ninety-three per cent read and write. The philosophy of Confucius guides them in their actions toward men and their duties toward God. Woung Chu Foo declares that even the coolies who compose the laundry are used to tournaments of poetry, debates, and other exploits in letters. A learned Chinese once remarked in comparing Americans and Chinese: "Your superior skill in the mathematical and mechanical arts we are ready to acknowledge, but you must concede to us the palm in philosophy and letters."

The principal part, however, of the evangelistic work among the Chinese lies among the laundrymen. There are two thousand laundries in New York with one to five men, all making from \$8 to \$10 a week. "These men," said Mr. Huie Kin in a late interview, "come from the decent, substantial, agricultural class of China—located in the province of Kwong Tung, the capital of which is Canton." The interests of the stranger are cared for by the secret organization, the Yee Hing, a species of Freemasonry, or the wide, practical philanthropy of the Six Companies. Thus the Chinaman is a difficult person to reach by the Christian Church, and in examining the work of evangelization done among them one cannot fail to see that the absence of motives is a guarantee of their sincerity. An opportunity to learn English is the one inducement that draws them under the influence of Christian men and women. And it is a fact that even if they do not accept the truths of Christianity, their views are radically modified. "Heaven will not prosper those who are ungrateful," is a Chinese proverb. Ingratitude is to a certain degree a criminal offense in China. This explains the unfailing respect, appreciation, and generosity manifested by them toward those who seek their welfare. "Our work never suffers financially," is the common verdict of all missionary laborers. The converts are not many. The Chinaman is not impulsive, but each one is a power for good, and seldom in the experience of a teacher has a Christian pupil departed from his new belief.—*New York Observer*.

Playing and Working at Missions.

SOME one has said that we are only playing at missions. Results largely justify the accusation. The small work that we do attempt—small compared with the needs—goes begging every year, and is liable to come out at the end with a deficit. Then some good sister or some good brother rises and says, "Pray for our treasury." And we fold our hands and pray, but I have noticed that unless some one unfolds his hands and goes to work nothing comes of it. It is all wrong.

It is time we stopped playing and praying and went to work. There is a time for both, but it is not when there is work to be done. There are things it is proper to pray for, but they are not those we can do for ourselves. God will not do our work. The farmer who sits down and prays for a crop will never harvest one. After he has plowed and planted and cultivated he may pray for rain to finish his work. That is God's part. But we have not yet done ours.

What do we do? We take up a collection, forsooth!—some of us do—when the minister happens to get around to it, and we put into it what we happen to have with us, or the smallest piece we happen to have, and then pat ourselves on the back for being

so benevolent! What if we should try to support our pastor that way? We should not be likely to keep him long. We have some sort of system about that and some definite aim. Unless our pews are rented for the purpose, a thorough visitation of the parish is made to secure the needed sum.

Why do we not put as much business into the rest of the Lord's work that is committed to our charge? The subscription paper that is circulated is sometimes "for Parson Goodman's salary," sometimes, and better, "for the support of the Gospel in this place." But why are we so narrow? Why do we not make the whole work ours? Why do we not have a committee to see each member of the church and ask, "How much for the Kingdom this year?" Benevolence cards will not fill the bill without personal contact. They need to be carried, not left for people to take.

When our various societies shall inform us year by year what sum is needed from each State, and our State Committees apportion the amount among the conferences or associations, and local committees divide this apportionment among the churches, and each church has its Kingdom Extension Committee to call on the individual members, then the ground will be plowed and planted and cultivated, and we can have the face to ask the Lord for rain. Verily "the children of this world are wiser in their generation than the children of light."—*Deacon Pugh, in The Advance.*

The Penang Tamil Mission.

BY REV. DAVIES MOORE, M.A.

THE Methodist Episcopal Church began operations among the Tamil population of Penang less than twelve months ago. The great drawback to this work is the unsettled condition of these people. They come and go, and move from one vicinity to another, as they are drawn by the promise of labor and wages. But great numbers of them remain somewhere in the colony, and make this city their holiday and religious rendezvous. And their migratory way of life after all has an element of successful propagandism. Their tongues are never still. They are always spreading abroad what is on their minds, and seeking to make other people think as they do. I have several times seen one man keep up an incessant conversation with a friend even when the latter was fast asleep. Indeed, I attribute the rapid growth of our Tamil cause in this part of the colony largely to the talking of our converts. At no service is lost an opportunity of impressing upon the mind of the people, even of the most ignorant convert, the duty of propagandism among the heathen. Our word at present is, Keep talking, keep spreading the good news; let us have this year five hundred members of the Tamil church in this place.

OUR TAMIL SCHOOLS.

The boys' school has sixty-two pupils. It will have its first government inspection in September. The educational part of the work is not up to the mark owing to our poverty, which prevents us from making an addition to the teaching staff of one fairly competent English-speaking teacher. In other respects we have all reason to be gratified. The boys are becoming well acquainted with Christianity. One of the brightest lads is eager to be baptized, but the consent of his Hindu father has not yet been won. Each day these boys learn portions of Scripture by heart. They sing English and Tamil hymns and know what the words mean.

One of the best testimonies we possess as to the usefulness of this school is the visible fact that the pupils have become in their persons and dress clean and neat, and that their conduct upon the streets and in their homes is such as to give the school a colonial value, and one recognized, too, by both the resident and the colonial engineer, who have expressed to his excellency, the governor, their approval of a grant of land being made to us for this work.

Nearly forty Tamil girls are taught by us with the assistance of a grant from the Woman's Foreign Missionary Society. They are mostly very bright little ones, and some of them would beat any of our boys in a reading or figuring match. Their conduct is good. They are far more vivacious than their brothers and sometimes quite naughty.

Yesterday one of our most sprightly little Hindu sisters came to grief. A complaint came in against her that after school she had gone up to the grounds of the Roman Catholic Boys' School, and had been prancing and boasting around there in a very silly way. Of course she came in for a good reprimand, and promise of something more severe in case the offense were committed again; but at the same time the maid enhanced her value in our eyes by committing this strange action. She showed herself a clever, daring, romantic little girl, who, under God's blessing, may some day become a brilliant worker in the King's affairs.

TAMIL JAIL AND HOSPITAL.

Upon an average one hundred adults are preached to every Sunday in these institutions. Only one man has so far been baptized, but even the wardens, who are usually the last to testify to any good coming from preaching to "natives," have given encouraging words. One wondered, Why the jail had been neglected so long; another was, Surprised to see how attentively the prisoners listened, and that some of them really seemed to be affected; another inquired, Why we did not also hold a service for the Chinese prisoners; and the superintendent, who told me he had often heard my father preach to the convicts in Bermuda, said that the conduct of the men was much improved since we began coming to the jail. It is very pleasant for a missionary to find these clear lit-

tle gleams here and there, as he works on in the encompassing night. He says to himself, Is not the morning coming, shooting up already some arrows of light?

OUR TAMIL MEMBERSHIP.

At last Conference we reported thirty-nine Tamil members, all won within eight months. We have now reached forty-nine. This sounds small beside the wonderful ingathering of some of our churches in India. But in the Straits Settlements probably all the conditions are entirely different. There the onslaught is upon whole villages and great communities. Here, it is man by man. And then each convert has to bear the stress of persecution of a shrine city. But each convert added to our number increases by more than his own weight our force of extension. A body of fifty converts is not five times as strong as a body of ten, but at least ten times as strong. We have not yet had a baptism of the Spirit in this Tamil church, but we are urging the people to seek it, and I think they are drawing near to it, for they are learning the need of it, and the value and power of true prayer.

About one third of this membership has come to us from the most ignorant and debased forms of Hinduism.

THE TAMIL CLASS MEETING.

They were very much afraid of that at first. They thought it meant to get up and give some sort of discourse like one of the catechists. But when they saw what it really was and felt a new sensation, a heart strangely burning after their simple testimony, they asked for more; and we were glad to see the Tamils not only submit to the class meeting, but welcome it as a new religious privilege they had not thought was in the contents of the new faith. The chief catechist said he had formerly worked in another Christian Church, but in Ceylon he had been impressed with the ways of the Wesleyans, and had determined when he came to this colony to seek work in our Church. Since then his desire to serve God and win souls had largely increased, and he prayed for more power from above. Another catechist, an old man of seventy, said his greatest wish was to bring the people to Christ.

A rather well-to-do man then gave a testimony to the effect that he knew that God had forgiven his sins and looked upon him with favor, because he had given him a dear, good wife and a great number of children. A question brought out the reply that he felt in his heart the peace of God, but he persisted in regarding his first statement as the chief proof.

A young convert from the Hindu faith told how he had seen in a vision some months ago in the Malay peninsula, where he was working on a plantation, two men come to him all dressed in white, who had bidden him to go to Penang, where he would meet some teachers who would instruct him in the true religion. He came, and now he had met the teachers,

and his heart was happy. Jesus was his Saviour. In this way testimony followed testimony until all but one had spoken. Every face shone with a new light, and testified to the blessing that always comes from Christian fellowship.

OUR TAMIL INDEPENDENT ORDER OF GOOD TEMPLARS.

I have felt compelled to start something like this, feeling that it would appeal to the Indian love of ritual and be a powerful adjunct to our cause. Brother Wilkinson, an Irish gentleman in our civic service, who, with his wife, a lady from Cork, has lately joined our Church, and who is at the head of the English order of Independent Order of Good Templars, was delighted at the idea, and at once set about assisting me. A charter has been sent for, and the name of the new lodge is, "The Penang American Mission Tamil, I. O. G. T." We have started with fourteen members. We shall try and persuade each Tamil church member to join, and so aim for what will be greeted by the colony as a miracle, a sober native Christian Church. The Order will be open to all faiths and all denominations, and there is no doubt that it will prove not only a protection to our little Church, but a useful feeder.

Penang, S. S., March 22, 1894.

Funeral Ceremonies of a Rich Chinaman in Singapore.

BY REV. TINSLEY W. STAGG.

WE are in the fashionable part of Singapore, and turning to the left from the road, we pass through well-kept grounds to the door of a stately mansion. A number of carriages with liveried attendants stand in the open space about the entrance. As we enter, passing a tall uniformed Punjabi guard, you are surprised to perceive for the first time that this is a heathen home. It is the residence of the Chinese member of the Straits Legislative Council, a man who has the secrets of the governor, and whom the chief justice addresses as "my honorable friend."

This is a funeral occasion. An uncle, a wealthy banker, has died. This uncle, by the way, was a broad-minded heathen; he gave to our mission school its library; but now he lies dead in a huge sealed box in the room. You would hardly suspect that this is a funeral. A host of well-to-do Chinamen are sitting at little tables, engaged in lively discussion over cups of tea and delicacies.

At the rear of the main room is a huge model of a Chinese house, about ten feet high, twelve feet long, and six wide. It seems small, however, in this large room, whose ceilings rise to about eighteen feet, after the oriental style. Inside the house is the box containing the body; but we see only the house, a most gorgeous catafalque made of many colored silk, elaborately worked with gold thread to represent mythical scenes or emblems. Imagine four dragons surmounting the eaves, and you have the whole.

The funeral ceremonies seen in Los Angeles are Cantonese; but these are Hokian. The cloth covering for the catafalque was made in Malacca, according to the pattern chosen by the relatives. The entire ceremony cost, including the catafalque, about ten thousand dollars, and it lasted sixty days.

This is the end of the lying in state, and now the procession will form to take Tan Beng Gum to his long home. The host and nephew, a man of about forty-five, is chief mourner. In front of the silk house is a table with tall candles and many dainties. These are for the dead. Upon the adjacent walls many panels of yellow silk tell in black letters the virtues of the deceased.

Now the last rites begin; amid the din of an orchestra, the chief mourner comes before the table, escorted by Buddhist priests. He falls down in an outburst of well-feigned grief, and loudly bewails the loss of his uncle. But a priest soothes him, and gives him a cup of tea to drown his sorrows. This is repeated often.

Then sixty coolies in funeral costume enter and take up the remains, box and house together, and the march begins, with a great array of bands, mourners, and grotesque, but no doubt significant figures, which we do not understand. Thus ends the chapter—another man without hope, without God in the world, has been put away to await Gabriel's blast.—*California Christian Advocate.*

A Minister's Experience in North Dakota.

BY REV. S. F. BEER.

In the middle of his second year as pastor of the Methodist Episcopal Church of Bismarck, after having undergone three months of suffering ending with a severe surgical operation, the writer found himself no longer able to hold the responsible position at the State's capital, but was obliged to take a large country circuit, where, as Bishop Fowler expressed it, "the work would be much harder on the horse, but not so hard on the man."

Having arranged our plans we found it necessary to start on Thanksgiving morning, notwithstanding the fact that we were invited to dine with an old-time friend, whose company would have been very pleasant.

With the thermometer fifteen below zero we started in a borrowed buggy, behind a borrowed horse (a lame one at that). We could not help thinking as we passed along that a minister ought to be able to have a good horse, or two of them, as they could be had for from twenty-five to fifty dollars per head. But then the servant is not above his master, and he had to walk or ride a borrowed horse.

Our course was down the Missouri River. Twenty miles below Bismarck we stopped at the ranch of Henry Smyth, consisting of a blacksmith's shop,

large and commodious sheds for cattle and horses, and a long, low log house, put up for a dwelling and a home for travelers. Here we met a number of Germans and Russians who had come as many as sixty miles to the river for wood.

We preached to and prayed with them. The audience (some of them American born) sang lustily selections from Gospel hymns, and were highly pleased, and we hope profited by the service.

At bedtime we brought in our robes and coats, which, like Father Adam's second suit, were made of the skins of beasts, and by their aid, in the absence of blankets and sheets, we made ourselves comfortable for the night.

We were awakened at an untimely hour of the morning by our German friends, who, too economical to pay a board bill, had brought their cooking utensils and provisions, and were proceeding to prepare their own breakfast before our landlady would commence to use the stove.

The following day we spent in pastoral visiting. Near by we found a lady eighty-two years of age, an ancient Methodist, glad to receive her first call from a minister in ten years. Her son, a bachelor of forty, and a very upright man, following an honest business—that of cattle raising—asked us if we knew anything of Joseph Cook, where he lived, and what he did, remarking that he had read some of his sayings, and believed he (Mr. Cook) must be a pretty smart man. We departed with a promise to send him a copy of Mr. C.'s lectures.

After meeting a few families with some as bright and promising children as can be found anywhere in the world, we returned to our former stopping place, to find the people preparing to go to a neighbor's house to have a dance. We were invited to go there to supper, but declined, and came near being obliged to keep our promise to practice fasting or abstinence. Fortunately, some ladies, who had traveled twenty miles, we presume to attend the dance, came in just in the nick of time, and, being hungry, saved us the trouble of going supperless to bed.

Next morning found us early on the road to Williamsport, capital of Emmons County, where we arrived just in time to conduct the funeral services of a deceased soldier, who otherwise must have been buried without ceremony. Next day being Sunday we tried to preach at this place, but as there was no person interested enough to build fires we had to keep on more robes than the most rigid ritualists wear. We left no appointment, as we felt that it would be time poorly spent, when many other places anxious for religious services had to go without.

From this place we went to Danbury, six miles distant. Here the poor people have no school and no church services, and no pastime but the dance; scarcely any books or papers.

We believe that these are the places of greatest opportunity for good. More gifted children by

nature could hardly be found. How eagerly they drank in every word that fell from the stranger's lips, and how much they seemed to prize the tracts and books distributed! Some of them agreed to plead with their parents to start a Sunday school, also to ask them to begin to read and pray night and morning in the home.

The impediments here are not so great as in some other places. No dime novels, no cards, no minstrel troupe nor theaters, no speculating, no gambling, but honest toil for bread. These are not far from the kingdom.

If only some one whose expenses were small or whose own income was large could visit these unoccupied fields, God would certainly give them a great reward. It is much easier sowing the Gospel seed in this virgin soil than where the tares have been multiplied by the agency of bad books and men.

Our next appointment was twenty miles farther south, where we held revival services in private houses. Everybody came, and on the last two nights every person present except one (from fifteen to twenty persons) either professed saving faith in Christ or made known their intentions from thenceforth to seek him with all their hearts.

At this place we visited everybody. One German bachelor said that it was the first prayer ever offered in his house. The next, Patrick Gehan, a Catholic, said that if we would come down he'd "halve his last pratie wid us."

Our next stop was at Winona, opposite Fort Yates, said to be an awfully wicked place, composed largely of saloons and bagnios. However, we found a Sunday school and a large and attentive audience, who kindly gave us a liberal collection, which was very much needed, and consequently much appreciated.

Here we received the intelligence that our two-year-old baby was very sick, and that his mother had fallen and hurt herself, and that our presence was urgently demanded at home.

We started immediately in the face of a blinding storm, with one little crippled horse, in a buggy, and the snow rapidly drifting. We made twelve miles of the sixty-five the first day, and narrowly escaped lying on the prairie all night or stopping with a copper-colored lady who has the reputation of regaling her guests with dog soup. Three days' hard labor, walking most of the way, brought us home to find the family recovering, and in time to spend Christmas in Bismarck.

Bismarck, December 26, 1893.

"THEOSOPIHY is a term used to denote those forms of philosophic and religious thought which claim a special insight into the divine nature and its processes. It generally arises in connection with religious needs, and is the expression of religious convictions or aspirations. It is in some sort a mystical philosophy of the existence of evil."

Mrs. Besant and her Hinduism and Theosophy.

A MISSIONARY in India writes that when Mrs. Besant was lately in India she said in her addresses to the Hindus that she was a Hindu pundit in a former birth, and was visiting her own land after a sojourn in the West, where she was reincarnated in order to know the nature of the materialistic civilization of those regions. She declared "the Hindus are the wisest of all nations—the Sanskrit language is the best of all languages—to become a convert to Christianity is worse than to be a skeptic or a materialist."

Mrs. Besant returned in April last from India to London, and in an interview with a correspondent of the London *Christian World* said, "I was a Hindu before I went to India. I had studied the Hindu sacred books under Madame Blavatsky, and had learned to see their inner meaning by her teachings and that of others. Since Hinduism may be regarded as a partial presentment of Theosophy, as in fact, in its ancient and pure form, the exoteric religion which first gave to our race in symbolic form theosophical religious truths, I call myself a Hindu in religion, and have a profound sympathy with those who hold that ancient faith. Though India is degraded to-day she stands for the spiritual side of humanity. We hope for a great revival of Hinduism, a strengthening of the spiritual side which must help to build up India, and oppose the tendency to disintegration." The Christian Literature Company, of Madras, India, has just issued a book entitled *Exposures of Theosophy, Addressed to Educated Hindus*, which is said to ably and fully expose the pretensions of Madame Blavatsky and Mrs. Besant.

A missionary writes to the Boston *Congregationalist* of Mrs. Besant's visit to India: "When an English lady informs her audience of Hindus that she can withdraw her consciousness from the brain and concentrate it in the heart or 'in the cavity of Vishnu,' leave her body behind and return to it at will; when she tells them that *Krishna* is her god and Hinduism her religion, that she is ashamed that she is a Westerner, that her black soul wears a white body; when she goes through their temples barefooted, bowing to the idols, and seeks opportunity to eat in the houses of Hindus 'in true native fashion'—yes, when all this and much more of the same kind is said and done by the highest representative of Theosophy and in its name, we must expect Hindus to applaud and run after this strange woman of the West. But what in the meanwhile has become of Theosophy? Will not our theosophical friends in Boston object to have this their pet idol of 'esoteric Buddhism' so summarily and cheaply handed over to a very exoteric Hinduism? Moreover, sensible people are beginning to ask what can become of a movement that was inaugurated by a Russian adventuress, nursed by a quixotic American colonel, and rehabilitated by an erratic Englishwoman."

YOUNG PEOPLE'S DEPARTMENT.

The Dead Secretary, Dr. J. O. Peck.

BY ALFRED J. HOUGH.

I.

Peck dead! Is it true? Then the loss is great,
And tears will fall as we sadly sing,
For he was a son of our Green Hill State
Who takes his crown from the heavenly King.

At the forge, as a boy, he stood and wrought—
On the iron at white heat rained his blows;
Was it there he learned how to shape his thought
In fiery speech for the Church? God knows.

But wherever he preached the fire was there;
His anvil rang as in other days,
For a host of souls into forms most fair
Were wrought by his hand in every place

Where he served the Church; with a holy joy,
The weight of her heaviest pastorates bore,
Between Massachusetts and Illinois,
From New York city to Baltimore.

The faith of his heart grew great with his life,
He had found the strength of answered prayer,
And knew when he entered the field of strife
That God would come to his succor there;

So he took the *world* to be shaped anew
From the Mission Rooms, as one of three;
The heart of the Church into white heat blew,
Then died, but the world new shaped will be,

For the light is here and is here to stay,
And Love's soft hands are upon it laid.
O! this was his faith who lies dead to day;
We honor him, being undismayed.

Let the Church look down on the dead white face,
The lesson learn that is written there,
Then a richer gift on the altar place
For the silent voice, the empty chair.

As her dead is borne to the silent tomb
And her hymns in soft, sad accents rise,
Let the Church be filled with the sweet perfume
Of a nobler, richer sacrifice.

II.

What a noble son of Vermont lies dead
Midst the city's tumult far away!
We weave a green maple wreath for his head,
And violets sweet on his bosom lay.

He was ours, great Church, whom we lent to lead
Thy hosts against the opposing powers;
But now he has wrought the masterful deed
And won the crown, he is ever ours.

He was sound at heart as his native hills,
Whose shadows he loved and longed to greet;
He was pure in speech as the crystal rills,
That flow from mountain brows to their feet.

Now his voice was a breeze that softly steals
Through pines with a murmur sweet and low,
Then it rose and rang as the thunder peals,
Or trumpet tones which the storm winds blow.

Whenever he spoke men could feel he came
From heights where vision was broad and clear,
For Vermont to him was more than a name—
He always lived in her atmosphere.

He looked in upon us a month ago,
And spoke his message, then onward passed;
As we wept, then cheered him, we did not know
That Conference session would be his last.

We mourn for our brother with grief profound,
But still we can say, with hearts oppressed,
It was kind of the Lord to send him round
By way of the Green Hills home to rest.

"Just sing me a song when you have the time,"
He said as we parted, like brothers part.
We would that the measures were as sublime
As his grand life, and Vermont's great heart!
—*Zion's Herald*.

A Missionary Penny.

A TRUE STORY.

NINA was on her way home from Sunday school, her brows knitted in a frown, her head bent, and her eyes looking on the ground. Every now and again she would give a sigh and shake her head as though her thoughts were not pleasant. Strange as it may seem, Nina was thinking, and her little nine-year-old brain was all unuddled. That afternoon a missionary from China had spoken to the children, and Nina, like all the rest, had been interested in his descriptions. She had laughed, too, at the quaint costumes, the funny shoes, and long pigtails; but when the missionary began to speak of the cruelty to which the little baby girls were subjected her heart burned with indignation.

He told them how in the poorer families as soon as a child was born, if it proved to be a girl, the father took it and threw it into the river, considering it only fit to die. He went on to say how the missionaries for a few pennies would buy these little ones from their parents, take them to their homes, educate them, and when old enough send them to preach the Gospel to their own people. He closed his address by presenting each child with a beautiful yellow bank, that looked so much like a real orange that you could hardly tell the difference. These were to put stray pennies in; he expected to return to their village in about two months, and then the banks were to be broken and the money sent to China to buy babies.

This was why Nina looked so thoughtful and unhappy. She had taken one of the little banks be-

cause it had been given to her, and it was pretty; but she was very poor, and scarcely ever had more than one or two pennies at a time, and she didn't believe that in two months she would have even ten cents in her bank.

"Never mind," she said, half aloud, "I'll give that much anyway; and if it won't buy a baby it will get it some milk, and that will help."

She was still walking with her eyes fixed on the ground, when she saw something bright shining in the road. Thinking it might be something pretty she stopped to pick it up.

"Why, it's a penny," she exclaimed; "a spic and span new penny. I guess somebody dropped it. Perhaps God made them do it so I could find it, because he knew I wanted to help the babies."

She dropped it in her bank and ran home, so she could hear it jingle every step she took.

The next morning when she went to her mother's room to help her dress the baby, she found her in quite a dilemma, for baby had taken his pretty knit wash rag and thrown it into the fire, where it had burnt in a moment.

"Dear me," exclaimed her mother, "that was the last knit wash rag I had, and I don't like to use any other for baby. I suppose I'll have to wait until father goes to town on Thursday before I can get another."

Somehow this speech set Nina thinking again. She went to her room, took her little bank off the mantel, and with a knife poked and poked till the bright new penny dropped out. Then putting on her hat, she ran to the only store in the village and bought a ball of white yarn, giving her penny in exchange. School had not yet begun, so Nina had plenty of time. She got her crochet needle and went down to the orchard, sat under an apple tree, and began to knit. When the horn called her to dinner at 12 o'clock she ate as quickly as she could and left the table without taking any pie, a thing so unusual that mamma thought she must be ill, but her merry voice singing down in the orchard soon convinced her to the contrary. About half past four Nina came rushing breathlessly to the kitchen waving a small white square.

"Mamma, mamma, here's a new wash rag for baby. Won't you please buy it? I knit it myself to buy a Chinese baby, so its mother wouldn't drown it."

"Why, what do you mean, child?" asked her mother. Then Nina told her story, and when she had finished mamma looked pleased and kissed her, and not only gave her five pennies to pay for it, but ordered six more. Wasn't Nina happy! She hopped and skipped, dropped each penny in her little bank, and then ran off to buy more yarn; but first she ran to her room, got on her knees, and thanked God.

The next evening the minister's wife called, mamma showed her the wash rag and told the story, and Mrs. Ellis ordered three on the spot. She offered to

pay ten cents apiece for them, too, but mamma said no, that they could be bought in the stores for five cents, and Nina should not ask more.

After that it seemed as though the whole village wanted wash rags; every day orders kept coming in, and Nina was kept busy. The little bank was growing heavier and heavier, and as the time drew near for the missionary to return her heart beat with delight; she was so happy she did not know how much was in the bank, but she felt sure it must be at least a dollar.

At last the eventful Sunday arrived; mamma dressed Nina in a pretty, clean gingham, and sent her to church, carrying her precious bank. When the service was over the children were called up one by one, and the missionary broke each little bank by a blow from a hammer, and counted the money. Some had very little, only ten or fifteen cents, others again had two or three dollars. At last it was Nina's turn. She gave in her bank with trembling hands, and stood anxiously and eagerly watching.

"Six dollars and thirty-five cents," cried the missionary.

The tears actually started to Nina's eyes. She couldn't believe it possible, but yes, for the missionary was repeating it. Nina hardly knew how she found her way back to her seat, her heart was so full, and she just bowed her head and said, "Thank you, Jesus;" it was all she could do.

But the missionary had not finished yet; he was still speaking and Nina listened, and then hid her face in mamma's cloak, for he was telling the story of the penny and the wash rags. Nina didn't quite understand what he meant when he said in conclusion, "What a little child can do you ought to do."

It seemed funny that he should want everyone to make wash rags. Then the collection was taken up, the money all counted, and after that the children's names were read with the amounts they had given. When Nina's was called the missionary said:

"Nina Harding has earned for the Saviour seven hundred and six dollars and thirty-five cents."

"Mamma, he's made a mistake; I didn't earn all that, only the six dollars' part."

But mamma kissed her and said it was all right, and because mamma said so Nina knew it must be so, but she didn't understand. Do you?—*Ram's Horn*.

ON one occasion when a friend spoke to a man in New York, who was noted for his liberality, of his generosity he said, "I am not generous. I am by nature extremely avaricious. But when I was a young man I had sense enough to see how mean and belittling such a position was, and I forced myself to give. At first, I declare to you, it was a torture to part with a penny; but I persisted, until the habit of liberality was formed. There is no yoke like that of habit. Now I like to give."



Hindu Fable About Scandal.

FOUR owls went out to see the world, and came back to tell what they had seen.

The owl that went north said, "I saw in a stream the fish make mouths at the birds, and say, 'How nice our fins, and how queer their wings.'"

The owl that went south said, "I saw a fly go by a hive, and the bees said, 'Look, he has come to beg food of us.' The fly said to a friend, 'These bees stole the sweets from the blooms and now I have naught to eat.'"

The owl that went east said, "I saw a man go out from a cave, and a wolf went with him a few yards and then came back and said to a friend, 'That man is a knave, yet I cling to him, for he is strong.'"

The owl that went west said, "I saw a bear pass by a lion's den. A fox close by said the bear went to make love to the lion's mate, but was sent back with a box on his ear."

The four owls together said, "Where the sun shines, there scandal is."

A Bible in Alaska.

A MISSIONARY saw in Alaska a Bible tied at the top of a stick three feet long, and set near the sick bed of an old man, and when asked about it the man said, "I cannot read, but I know the word of God is there, and I look up to heaven and say, 'Father, that is your book; there is no one to teach me to read; very good, you help me.' Then my heart gets stronger, and the bad goes away."

Hindu Fable About Cunning.

ONE day a fox seated himself on a stone by a stream and wept aloud. The crabs came to him and said, "Friend, why are you wailing so?"

"Alas!" said the fox, "I have been turned by my kindred out of the wood, and do not know what to do."

"Why were you turned out?" said the crabs.

"Because," said the fox, "they said they should go out to night hunting crabs by the stream, and I said it would be a pity to kill such pretty little creatures."

Then the crabs held a meeting, and decided that as the fox had been thrown out by his kindred on their account, they could do nothing better than engage his services to defend them. To this the fox consented, and spent the whole day in amusing the crabs with all kinds of tricks.

Night came, and the moon was out in full splendor. The fox said to the crabs, "Have you ever been out for a walk in the moonlight?"

"Never," replied the crabs; "we are so small that we are afraid to go far from our homes."

"Follow me," said the fox; "I can defend you against any foe."

So the crabs followed him and were entertained by his pleasant conversation. Having gone some distance, the fox made a low moan, and instantly a number of foxes came out of the wood, and all the foxes grabbed the crabs and devoured them.



When the banquet was over the foxes said to the one who had enticed the crabs far away from their homes, "How great thy skill and cunning."

We are to beware of those who live by their cunning.

Giving.

God's love, though in our wealth unheaped,
 Only by giving it is reaped;
 The body withers, and the mind,
 If pent in by a selfish rind. [self,
 Give thought, give strength, give deeds, give
 Give love, give tears, and give thyself.
 Give, give; be always giving;
 Who gives not is not living;
 The more we give the more we live.
 What wilt thou give?

GENERAL NOTES AND COMMENTS.

TRIBUTES to the memory of Dr. J. O. Peck have appeared in many of the papers, testifying to the remarkable ability he possessed as a minister and as a missionary secretary. Memorial services have been held in several churches where he was pastor. There are abundant evidences of the good work he accomplished, and his example will long continue to be an inspiration to others. The tribute of the Missionary Society will be found on page 325.

Is it not a reproach upon the Christian Church that for nineteen hundred years she has had in trust the Gospel of the Lord Jesus Christ, and that, through all these years, the duty has rested upon her to preach it to every creature, and that the work is not yet half done? Heathenism has been called the scandal of Christianity. It exists because the Church has been numb with the cold of indifference and steeped in selfishness.—*Rev. A. Vennema.*

The criminal laws of Japan are based upon the system of French law, somewhat modified by old Japanese criminal law, and came into force in 1882. It is believed by the missionaries that these give sufficient protection to foreigners, and they are in favor of abolishing the exclusive consular jurisdiction of foreigners which foreign nations still demand. This requirement of consular jurisdiction is largely at the base of the present opposition to foreigners in Japan.

It is one of the urgent desiderata of hierology that a careful survey of each great religion should be made, the truth discriminated, which gave it life, the falsehood discovered which doomed it to die, and the development traced, upward or downward, which God's spirit, or human depravity, wrought. When this shall have been done with a thorough and competent grasp of their infinite reaches, then, and not till then, can the more exact resultant of the impact between Christianity and other living religions be computed. Meanwhile we can only guess at some probabilities.—*John B. Donaldson.*

The Indian members of the Parliament of Religions may not adequately represent their faiths. They certainly did not lack courage, since they rebuked Christianity for its sins with a sublime and unflinching audacity like that of Elijah on Carmel. But even they distinguished the true and pure from the nominal and counterfeit religion of Christ. They had their objections to our practice; to our philosophy; to our theology; to our social customs; but not to our Christ. Not one of them, so far as I have noticed, ventured so much as to hope that their faith would prevail over Christianity, unless it was Mohammed Webb, whose attempted defense of polygamy was hooted. It was an extremely significant omission.—*John B. Donaldson.*

Rev. Robert A. Hume, of the American Board Mission in India, has written an able and very satisfactory reply to the misrepresentations of Christian missions made by Swami Vivekananda, in addresses lately made in Boston and vicinity, New York, Chicago, etc. It is published in leaflet form for free distribution by the American Board.

At the General Conference of the Methodist Episcopal Church, South, held in Memphis, Tenn., in May last, it was decided to reduce the number of Missionary Secretaries from three to two, and Rev. H. C. Morrison, D.D., and Rev. W. R. Lambuth, M.D., D.D., were elected missionary secretaries for the ensuing four years. Dr. I. G. John, who has been a very efficient secretary for eight years, retired on account of his health, and has been elected editor of the *Methodist Review of Missions.*

The material progress of the world in this century of the Christian era is unparalleled in all history. Everything is ready for speedy conquest. Why is it, then, that, with mighty energy, the Church does not move forward to victory? What is it, then, that hinders an immediate and rapid advance along the whole line? The question is easily answered. Christ's army is halting because of a lack of supplies. The money is not at hand. The demand is far in advance of the supply.—*Rev. W. D. Sexton.*

If we take the position that the heathen do not need the Gospel, or that they can be saved without it, then are we driven to the conclusion that the human family could have done without it in the first place. If we consider the Gospel a blessing to us, we must admit that it would be a blessing to them. If the Gospel was a necessity to our ancestors, and is now a necessity to us, it is also a necessity to the heathen. Judged in the light of their present condition, the heathen are under guilt and condemnation, and we know of no extra-biblical provision for their salvation.—*W. M. Bell.*

China is to be attacked by missionaries from the western frontier. About two years ago, the Swedish Mission Union sent one of their missionaries to Kashgar, the capital of Chinese Turkestan, in order to report on the suitability of that region as a field for mission enterprise. The report was so favorable that the Union at once sent a preacher to prepare the way and to acquaint himself with the languages. The letters from this preacher, an Armenian, have been of so favorable a character, that the Swedish Union have now determined to send two European missionaries across the Thian-Shan mountains, one of whom will live in Kashgar and the other in Yarkand. We are interested in hearing that this is the first attempt at mission work in this portion of the Chinese empire, and wish it every success.

Buddhism and its allied faiths cannot stand up against Christ, whatever philosophy may say. Asia needs him for the sake of a supreme personality. It is impossible to comprehend God, but the absolute is too intangible, vague, and unrelated to focalize thought, to command obedience, to inspire affection, to illustrate righteousness and holiness. No man can know the Father but by the Son. The incarnation is essential to a pure and vigorous religion. Otherwise, God is apt to be an illusion or an image. India will vibrate between pantheism and the idolatry of polytheism until Jesus Christ is seen to be the express image of a holy God.—*John B. Donaldson.*

Buddhism is popularly supposed to outnumber Christianity with some five hundred million adherents, but more careful estimates put it less, say at three hundred and twenty millions. Max Müller credits them with less than one hundred millions. Strictly speaking, only the monks are Buddhists, and the millions who cast flowers on their shrines may be Shintoists, Confucianists, Taoists, or may embrace other faiths. Many of these, however, are ethical systems or political safeguards rather than real religions. Buddhism is the dominant religion of eastern Asia, as Mohammedanism has been of western Asia. Yet it is losing ground.—*John B. Donaldson.*

Bishop Thoburn, at the session of the Central Conference in India last February, said, "The increase of Christian workers in the Methodist Episcopal Church in India and Malaysia is one of the most remarkable features of our progress. Since I came to India intrusted with the superintendence of this work, at the close of 1888. I have been permitted to set apart by a solemn act of ordination over two hundred men as ministers of the Gospel of Jesus Christ. During these same years, hundreds of other preachers, not yet eligible for ordination, have been added to our list of workers. We are adding more than a hundred new preachers to our numbers every year, and it is not probable that our increase in the future will ever fall below this figure."

The General Conference of the Methodist Episcopal Church, South, at its late session, adopted the following: "It shall be the duty of the preacher in charge to hold missionary mass meeting annually in every church in his work, to circulate missionary literature, and seek in every way the education and inspiration of his people concerning the salvation of the heathen. Any Annual Conference Board of Missions may, with the consent of the president of the Conference, employ a secretary to travel in its bounds in the interest of its own missions and the work of the General Board, provided, that two or more Conference Boards may unite in the employment of a secretary wherever they deem it advisable, and have one general secretary for the Conferences so uniting."

Let it always be understood that giving is an act of worship. Is it made so in the Sabbath school? It is just as much an act of worship as prayer and praise. In some way it should be so recognized and emphasized in the exercises of the school. In the New Testament giving is called again and again a "communion." In the language of the New Testament the presentation of our gifts before God is as real a "communion service" as is the observance of the Lord's Supper. In this view of it there are a good many in churches of all names who are close communionists. It is as much a duty to teach the children to give as it is to teach them to pray.—*Rev. W. D. Sexton.*

There is no feature of the Christian life in which we come nearer to the mind and spirit of Christ than in giving our substance for his sake. It was not merely a pious exhortation that the apostle gave when he wrote, "Let this mind be in you which was also in the Lord Jesus, who, though rich, for our sakes became poor, that through his poverty we might be made rich." How many Christians believe and realize the result of their belief that it is more blessed to give than to receive? There is a development of character and a depth of Christian joy which comes from consecration of our possessions to the cause and kingdom of God which can come in no other way.—*Rev. W. D. Sexton.*

We owe it to the heathen to acquaint them with the way of salvation. The Gospel which we hold in trust we hold in trust for them. It is sad, indeed, that one should know the truth of God and not profit by it. But to have accepted the truth for himself, and have it in trust for his neighbor, who has never heard it, and not to deliver it in any way possible, is to stain the holder's hands with his neighbor's blood. How humiliating, too, is it to have the heathen, hearing for the first time the good tidings of salvation, ask of our missionaries, "Can this be true? How long have you known it? Why have you so long delayed your coming, and allowed generation after generation to perish?"—*A. Vennema.*

Bishop Thoburn pleads for a missionary revival. He says: "The Christian Church was placed in the world, and is kept in the world to-day, for the specific purpose of giving all nations a knowledge of Jesus Christ. The farewell command of our Master was specific; his followers, not simply as individuals, but as a body of workers, were commissioned to bear witness unto the ends of the earth for him who was God's universal gift to all humanity. This command supersedes every other. Nothing can be put in the place of it, and no possible service can release the church from her obligations to obey it. Of late years we see an increasing disposition to take up this great work, and wherever it is taken up in the right spirit God's blessing invariably follows. I do not pretend to foresee coming events; and yet, for a

dozen years or more, I have been looking for the coming of a great missionary revival. I almost begin to think that its dawn has come; but if we would hasten it, if we would see the universal Church of Christ in the United States putting on her beautiful garments, assuming the power and dignity which rightfully belong to her, and going forth with the majesty of a predestined conqueror of all nations, we must begin to practice more faithfully than we have ever done before the lesson of obedience which our Saviour when on earth so faithfully taught to his disciples."

Joseph Cook writes: "If the colored populations of the world are to occupy their opportunities, they must develop native leadership. They will immensely outnumber the whites in the tropics; they thrive where the whites perish. There is at present a most impressive lack of able native leadership in the populations of Africa. This lack is to be supplied gradually by the development of native capacity as Christianity and education advance in the Dark Continent, but especially by the training of able Africans outside of Africa to go thither as religious, educational, and commercial leaders." We regret that there appears so little disposition upon the part of the educated negroes of this country to aid in the elevation of their countrymen in Africa.

Rev. J. S. Dennis, D.D., writes: "Missions in the Levant are strategic in their relation to the ultimate conversion of the Moslem world. The Turkish Empire, although it is not cordially and loyally recognized as such by all Mohammedans, is nevertheless in effect the religious, political, and military center of Islam. The caliph at Constantinople, whatever suspicion may rest upon his claim, is still the only accredited successor of the Prophet. There are at times signs of intellectual and political unrest among the wider constituency of Islam, yet so far as the insignia of supreme headship is concerned it is in the possession at the present hour of the Ottoman sultan. If Mohammedanism were called to rally to a religious *jehad*, or holy war, it would be around the throne of the Ottomans. Levantine missions are strategically near this heart of the Mohammedan system. With oriental Christianity as a basis of work, the Gospel is being planted in its purity throughout the length and breadth of the Levant. As in the days of the Roman empire, when Christianity was working toward the overthrow of pagan Rome, so in our day it is scattering itself far and wide through city and village and hamlet of the Levant, and is impinging at a thousand points upon Levantine society. Side by side with political disintegration has grown up the intellectual and spiritual transformation of modern missions. It would be presumptuous in this connection to speak with any assurance, but when we consider the progress already made by the leavening power of missions in the

Orient, the existence of the word of God, either entire or in part, in eleven distinct languages of the Levant, the wide dissemination of Christian literature, and the pervasive power of Christian education, we must recognize that divine forces are marshaling themselves with a mysterious celerity and a strategic combination all throughout western Asia. When we note also the political changes of the last fifty years, the present unrest throughout the Turkish empire, the unrelaxed grasp of England upon Egypt, and all the burning questions of Levantine diplomacy which the Christian governments of Europe are called to keep in abeyance, we must realize that God's providential plans are ripening fast. Then, too, a new approach to Islam has been opened through Arabia. There is religious liberty in Egypt, with a wonderful spirit of inquiry and a large demand for religious literature. In Persia the Spirit of God seems to be directly at work upon multitudes of Moslem hearts."—*Missionary Herald*.

The London *Christian* of May 10 says: "The policy of the Church Missionary Society, to turn away no suitable candidate for missionary work because of lack of funds, was apparently on its trial last year. The Society was in danger of closing the year with a deficit of £12,000. But this adverse balance has all been wiped out, and the Society actually begins the new year with a balance in hand of some £3,000 or £4,000. The Bishop of Liverpool had a true principle in missionary work to uphold and commend at the annual meeting, when he moved a resolution expressing thankfulness that the Committee had continued to send forth worthy laborers in the assurance that God would not fail to maintain those whom he equipped and called. The Society is setting an admirable example of faith, which cannot fail to have an elevating and purifying effect on all missionary work. If societies were to be reduced to business machines with so much income which fixed the expenditures, then their day of usefulness would be over. They are right in believing that when God sends the workers he is sure to send the means to maintain them."

Rev. P. M. Buck, of Meerut, India, writes: "The new year has started off with better prospects than the district has ever had. We will soon finish our new English church building, which, when done, will accommodate about three hundred people, and will, when paid for, have cost some 8,000 rupees. The money for this we will raise here; we have about half provided for. It will be a neat place of worship, and will put this work on a new and better basis; we have had some one hundred and fifty conversions here in the English work, and are having some encouragement all along. By transfers of regiments and batteries we have lost a good many of our leading people, and it will take time to gather up again. These transfers in India prevent the perma-

nence in the work. Still those we send out do good work elsewhere, and our labors are not in vain. In the Hindustani work we are for the present, since Conference, baptizing some two hundred per month on an average. The Conference is likely to gather in quite as many this year as last, if not more. We on this district are having more calls from people in new places asking to be received and baptized. Our workers are improving and show a great deal of zeal, and God is blessing them. We are very short of workers."

Rev. A. A. Fulton wrote in March last from Canton, China: "New Year's festivities have ceased, and China has paid the annual contribution of many millions of hard-earned money devoted to distinctive use before idol shrines. Visitors in China are impressed with the sight of an unusually large number of temples, and ancestral halls, and idol shrines in this and other provinces. These temples are well built, and contrast painfully with the inferior houses and poor huts of the working classes. How can people so poor build so many temples? There seems to be no difficulty in raising the money when once the authorities are convinced that the invisible gods of the land would be pleased to have a temple in any spot, however difficult of access or distant from the homes of the worshippers. The money is sure to be collected, because everyone in the immediate vicinity may be counted on for a subscription. Everyone gives something and the name of the donor and the amount given are conspicuously displayed in a public place. Harsh poverty is the lot of the large part of China's vast population, but there is not a family that does not do something to sustain the gigantic system of idolatry. We are attacking this monstrous fabric, and if wise we will learn from our enemies. Idolatry strides China like a colossus. When this colossus shall fall depends upon the number of hammers employed. Already it gives signs of weakness. It is doomed to prostration, but it is for all Christians to say when it shall fall. Every convert made becomes a hammerer against the very system he helped to make strong."

Tribute to Dr. J. O. Peck.

THE Board of Managers of our Missionary Society adopted, on May 19, the following:

"The Board of Managers of the Missionary Society of the Methodist Episcopal Church, convened in special session in Hanson Place Church, Brooklyn, May 19, receives with profound sorrow the sad tidings of the death, in this city, on the 17th instant, of the Rev. J. Oramel Peck, D.D., Corresponding Secretary.

"We desire to put upon record our appreciation of the great services rendered by our deceased brother to this Society, to the Church, and to the nation. During the twenty-eight years of his pastoral service, filling as he did some of the most important pulpits in the country, he was known as one of the

most earnest, eloquent, and successful preachers of the Gospel in the Church.

"His great eminence in the pulpit, however, was not accompanied by any lack of pastoral duty; on the contrary, he was one of the most painstaking and efficient pastors in the whole Connection. During the Civil War he was an eloquent and effective champion of the cause of the Union, and was called upon by Governor Andrew, of Massachusetts, for frequent service in arousing the people to patriotic duty.

"In 1888 he was chosen Corresponding Secretary of the Missionary Society, and has rendered six years of faithful and unwearied service in discharging the duties of that position. By eloquent and stirring appeals at the Conferences, at district conventions, at camp meetings, and in other assemblies, he greatly intensified interest in the cause, and by his appeals largely increased the missionary contributions.

"At the same time he has been assiduous in the work of the office, attending to every detail of business, and performing with conscientious fidelity the duties intrusted to him.

"In his departure we mourn the loss of a genial and faithful friend, a conscientious officer, and a minister of highest usefulness.

"We extend our sincere condolence to the bereaved wife and sons of our deceased brother, praying that God's grace may be abundantly administered to them in this time of severe affliction.

"We order this tribute to his memory to be entered upon our records and published in the Church papers, and a copy of the same to be sent to his family."

The Glory of Missions.

THE glory of missions is seen in four things. It is seen in:

1. Their origin. The movement began in Paradise, and was reinforced in the great commission on Olivet and the planting of the kingdom of God, which was typified in the stone cut from the mountain to fill the whole world.

2. Their motives operating on the Church of God. These are found in the greatness and peril of man. Man is immortal, and to insure a blessed immortality he must be made pure.

3. Their methods. Go, teach, baptize; secure repentance, faith, conversion, and organization into the Church. With the living Voice goes the Bible.

4. Their triumphs. They made a new East, a new Europe, a new America, and hasten to conquer the remotest nations. The gates of the nations are all open; the head of the Christian column already enters the strong work of paganism. The objections to this movement are frivolous. Evolution fluds a new headship in Christ, and paganism objects to the succor of the poor and war on caste. The leveling principle is the glory of the Gospel, and the hindrances will ere long be swept from its path.—*Joseph Cook.*

An Epistle to the Churches Concerning the World's Evangelization.

At a recent conference of the representatives of nearly twenty foreign missionary organizations, held at the Mission Rooms of the Methodist Episcopal Church, 150 Fifth Avenue, New York, those present were so impressed with the vastness of the work still to be done in order to give the Gospel to the unevangelized nations, and so fully convinced that the time has now come to unite in a more aggressive movement for the evangelization of the whole world, that a committee was appointed to draw up an appeal to be issued in the name of the conference and such evangelical Missionary Societies as should join therein, to all Protestant Christians in the United States and Canada, asking their full and earnest cooperation by their prayers and increasing gifts for this great end.

THE FINAL RALLY OF THE CENTURY.

For nearly nineteen centuries the vast majority of the populations of the globe have waited in vain for the Gospel of redemption, which was committed to the Christian Church. It was said most truthfully by the late Earl of Shaftesbury, that "the Gospel might have been proclaimed to all nations a dozen times over if the Christian Church had been faithful to her trust." It is appalling to think that sixty generations of the unevangelized heathen world have perished in darkness since our Lord established and commissioned his Church as a living and aggressive force in the world. And of all the generations, ours is the most guilty in proportion to its greater opportunities. In some mission fields it is already demonstrated that by the Spirit of God thousands may be gathered where there have only been hundreds or scores. "Let us expect great things from God and attempt great things for God."

No age has compared with the present in the facility with which the populations of distant countries can be reached; or in the personal safety under which Christ's ambassadors may prosecute their work; or in the approachableness and cordiality of the people; or in the materials ready at hand to convey the message of salvation in an unknown tongue. The heart of India, Africa, and China are more rapidly reached than was the center of our own continent a hundred years ago. A whole century of preparation has established the principles, furnished the appliances, and perfected the organization for a movement enlisting the whole Church of Christ.

THE WHOLE BIBLE A MISSIONARY VOLUME.

We earnestly call upon every Christian disciple to reexamine the word of God and see how every portion of it, from Genesis to Revelation, is instinct with the spirit of missions. It is a field book of universal conquest. The redemptory work of Christ, like a bow of heavenly promise, overarches all its sacred

records. The "promised seed of the woman" at the beginning appears again in its closing Revelation as the "Lamb slain from the foundation of the world." Its Alpha and Omega include the whole alphabet of redemption. All prophecy and all types point to the one sacrifice offered once for all, with a reversionary as well as prospective efficacy, and embracing the ages. The promise to Abraham, that in him should all nations be blessed, found its counterpart in John's vision of the redeemed "of all nations, and kindreds, and people, and tongues, standing before the throne and before the Lamb." The Gospel of Christ, even as proclaimed in the Old Testament, was not for any one age or for any one race. In the Councils of Eternity it was said to the World's Messiah, "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob and restore the preserved of Israel: I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the end of the earth."

Not only is Christ the divine intercessor now, but he has always interceded. An eternal covenant is based upon his plea: "Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The decrees of God make the conversion of the world as certain as his throne. The gospels are simply a history of divine fulfillments; the Acts of the Apostles are a continuous missionary record; the epistles are missionary letters addressed to infant churches, and John, in his prophetic vision, anticipating the final triumph of the Gospel, declares, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

But the most striking bond which identifies the work of the missions with redemption, is seen in the divine commission of the Apostle to the Gentiles. The commission given to Paul (Acts 26. 18) followed almost the exact terms of Christ's own commission recorded in Isa. 42. 6, 7; 61. 1. In the synagogue of Nazareth Christ read these prophetic words as the credentials of his great mission to an apostate world. The word of God assures the work of God. All power is pledged to this triumph. All wisdom concentrated on this problem. If, therefore, the scriptural foundation of missions has been more or less overlooked, while this great cause has been looked upon as only a development of nineteenth century enterprise; if our inspiration has been drawn mainly from heroic examples of self-sacrifice or of distinguished success, let us repent of our error and turn back to the word of God for its divine prompting and its promise of omnipotent help.

OUR MARCHING ORDERS.

The command of our Lord to publish the Gospel to all the world is clear and explicit, and admits of no compromise. His great commission was

given on four different occasions and in four different forms.

1. To his chosen band in the mountains of Galilee came his comprehensive command: "Go teach all nations."

2. On the Mount of Olives, immediately before his ascension, he demonstrated to his Church the symmetry and proportions of her great mission to the nearest, the more distant, and the most distant fields alike, and all to be undertaken together.

3. Near Damascus he gave a commission, which showed not to Paul only; but to the whole Church, that her errand to the Gentiles is not merely that of a higher cultus or a better civilization, but a veritable deliverance from darkness into light, and from the power of Satan unto God.

4. His command was given to Paul in a vision of the night, when not a real Macedonian, but the risen Christ, summoned his apostle to a wider sphere among the world-conquering races of pagan Europe.

OUR COMMON CREED OF MISSIONS.

We desire, in love for our blessed Lord and for all who have named his name, to call attention by way of encouragement, to the essential unity of the Church with respect to those fundamental doctrines upon which the missionary work is made to rest. In minor things we differ. We are called by different names. We have different rubrics as to Church order, and it may not be altogether a misfortune that the churches of Protestant Christendom are organized by cohorts, so long as they recognize themselves as one army, marching under one Captain. But while we are called to surrender nothing that is a matter of sincere conviction, we may emphasize those more essential points in which we are one, and thus greatly increase our efficiency in the common effort to evangelize the world.

There is need in this age, and in the present strife and tumult of religious thought, that we join hands with respect to the great truths in which we are agreed; namely, the fact that men are ruined by sin, and are in perishing need of salvation; that Jesus is the all-sufficient Saviour and the only name given under heaven among men whereby we must be saved; that the omnipotent power of the Holy Ghost is indispensable in transforming the hearts and lives of men; that salvation is by faith in Christ, and that in order to extend that faith it is necessary to "go into the world and preach the Gospel to every creature;" that every church should be a missionary church, and that every Christian believer should, according to his means, become directly or indirectly an ambassador of God to the perishing. On all these points we are united; what remains is to actualize and illustrate our profession.

We are a great host, representing all the Protestant evangelical denominations. We stand together against all those errors which would deny the divin-

ity of Christ and dispense with a vicarious atonement; which would explain away the personality and office work of the Holy Ghost; which would weaken the authority of the word of God; which would teach the perfectability of human nature without divine aid; which would deny the universality of the religion of Jesus Christ and virtually remand it to a place among the ethnic faiths; which would regard Christian experience as a development from naturalistic elements, and not the work of a regenerating grace; which would proclaim a mere Gospel of humanity and a universal brotherhood without the headship of Christ; which would rest in a charity of practical indifference, and regard the work of evangelizing non-Christian nations as an impertinent intrusion. Let us never forget that resistless logic of Christianity which makes the work of missions essential to our home theology, which must insist that if Christ be not necessary as the Saviour of all men he cannot, by the terms of his Gospel, be necessary to any.

NO NEED OF DISCOURAGEMENT.

Possibly many in the Church of Christ are disheartened by those obstacles which arise in connection with the mission work. But have not obstacles appeared in every stage of the Christian conquest? What discouragements confronted the labors of the apostolic Church, whose greatest successes were wrested from the persecutions which scattered abroad the disciples as chaff before the wind, but which, under God, proved rather a seed-sowing of the truth far and near. How were the churches of the first three centuries overwhelmed by heathen persecution?

We meet obstacles in the restrictive measures of non-Christian governments; in the false philosophies of proud old systems; in the disturbing influences of false representatives of our own Christian land in all heathen marts; in the corrupting contact of pernicious commerce in opium, or whiskey, or firearms; in the prevalence of Western vices, where only truth and righteousness should be disseminated; in the overreaching of more powerful nations against the weaker tribes and races; in unjust legislation, and the abrogation of solemn treaties; in the efforts of infidelity to thwart the teachings of the truth wherever missionaries have proclaimed it.

But what are all these obstacles compared with those which have appeared again and again in the history of the Church? What have we to compare with the overthrow of the sainted Augustine and his North African churches by vandal incursions? If all our difficulties and discouragements were summed up together, they would not equal the Huguenot massacres and exiles (and yet that fierce persecution sent Christian colonists to many lands). In the British Isles, from which we have sprung, Christianity was once well-nigh extirpated by our own savage ancestors. And again, in the eighth and

ninth centuries, when missionary zeal and labor had reestablished the truth, it was almost overwhelmed by the incursions of Norsemen, and the religious institutions that had been established around the coasts of Ireland and Scotland were swept as with the besom of destruction, yet what hath God wrought in and through the British Isles? Shall we then in this age, with all the power that God has placed at our disposal, be discouraged and lose faith or relax effort on account of the difficulties that arise in our path? If the truth be told, one obstacle now outweighs all others; it is found, not in outside opposition, but in the worldliness and apathy of the Church herself. If she were to rise up to the full measure of her power, all the opposing forces of earth and hell could not resist her triumphant march.

MISSIONARY SUCCESS AN EARNEST OF DIVINE FAVOR.

There is no sublimer story in human history than that which sketches the majestic march of the Christian faith from Jerusalem and Judea to Arabia, Egypt, and Africa, to Asia Minor, Greece, and Italy, and through the whole Roman empire; and thence northward and westward, till French and Spaniards, English and Germans, Scandinavians and Slavonians, were enlightened, and modern Europe was won; and thence across the ocean to the New World; and from the Old World and the New to all the East and South among the mighty pagan peoples of Asia and Africa and the islands of the sea. And in this march the Church has simply been fulfilling the great prophecies and realizing the grand promises of Scripture. The foreign missionary work of our day represents the later stages of this world-wide movement, and is as clearly under the inspiration and leadership of Jesus Christ as the work of Paul in Asia, and of James in Palestine.

Nothing in all the Christian era has given greater proof of God's favor and blessing than the success of this closing century. In the first hundred years after Christ's ascension, only about five hundred thousand nominal Christians received the faith. During the one hundred years of modern missions over three millions have accepted Christianity as the true religion, and have been converted from their ancestral errors to the faith as it is in Jesus Christ.

The conversion of the Sandwich Islands, the New Hebrides, Fiji Islands, the Georgia and Friendly Islands, Australia, and many other islands of the sea affords the clearest evidence of God's favor. They are standing miracles of blessing and success. The annual average conversion in Africa is 17,000 souls. Fifty years ago there were but six Protestant Christians and two native helpers in China; now there are 50,000 communicants, 1,700 native helpers, and 18,000 youths in Christian schools. Japan has 35,000 professing Christians, won in twenty-two years.

Parts of India are experiencing a pentecostal out-

pouring. In the past three years 60,000 heathen have turned from their idols to Jesus Christ, and have been baptized in the missions of the Methodist Episcopal Church. The North India Conference has more Sunday school scholars than any Conference of that Church in the United States. The great work of the Baptist Mission in Telugu during the past fifteen years shows the blessing of a wonder-working God.

The Bible as a whole, or in portions, has been translated into more than three hundred different languages or dialects—much the larger part of this work having been done by missionaries—so that probably four fifths of the unevangelized population of the world may read or hear, in their own tongue, the inspired word of God.

But the great work is but just begun. It is only a score of years since Livingstone ended his adventurous life service on his knees near Lake Bangweola, and laid the evangelization of Africa upon the heart of the Christian world. Then mission stations were numerous on the coast, but there were scarcely half a dozen in the interior. During this brief interval Christian missionaries have pressed toward the interior of the continent from the north and the south, from the east and from the west; and still the doors of opportunity open more rapidly than the Christian nations can enter them.

OUR MANIFOLD OBLIGATIONS.

We beg leave to present in briefest form some of the obligations that have been laid upon us who live in this age of the world.

First. The command of his blessed Master, accompanied by his own divine example of sacrifice for the salvation of men.

Second. Our obligation to those early missionaries who bore the Gospel to our ancestors who, long after the New Testament times, were in the depths of barbarism.

Third. Our indebtedness to those missionaries and missionary settlers who bore the Gospel to this continent, and planted those religious institutions whose beneficent influence we have enjoyed from our childhood. Freely have we received; let us freely give.

Fourth. The duty which rests upon us to follow up the noble work of the pioneers of modern missions who lived down the opposition of a worldly Christian sentiment at home, and overcame heathen prejudice abroad; who translated the word of God into hundreds of languages, and laid the foundations for us to build upon; many of whom sealed their labors with their lives in fields where there is now free access.

Fifth. We owe a debt to those who more recently have gone from our own communities and churches and from our own circles of kindred, and who are now in the heat and burden of the day demanding our sympathy, our prayers, and our support. To fol-

low up the work of all these is now easy. We have the opportunity, the facilities, and the means. How can we excuse ourselves if we selfishly squander our lives and our possessions and die with this accumulated duty unfulfilled?

UNION AGAINST UNJUST CRITICISM.

There is need just now for union in missions as a matter of common defense. It is an age which, through various forms of literature, boldly challenges the supreme claims of Christianity—its teachings and its work. The cause of foreign missions is especially liable to assault as it is far off, and therefore may more safely be made the subject of ignorant ridicule. It may be impossible to convince the outside world that such representations are erroneous, but the whole membership of the churches should be made intelligent, to the end that they "may be steadfast, immovable, always abounding in the work of the Lord."

The Protestant Christians of America now number several millions. They are among the most intelligent of all classes of our citizens. They are moved by the highest principles, and their common efforts for the evangelization and uplifting of all mankind is the very noblest and most inspiring of human enterprises. They have more than an average degree of wealth and influence, and if that influence could be subsidized by a general and complete cooperation, there is no other force in the world that could successfully resist it. If by their common belief and teachings, their harmony of plans and methods, their union in such forms of appeal or published facts and statements as shall instruct and inspire public sentiment, these great masses of Christian believers can be led to act as one united body, there will be presented a spectacle of Christian union and a volume of moral earnestness and power, which will impress the nation and the world with the divine reality of the Gospel.

UNIVERSAL COOPERATION.

We are now in the last decade of the nineteenth century. We call upon all who love the Lord Jesus Christ to pray with all earnestness that these may be the years of special harvest. In some mission fields it is already demonstrated that by the Spirit of God thousands may be gathered where there have been only hundreds or scores. By true Christian comity as between all our different organizations, by economy of resources, by more and more of the spirit of fraternal counsel and cooperation, we pledge ourselves as official administrators of the work of missions, to do our part as God shall give us wisdom and strength. And with this pledge we call upon all who have influence to join with us in an effort to awaken the whole Church in the United States and Canada to a sense of the unprecedented opportunity that is now before it.

We plead with instructors in colleges and theological seminaries to hold up the great work of missions before the young men who are under their care,

realizing, as we do from some blessed examples, how potent is the influence which may thus be exerted.

In the name of our respective boards and societies we most earnestly call upon all pastors of churches and their associate officers and overseers to embrace the opportunity afforded them. They have an influence which none others can exert. They have access not merely to those who are willing to read missionary literature or hear missionary addresses, but they may from Sabbath to Sabbath press upon all the people the divine reality and the supreme obligation of this great work. They alone can rally and move the entire rank and file of the Church.

We call upon superintendents and teachers of Sabbath schools to realize that soon the young generation under their care must take the entire responsibility of this vast work.

We welcome and invite to still greater participation the noble efforts of the women of the Church in their various organizations. Let them by every means enlist the thousands of their sex who are yet indifferent.

We extend the hand of cordial invitation to Young Men's Christian Associations and Young Woman's Christian Associations, to societies of Christian Endeavor, to the Epworth League, to the St. Andrew's Brotherhood, to all guilds and societies of the young in any branch of the Church, to join in one common effort for the salvation of the world, and to unite with new meaning and emphasis in the divinely prescribed petition, "Thy kingdom come, thy will be done on earth as it is in heaven."

COMMITTEE:

F. F. Ellinwood, Chairman, Secretary Board of Foreign Missions Presbyterian Church (North).

Judson Smith, Secretary American Board of Foreign Missions.

S. W. Duncan, Secretary American Baptist Missionary Union.

J. O. Peck, C. C. McCabe, Secretaries Missionary Society of the Methodist Episcopal Church.

H. C. Morrison, Secretary Methodist Episcopal Church, South.

Alexander Sutherland, Missionary Secretary of the Methodist Church of Canada.

Our Missionary Society and Missionaries.

THE comparative statement of the Missionary Society receipts for seven months are:

	1892-3.	1893-4.
November.....	\$11,770 58	\$8,892 06
December.....	22,306 50	15,445 17
January.....	19,908 28	17,615 84
February.....	18,008 86	22,192 56
March.....	169,940 46	212,783 70
April.....	347,874 91	293,589 57
May.....	49,928 82	24,639 84
Total.....	\$640,821 41	\$601,297 93

Secretary Leonard states that up to June 15 the receipts of the Society from collections are larger than for the same period in the previous year.

Our self-supporting missions in Chili have been reinforced by the sailing from New York on June 20 of Rev. E. E. Wilson and wife for evangelistic work at Santiago, Mr. G. P. Gregory for the school at Iquique, Miss Nettie Wilbur and Miss Lottie Vimont for the school at Concepcion.

Rev. J. P. Gilliland has returned from Chili to the United States on account of failure in his eyes.

Rev. J. M. Spangler of Argentina is in the United States on a health trip of six months. He is at Sacramento, Cal.

Rev. M. S. Vail and family, of the Japan Mission, reached San Francisco on May 22.

The Nebraska Wesleyan University has conferred the degree of doctor of divinity on Rev. Leslie Stevens, Superintendent of the Central China Mission.

Rev. Isaac T. Headland, of Peking University, was married June 12 to Miss Marion Sinclair, M.D., of the Presbyterian Mission.

Rev. H. Olin Cady, of the West China Mission, was married June 11 to Miss Hattie Yates at Elburn, Ill.

Rev. H. G. Limric has been transferred from Mexico to the East Ohio Conference. He returns to the United States on account of the health of his wife.

The return from Chili to the United States of Rev. G. F. Arms and family has been authorized.

Rev. W. H. B. Urch, pastor of the English church at Singapore, has returned to the United States on account of the failure of his health.

Dr. E. W. Parker, of India, has been selected by the Hanson Place Methodist Episcopal Church, Brooklyn, N.Y., as the missionary whom it will support in the foreign field.

Rev. Frederick Brown, of our North China Mission, in our last number expressed a desire for an oil magic lantern. This has been donated by Rev. J. B. Hawk, of Scio, O., and forwarded to Mr. Brown.

Dr. W. J. Hall, his wife, and his assistants, have been in great peril in Pyong Yang, Korea, from a riot and opposing officials. Orders from the government in Seoul secured the protection of Dr. Hall and family, and the release of his servants.

Extract from Proceedings of Board of Managers.

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met at the Mission Rooms, June 19, Dr. M. D'C. Crawford presiding.

Return expenses to South America of Rev. J. M. Spangler were provided for. The request for an appropriation for the purchase of the North American Normal School in Buenos Ayres was referred to the General Missionary Committee.

The giving of powers of attorney to Dr. C. W. Drees and Dr. A. W. Greenman, for the purpose of securing titles to property in South America, was referred to a committee consisting of Judge Fancher, Dr. S. L. Baldwin, and Dr. A. B. Leonard, with power. The appointment of treasurers for different parts of the South American Mission was deferred.

The appointment of Rev. Edward Carrero as native pastor of the Ayapango Circuit, in Mexico, was approved.

The return expenses of Rev. H. G. Limric and family from Mexico to Ohio, were authorized to be paid.

Rev. H. Olin Cady, of the West China Mission, was allowed a married man's salary at home rates from July 1.

The appointment of Rev. Cyrus W. Cleveland to the West China Mission was approved, provided he is found on examination to be suitable, his outgoing expenses having been provided.

It was determined to send a physician as soon as possible to Ingchung, China.

An appropriation was made for furniture for the home of Rev. I. T. Headland, of Peking University, and for the salary of Rev. Mr. Headland as a married man.

The return of Rev. F. D. Gamewell and wife, of China, to the United States was authorized.

The appointment of a missionary to teach in Peking University was referred to the General Missionary Committee.

Miss Laura Hanzlik was appointed a nurse in the hospital at Nanking, on a salary of \$500.

The return of Mrs. Pyke and her four children to China was referred to the secretaries with power.

The Korean Mission was permitted to use the press appropriation for the purchase of a job press.

The request of Dr. Busted, of Korea, to return to the United States to be married, was granted on his proposition to pay his own expenses both ways, the outgoing of his wife to be paid by the Society.

Authority was given for the erection of a chapel at Omuta, Japan.

The outgoing expenses of Mr. M. Ishizaka to Japan were authorized. He is a native of Japan, and has been pursuing his studies in America for five years, and returns to Japan to engage in mission work.

An appropriation was made for the repair of the parsonage at Hardof, India.

The redistribution of appropriations to the Malaysia Mission was approved, and the certificate of the auditor of the accounts of the Mission was noted as being received.

Provision was made for the return of Rev. W. H. B. Urch, and of Miss Miriam Munson, to the United States.

The expenses of the return of Mrs. King and her children to India were ordered to be put in the estimates of the South India Conference for 1895.

The return of Rev. B. F. West to Singapore was referred to Bishop Thoburn, and laid over for further consideration.

An appropriation of \$100 was made to Mrs. Mary E. Davis, and charged to the Northwest India Conference.

The appointment of Chhiman Lall and Matthew Tindale as alternates from Northwest India Conference to the Finance Committee, to meet in Ajmere in July, was confirmed.

The communication of Rev. Dr. A. W. Rudisill, in reference to the presenting of the Madras Methodist Episcopal Publishing House to the Missionary Society, on certain conditions, was referred to a committee consisting of Dr. Goucher, Dr. Buckley, the secretaries, and the treasurer.

Resolutions respecting the Navajo Mission were referred back to the committee.

The following was adopted:

"WHEREAS, Some Conferences fail to publish a list of missionary appropriations in their Conference *Minutes*; and,

"WHEREAS, Some Conference secretaries fail to send to the missionary office a list of such appropriations; therefore,

"Resolved, That no applications for aid from the Contingent Fund can be even considered by the Domestic Committee until the proper information shall be furnished."

The amendment proposed to the by-laws at the previous meeting, changing the order of reports from the standing committees so that Finance and Lands and Legacies Committees shall be called first, was adopted.

The outgoing of Rev. E. E. Wilson and wife, Miss Nettie Wilbur, and Miss Lottie Vimont as missionaries to Chili was approved.

The examination of Mr. G. P. Gregory, candidate for appointment to the school at Iquique, Chili, was referred to the corresponding secretaries with power.

The officers and standing committees of the Board were elected.

The appointment of the following missionaries of the Woman's Foreign Missionary Society was recommended: Miss Fannie Meyer and Miss Helen Galloway, for China; Miss Ruth H. Collins, for India; Miss Lola M. Kidwell, for Japan; and Miss Irene E. Lee, for South America.

Several appropriations were made for the benefit of the foreign and domestic missions.

TIDINGS FROM OUR MISSIONS.

Needs of the India Missions.

BISHOP THORBURN makes the following statement respecting the financial needs of the mission work in India: "We are sorely pressed in India. The work goes forward apace. Fifty converts come to us every day. The General Missionary Committee could not aid us at its last meeting, and I am constrained by a double necessity—our financial straits and our success—to appeal to our friends. After much thought I have resolved to seek for one hundred persons, or parties, who will each undertake to support a preacher at \$100 a year. I feel a strong confidence that the donors can be found. If an individual cannot do so much, a Sunday school or an Epworth League may feel glad to do it.

"Many people complain that the Epworth Leagues suffer for want of something to do—for want of an object to inspire them and challenge their best efforts. Here is a worthy object, and it will put life into any League to have a living bond of this kind connecting them with the heathen world.

"I am here in the United States for the summer, and I must muster in these hundred supporters of our work before November. Letters of inquiry addressed to me at 150 Fifth Avenue, New York, will receive prompt attention. Money given by individuals, or by a Sunday school, or by an Epworth League, can be reported at Conference with the missionary collection, provided the apportionment to the charge has been fully met. A living bond in any church will greatly stimulate the missionary spirit, and make it easier to gather in the regular collection."

Conversions Among the Missions in Michigan.

REV. E. L. KELLOGG, Presiding Elder of the Grand Traverse District, Michigan Conference, reports to the Missionary Secretaries:

"The missions on this district are enjoying success. Since Conference we have dedicated two churches, and six others are in process of erection. Eleven hundred converts are reported, eight hundred and fifty have been received on probation, and about fifty of these are Indians.

"As I was conducting a Quarterly Meeting service among the Indians recently, I called for seekers, and two men came forward and were soon converted. One of them, while giving his testimony, took off his coat and cast it aside, the whole congregation, meanwhile, weeping profusely.

"Later I asked the interpreter to give me his testimony at this point, and he replied that the converted Indian said his old life was very bad, and he would have nothing more to do with it, but would throw it away as he would an old, dirty, ragged coat, and saying this he threw aside his coat."

Pioneer Missionary Work in the Interior of Korea.

BY REV. W. J. HALL, M.D.

On the tenth of January I left Seoul for my work in the north, Pyong Yang, accompanied by Mr. McKenzie, from Nova Scotia. God has given Mr. McKenzie a wonderful experience. He felt that God called him to Korea, and although his Mission Board did not feel able to start a mission here he trusted the Lord to supply the necessary funds for his outcoming and support after reaching here. God always honors the faith of his children. We had blessed seasons of communion with God on the journey.

I was only one day out when I was called to see a patient who had been badly cut by robbers. I dressed the wounds and told the story of the Great Physician. His comrade had been so badly wounded that he only lived a few minutes.

After seven days' journey I reached Pyong Yang, and went at once to one of the houses which had been purchased for our use, but which on account of the opposition of the governor we were unable to occupy for several months. It had been used as a home for dancing girls and was still being used for the same purpose. After some difficulty the occupants consented to give up the house. The following two nights the house was vigorously stoned by a band of men who had been accustomed to spend their evenings there.

Every day we saw our patients and had a great many visitors who all heard the story of salvation. Every night we held our service, and a deep interest appeared to be manifested by a good number. Everything moved on smoothly for some days.

But on the morning of the seventeenth of February several of the leading men of the district came in and said they had been accustomed to receive 1,500 cash (\$12.50) from this house every year to sacrifice to the evil spirits, and they wanted me to give the same amount. I told them of the sin they were committing in worshipping evil spirits instead of the true and living God.

Shortly afterward my helper, a young man of twenty years, but an earnest Christian, was sent for by a man who lived near our home. He went, and returned shortly afterward with torn clothes, and told me they had seized and beaten him because we would not give the money for sacrifice. They gathered the people of the neighborhood together and decided to drive us out. I went to the magistrate and told him the whole story, and asked him not to punish the men, but to quiet the disturbance, which he promised to do.

While I was gone, the same man who had beaten my helper came to the house, and seized a boy of

eighteen years, who had been attending our services, tore his clothes, and beat him severely. I shall never forget his testimony, which he gave on my return. He was cheerful and happy and showed no spirit of resentment. I asked him if he felt like giving up serving Christ when he was so sorely persecuted. A smile lighted up his countenance as he said, "I cannot give up serving my King even if they kill me."

The following week our persecutors threatened those who came to our meetings. The numbers decreased. We held our service every night, and before the regular service held a children's meeting, which fifteen bright boys attended. One boy, who had learned the whole catechism, was beaten by one of our persecutors and forbidden to come to the meeting. But, praise God, they cannot beat out the truth from their hearts and minds. It will yet yield a rich harvest.

Dr. Scranton, our superintendent, was with us for two weeks and proved a great blessing to the work. I had considerable difficulty with some under the influence of liquor. One afternoon, after I had treated my patients, I took my usual walk. As I ascended a hill, three men were sitting in the pathway with a jug of liquor. After I passed them they followed me and asked me to drink. I told them I never drank liquor. They then seized me and dragged me to the place where the jug was, and tried to force me to take the liquor. When I still persisted in not complying with their request, one of the men ran and picked up a stone as large as my head, and, coming up to me, was in the act of throwing it at me, when God stayed his hand and the other men let go of me, and I walked slowly away. They stood and shouted after me for some time, and then followed me for about a mile, shouting at the top of their voices.

Late one Saturday night, two of the native Presbyterian brethren came in and said there was a great deal of talk all over the city, and that the people said they would kill the Christians and the foreigners. They seemed much alarmed and wanted us to secure protection for them. They thought of twenty-eight years ago, when four thousand Roman Catholics were beheaded for their faith. They said they would die, but they would not give up Jesus. We told them that God was stronger than all they who could be against us, and he would suffer no harm to befall us unless it was for our good and God's glory. As we were being persecuted we talked together of Paul's experiences, and God filled our hearts with joy and peace. They were ready to die for Jesus if he required it. We received great blessing from God's word as we turned to the passages that then applied to our case, Luke 6. 22, 23.

The following Sunday morning, at our regular service, we baptized two men who had given good evidence of saving faith in Christ. We are laying our foundation stones in the midst of persecution, and we believe they will be solid.

We have commenced the first Christian school in the interior of Korea with a class of thirteen bright boys. We teach them the doctrines of Christianity, Chinese, and the native language. We can win the children for Christ. I want the boys and girls to help me. Pray for them. Collect all the picture cards you can, of all kinds, no matter if they have been used, and I will paste a text of Scripture on the back of the cards and give them to the Korean boys and girls for you. In this way you can help to lead the Korean children to Jesus. Send them, postpaid, by mail, to W. J. Hall, M.D., Seoul, Korea.

Mission Notes from Mount Olive, Liberia, West Africa.

BY REV. JAMES H. DEPUTIE.

Forty years ago I first visited this section of country in company with my father and three or four other gentlemen from the State of Pennsylvania, who were looking for a place to locate a steam saw-mill they brought with them to Monrovia. At that time thousands of people were scattered over all this section of country, full of superstition and heathenism, and yet they were happy in their own ignorance. They cultivated the land, had plenty of rice and *cassadas* to eat, required but very little to wear, and large forests of camwood, an important article of trade, bounded their country in the rear. Traces of the slave trade were visible, and occasionally a Spanish slaver would slip in under cover of night, looking for a cargo of living freight. The name of Captain Cannot, of whom Bishop Taylor gives a short history of his life and adventures in the slave trade on this coast, was fresh upon the memory of the people of Monrovia, and along the coast. I was well acquainted with his wife and daughter, who lived long in Monrovia after my arrival here.

The settlement of Marshall is at the junction of three rivers, and that place was considered by my father and others as a good place to locate their saw-mill, and in a very short time it was up, and turning out from three to four thousand feet of boards a day.

In the month of January, 1856, I was employed by Rev. Francis Burns to take charge of a day school in Marshall, under the auspices of the Missionary Society of the Methodist Episcopal Church. I was then in my eighteenth year of age, and have been hard at work ever since. In the latter part of the year 1858 I went to Robertsport, Grand Cape Mount, and taught school in that settlement until January, 1865. I united with the Liberia Annual Conference, and was sent to Glumar, a station among the Vey tribe. I entered upon the work with very flattering prospects. There was a large field open before me, and the natives made me welcome wherever I went. Large towns and villages dotted all that section of country, and I could truly say that

"Every prospect pleases, and only man is vile."

I loved the work, and entered with the determination to make it a success, the Lord being my helper. I was not very long in the work when the contention arose as to the northwestern boundary of this republic. Prince Manna, who ruled all that section of country known as the Solymah country, and being influenced by an English trader by the name of Harris, incited the natives to rebellion. War crossed the Manna River, and very soon all that beautiful country was laid waste, and hundreds of men, women, and children left without a place of shelter, or a morsel to eat. The station at Glumar was discontinued, and Bishop Roberts thought best to take me from Cape Munt, and send me forth to share the itinerant's lot.

I am again on this river, fifteen miles from where I started from years ago. I am the third missionary who has ever lived and labored among this people. Here at Mount Olive we have a fine brick church, one hundred acres of land, a day school, and Sabbath school, all belonging to the mission. We have a church membership of upward of eighty, mostly converts from heathenism. We have good congregations on the Sabbaths, averaging about one hundred and twenty, from the surrounding heathen. We have a number of heathen boys and girls in our families for religious training. The Presbyterians have three mission stations near us. With all these advantages we have nothing to keep our young men around our stations when they get a little education, and civilization enough to wear clothes. We have no money to employ them on our mission stations, and consequently they leave and go into the service of the foreign merchant, where they get good pay, or take the steamers and go on the coast. One here and there returns, but the majority are lost so far as we know of.

On the other hand, we have an enemy that is destroying both soul and body under the name of rum and gin. It comes to us from civilized countries, and is found in all our settlements. Against the four mission stations in this part of the country there are no less than one hundred places where ardent spirits can be had. The government has placed heavy duties on the importation, and high license upon the sale of it, but this only has a tendency to reduce the consumer the more speedily. Again, large quantities are smuggled into the country and sold without duties paid, or license granted. In all our settlements young men can get higher wages for retailing rum and gin for the foreign merchant than he can get from the Church or the Missionary Society for preaching the Gospel, or for teaching school.

This country has been greatly reduced in population. The laws enacted in their "Devil Bush," the highest legislative body in the land, have lost their strong hold upon the people. The "Gru Gru Bush," in which the females are trained, is gone, and the remaining few are coming to us for instructions. We are doing the best we can under the circum-

stances. Occasionally missionaries from other countries come over to help us in this grand work, get the African fever, shake awhile with the chills, and when they get better, go back to their former homes, and bear the names of heroes the remainder of their lives. The young man who comes out in the service of the merchant, gets the fever, shakes like a clever fellow, and soon the chill is off, and we find him busily engaged in the service of his master. I have often wondered why missionaries are so afraid of the African fever.

In conclusion, I wish to say that we are not discouraged. The Lord, in whose service we are, declares:

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55. 10, 11).

I feel very thankful to the Board of Missions for granting me leave of absence from my work during the year. The great trouble will be for me to supply my place during my absence, and the bishop has gone on to the Congo country.

April 6, 1894.

A Medical Itinerating Trip in West China.

BY JAMES H. MCCARTNEY, M.D.

FOR the past year we had been planning to make a journey into the country with the object of looking up old patients who had been in the hospital, and determine what impression (for better or worse) had been made upon them by their stay in the hospital.

We have been wanting to know for ourselves whether the medical work is really doing what is supposed.

First, in opening the way for the Gospel; *Second*, in overcoming the ill will of the people toward the foreigner.

Our outfit comprised about one hundred and sixty pounds of drugs, with a few instruments, several hundred books and tracts, and a few foreign stores.

We were accompanied by a native evangelist, one assistant, and three coolies to carry the loads.

Our first stop was made about sixty miles west of Chungking, a large, walled city, unoccupied by any representative of the Christian religion, and from where we had several patients.

We had no more than comfortably settled ourselves in the inn, when we received a call to see a patient in the yamèn, or official residence. We were told here that they were glad that we had come, and they furnished us with a place to see patients in a large temple at the mouth of the yamèn. Every patient to our knowledge who had been in the hos-

pital called upon us, and in every way possible made our stay among them pleasant.

We were everywhere on the streets received with kindness, and answered several calls out in the city to see patients.

They urged us to remain longer with them, but our limited time would not permit us to remain more than one day and a half. The first Sunday out we stopped in a small village, where they were to have a market day the following day. As soon as the people found out that a physician had come, they gathered in crowds and remained far into the night. The next morning we had patients waiting to see us at the break of day, and many insisted that we should remain with them longer. The landlord would not take any pay for my stay in the inn, and offered to entertain me free of charge if I would stop with them longer, but we must be moving. The next day about three o'clock we entered a large *hsien* city, the end of our journey. We were now 460 li from Chungking. We stopped in an inn owned and managed by a former patient's son, who gave us a hearty welcome to the city. As soon as our presence was known, old patients who had been in the hospital in Chungking came to pay us a call, bringing chickens, eggs, and sweetmeats in great abundance. We announced that we would see patients the next day from morning to night.

The next morning, from break of day until nine o'clock at night, we had a steady stream of patients. This continued for three days, each succeeding bringing more patients than the previous day. The greatest respect was shown us on the streets. We received frequent calls into the city. We were compelled to leave much too soon, for our medical stores were running low. We promised to make them a visit soon again. So great was the rush of patients while we remained here, that we could hardly find time to eat. A large amount of the respect shown us was due to the fact that I was a physician.

A large number of friends had been made previous to our going, through the result of an operation on a patient from that place. Our next stop was for one day on this side of the former place on our return trip. We had not planned to stop here, but a former patient whom I had forgotten all about, on seeing us, said that we could not leave until we had stopped with him for two days.

This man is one of the most wealthy and influential men in all that district. He entertained myself and assistants for two days, feeding us on the best that was to be had, and it was with difficulty that we could get away from him at the end of this time. He gave us the privilege of holding services in his house, and giving us the use of a large temple in which to see patients and to preach if we choose. This man seemed really overjoyed to see us, and the attention he gave us was something far beyond anything heretofore received. We thank God for hav-

ing used the medical work in making such fast friends in this distant field. At this place our stock of medicines was exhausted, and we decided to return without making any more stops.

We held one service every day while away, sold several hundred books and tracts, and dispensed to nearly twelve hundred people in eighteen days. The road, both going and coming, had been traveled little, if any, before by any missionary. We believe that we have demonstrated on this trip that the medical work is the work above all others for winning the confidence and respect of the people; that a medical man will be treated with kindness and respect, while others will meet with the reverse; that the people will listen to him talk while they would pay no attention to another; and that the influence of the medical work through the hospital is more *extensive* and more *lasting* than that of any other.

Chungking, March 30, 1894.

Recommended Books.

Sketches of Mexico, by Rev. John W. Butler, D.D., of Mexico, are lectures delivered in May, 1894, at Syracuse University, on the "Graves Foundation," and published by Hunt & Eaton. Price, \$1. The lectures are eight in number, and are entitled: "Sources of Information," "Origin of the Mexicans," "Prehistoric Mexicans," "Early Mexicans," "The Moctezumas and the King David of Mexico," "The Arrival of the Spaniards," "Independence and the Constitution of 1857," "New Life in Mexico." It will be noted that the familiar Montezuma has been changed to Moctezuma, and Hernando Cortez is Hernan Cortez. Dr. Butler has been a missionary in Mexico for twenty years, and his acquaintance with the language and the people has given him ample facilities to acquire information. We can have full confidence in his statements, and we commend the book as a valuable contribution to our literature on Mexico.

Folk Tales of Angola, by Heli Chatelain, are published by Houghton, Mifflin & Co. The author gives a description of the Province of Angola in Africa, and fifty folk tales that are current among the natives of that country. There is also much useful information respecting the language of the people, and two good maps. The author went to Loanda in 1885 as pioneer and linguist of Bishop Taylor's self-supporting missions; afterward he was the philologist of the United States Scientific Expedition to West Africa, and the United States Commercial Agent in Angola. He has made a careful study of the native language, prepared a grammar and dictionary for it, and a primer in it.

The following is one of the short tales, the title being "The Builder of Ability and the Builder of Haste:"

"Two men called themselves one name. This one said, 'I am Ndala, the builder of ability.' The other said, 'I am Ndala, the builder of haste.'

"They say, 'We will go to trade.' They start; they arrive in the middle of a road. A storm comes.

"They stop, saying, 'Let us build grass huts!'

"Ndala, the builder of haste, built in haste; he entered into his hut. Ndala, the builder of ability, is building carefully. The storm comes; it kills him outside. Ndala, the builder of haste, escaped, because his hut was finished; it sheltered him when the storm came on."

Colored Population of the United States.

THE census of 1890 showed a population in the United States of 62,982,344. Of these 7,470,040 were of African descent: 107,473 Chinese, and 2,089 Japanese. Of the total Chinese, seventy per cent are in California, and of the total Japanese, over one half are in California. The total Indians, exclusive of Alaska, number 249,273. If to these we add the Indians of Alaska we have a total of 272,547. The civilized Indians number 58,806.

The census also showed that in 1890 there were in the United States 7,470,040 Negroes. Of these 6,337,980 were blacks; 956,990 mulattoes; 105,135 quadroons, and 69,936 octoroons. There are 25,530 Negro schools now in the South, where 2,250,000 Negroes have learned to read and write. In the colored schools are 280,000 pupils and 20,000 Negro teachers. There are 150 schools for advanced education, and seven colleges administered by Negro presidents and faculties, and of these presidents, three were formerly slaves. There are 154 Negro editors, 250 lawyers, 740 physicians, and there are now educating themselves in European universities 247 Negroes from the South.

Home Missions of the Methodist Episcopal Church.

THE Methodist Episcopal Church reports:

Members.....	2,290,196
Probationers.....	263,857
Local Preachers.....	14,274
Traveling Preachers in Conference...	14,553
Traveling Preachers on Trial.....	1,901
Total members, etc.....	2,554,781

There are also 2,411,525 Sunday school scholars.

The Benevolent Collections for 1893, as reported through Societies, show:

Church Extension.....	\$151,234
Sunday School Union.....	24,290
Tract Society.....	23,262
Freedmen's Aid, etc.....	103,936
Education.....	165,729
American Bible Society.....	35,414
Woman's Foreign Missionary Society...	244,509
Woman's Home Missionary Society...	173,258
Missionary Society.....	1,186,762
Total.....	\$3,063,564

Of this amount about \$300,000 was expended for foreign missions, and the balance for work in the United States. In addition to this the large cities and some of the Conferences have home missionary societies which collect and expend large sums for city and Conference missions.

The General Missionary Committee in November, 1893, made appropriations for Missions in the United States for 1894 as follows:

Welsh.....	\$1,601
Scandinavian.....	54,671
German.....	46,900
French.....	6,111
Spanish.....	14,068
Chinese.....	10,870
Japanese.....	7,400
Bohemian and Hungarian.....	8,585
Italian.....	5,271
Portuguese.....	712
Hebrew.....	1,300
Pennsylvania Dutch.....	800
American Indians.....	8,578
English speaking.....	308,199
Total.....	\$474,962

The Welsh Missions are in Utica, N. Y., Bangor and Wilkesbarre, Pa.; Chicago, Ill.; and Fond du Lac, Wis.

The Scandinavian and German Missions are in all portions of the United States, and number over 200.

The French Missions are in Worcester, Mass., Providence and Fall River, B. I.; Manchester, N. H.; Brazil, Ind., Chicago, Ill.; New Orleans, La.

The Spanish Missions are one in Brooklyn, N. Y., and thirty appointments in New Mexico.

The Chinese Missions are one in New York city, and several in California, Oregon, and Washington on the Pacific coast.

The Japanese Missions are in California and the Hawaiian Islands.

The Bohemian and Hungarian Missions are in Baltimore, Md.; Philadelphia and Pittsburg, Pa.; Cleveland, O.; in Illinois and Iowa.

The Italian Missions are in New Orleans, New York city, Philadelphia, Boston, and Chicago.

The Portuguese Mission is in Rhode Island.

The Hebrew Mission is in New York city.

The Pennsylvania Dutch Mission is in Pennsylvania.

The Missions among the Indians are in California, Washington, Oregon, Montana, Michigan, Minnesota, Wisconsin, New Mexico, and New York.

The English-speaking Missions are in all portions of the United States, being charges in the different Conferences receiving a part of their support from the Missionary Society, and comprising also the following Mission Conferences: Arizona, Black Hills, Nevada, New Mexico, North Montana, Utah, and Wyoming.

The Annual Report of the Missionary Society says: "In the domestic field the work has been carried forward during the year 1893 with gratifying success. There are now about three thousand missionary pastors sustained in part by the Missionary Society. But few of these could remain with the charges they serve if the missionary appropriations were withdrawn. Forty-five per cent of all the money that passes through the missionary office is used for the support of the work in the United States."

Monthly Missionary Concert.

TOPICS FOR 1894: Jan., The World; Feb., China; Mar., Mexico; Apr., India; May, Malaysia; June, Africa; July, United States; Aug., Italy and Bulgaria; Sept., Japan and Korea; Oct., Protestant Europe; Nov., South America; Dec., United States.

QUESTIONS FOR JULY.

- What is the population of the United States?
- How many are Negroes?
- How many Chinese?
- How many Japanese?
- How many Indians?
- How many of the Indians are civilized?
- What are the difficulties in Indian mission work? (Page 304.)
- What do the Chinese in America need? (Page 300.)
- What is our duty to them? (Page 300.)
- What do the Chinese converts believe and do? (Page 299.)
- What social problems are there before the United States? Where can we find their answer? (Page 297.)
- How many preachers, members, probationers, and Sunday school scholars has the Methodist Episcopal Church?
- How much is contributed through different societies for home missions?
- What was appropriated by its General Missionary Society for missions in the United States for the year 1894?
- Among what classes of people are the missions prosecuted? Where are the missions situated?
- Why should we be interested in home missions?

SINCE the death of Dr. Peck the following division of the correspondence of the Missionary Office has been made: Secretary McCabe has in charge Africa, Europe, India, Lands and Legacies, Publications, and Estimates; Secretary Leonard has in charge South America, China, Japan and Korea, Self-supporting Missions, Finance, and Woman's Mission Work.

Missionary Society of the Methodist Episcopal Church.
Foreign Missionaries.
INDIA.

North India:

Rev. Chas. L. Bare and w., (Ogden, Ia.).
Rev. J. Baume and w., (Hockford, Ill.).
Rev. J. Blackstock and w., Shahjahanpur
Rev. J. C. Butcher, M.D., and w., Bareilly.
Rev. Lewis A. Core, and w., Moradabad.
Rev. T. Craven and w., (Evanston, Ill.).
Rev. S. S. Dease, M.D., and w., Bijnor.
Rev. F. W. Foote and w., (Rochester, N.Y.).
Rev. Joseph H. Gill and w., Faori.
Rev. George C. Hewes, Lucknow.
Rev. Samuel Knowles & w., Moradabad.
Rev. J. T. McMahon and w., Dwarahat.
Rev. Wm. A. Mansell and w., Lucknow.
Rev. Jas. H. Messmore and w., Calcutta.
Rev. David C. Monroe and w., Sitapur.
Rev. Frank L. Neeld and w., Bareilly.
Rev. E. W. Parker, D.D., and w., Lucknow.
Rev. J. W. Robinson and w., Lucknow.
Rev. N. L. Roscoy and w., Shahjahanpur.
Rev. H. L. Roscoe, Lucknow.
Rev. T. J. Scott, D.D., and w., Bareilly.
Rev. Homer C. Smitz and w., Naini Tal.
Rev. D. L. Thoburn, Lucknow.
Rev. James B. Thomas and w., Budaon.
Rev. J. W. Waugh, D.D., & w., Naini Tal.
Rev. Peachy T. Wilson, M.D., and w., (Evanston, Ill.).

Northwest India:

Rev. Philo M. Buck and w., Meerut.
Rev. E. S. Busby and w., (Hopedale, O.).
Rev. R. Clancy and w., Allahabad.
Rev. John F. Deatker and w., Lahore.
Rev. C. W. De Souza and w., Ajmere.
Rev. H. Hopkins, Ph.D., & w., Cawnpore.
Rev. James C. Lawson and w., Allgarh.
Rev. A. T. Leonard and w., Rurki.
Rev. James Lyon and w., Pisangan.
Rev. H. Mansell, D.D., and w., Mussoorie.
Rev. John E. Newson and w., Cawnpore.
Rev. Dennis Osborne and w., Mussoorie.
Rev. C. H. Plomer and w., Phalera.
Rev. J. E. Scott, Ph.D., and w., Muttra.
Rev. Matthew Tindale and w., Agra.
Rev. J. D. Webb and w., (Rahway, N. J.).

South India:

Rev. Albert H. Baker, Bangalore.
Mrs. A. H. Baker (Newton Centre, Mass.).
Rev. W. H. L. Batstone, M.D., Jagdalpur.
Rev. J. B. Buttrick and w., Kolar.
Rev. A. E. Cook and w., Secunderabad.
Rev. W. F. G. Curties and w., Blacktown, Madras.
Rev. D. O. Ernsberger, Gulbarga.
Mrs. D. O. Ernsberger (Ocean Grove, N. J.).
Rev. J. H. Garden and w., Vikarabad.
Rev. Geo. K. Gilder and w., Hyderabad.
Rev. W. H. Hollister and w., (Beloit, Wis.).
Mr. H. S. Jefferson, Madras.
Rev. Wm. L. King and w., Madras.
Rev. Ira A. Richards and w., Kolar.
Rev. A. W. Rudisill, D.D., Madras.
Mr. H. W. Rudisill, Madras.
Rev. B. Sorby, Richmond T., Bangalore.
Rev. Charles B. Ward and w., Yellandu.
Rev. J. N. West and w., Vepery, Madras.

Bombay:

Rev. William W. Brugere and w., Poona.
Rev. H. W. Butterfield and w., Narsingpur.
Rev. W. E. L. Clark and w., Poona.
Rev. Horace A. Crane and w., Bombay.
Rev. C. E. Delamater (Boston, Mass.).
Rev. J. O. Denning and w., Narsingpur.
Rev. Charles G. Eism and w., Kampti.
Rev. Daniel O. Fox and w., Poona.
Rev. E. F. Fresse and w., (Canton, O.).
Rev. A. G. Gilruth and w., (Haverhill, O.).
Rev. William H. Grenon and w., Nagpur.
Rev. C. P. Hard and w., (Evanston, Ill.).
Rev. T. S. Johnson, M.D., & w., Jabalpur.
Rev. Thos. E. F. Morton and w., Harda.
Rev. Geo. W. Park and w., Bombay.
Rev. A. W. Proutch and w., Tanna.
Rev. Wm. E. Robbins and w., Igatpuri.
Rev. John E. Robinson and w., Bombay.
Rev. F. E. N. Shaw and w., Karachi.
Rev. Wm. H. Stephens, Bombay.
Rev. Geo. I. Stone and w., Quetta.
Rev. A. S. E. Vardon and w., Khandwa.

Bengal-Burma:

Bishop J. M. Thoburn, D.D., and w., Calcutta.
Rev. William P. Byers and w., Asansol.
Rev. Benjamin J. Chew, Calcutta.
Rev. C. G. Conklin and w., Calcutta.
Rev. H. Jackson and w., Mazafarpur.
Rev. L. R. Janney & w., (Oregon City, Ore.).
Rev. August Kullman, Calcutta.
Rev. Neils Madsen, Pakur.

Rev. Jas. P. Melk and w., Bolpur.
Rev. J. T. Robertson, Pegu, Burma.
Rev. G. J. Schilling and w., Pegu.
Rev. J. Smith and w., Rangoon, Burma.
Rev. Frank W. Warne and w., Calcutta.

MALAYSIA (Straits Settlements).

Rev. Benj. H. Balderston (North Wilshire, Prince Edward Is., Can.).
Rev. Wm. E. Horley, Singapore.
Rev. Charles C. Kelso and w., Singapore.
Rev. Wm. T. Kensett (Pittsburg, Pa.).
Rev. H. L. E. Luering and w., Singapore.
Rev. D. Davies Moore and w., Penang.
Rev. R. W. Munson and w., Singapore.
Rev. George F. Pykett, and w., Penang.
Rev. W. G. Shellabear and w., Singapore.
Rev. Edward T. Snuggs, Singapore.
Rev. Wm. T. Staggs and w., Singapore.
Rev. Wm. J. Wager, Singapore.
Rev. Arthur J. Watson, Singapore.
Rev. B. F. West, M.D., and w. (Crawfordville, Ind.).

CHINA.

Foochow:
Rev. W. N. Brewster and w., Foochow.
J. J. Gregory, M.D., and w., Foochow.
Rev. W. H. Lacy and w., Foochow.
Rev. B. L. McNabb and w., Foochow.
Rev. G. H. Peck and w., Foochow.
Rev. N. J. Plumb, Foochow.
Mrs. N. J. Plumb (Delaware, O.).
Rev. Nathan Sites, D.D., Foochow.
Mrs. Nathan Sites (Washington, D. C.).
Rev. George B. Smyth and w., Foochow.
Rev. M. C. Wilcox and w., Foochow.
Rev. J. H. Worley, Ph.D., w., Foochow.
Miss Sarah M. Bosworth, Foochow.
Miss Martha I. Casterton, Foochow.

North China:

Rev. La Clede Barrow and w., Tientsin.
Rev. F. Brown and w. (in England).
W. H. Curtiss, M.D., Peking.
Rev. G. R. Davis and w., Tientsin.
Rev. F. D. Gamewell and w., Peking.
Rev. J. F. Hayner and w., Peking.
Rev. I. T. Headland and w., Peking.
Rev. W. T. Hobart and w., Peking.
N. S. Hopkins, M.D. & w. (Malden, Mass.).
Rev. H. H. Lowry, D.D., and w., Peking.
Rev. J. H. Pyke, Tientsin.
Mrs. J. H. Pyke (Delaware, O.).
J. F. Scott, M.D., Tientsin.
Rev. M. L. Taft, D.D., and w., Peking.
Rev. G. W. Verity and w., Tientsin.
Rev. W. F. Walker, D.D., and w. (Green-castle, Ind.).
Miss Hattie E. Davis, Peking.

Central China:

Rev. J. J. Banbury and w., Klukiang.
Rev. R. C. Beebe, M.D., and w., Nanking.
Rev. J. C. Ferguson and w., Nanking.
Rev. J. R. Hykes and w., Shanghai.
Rev. Ralph O. Irish and w., Klukiang.
Rev. James Jackson and w., Klukiang.
E. R. Jellison, M.D., and w., Nanking.
Rev. C. F. Kupfer and w., Chinkiang.
Rev. E. S. Little and w., Klukiang.
Rev. W. C. Longden and w., Wuhu.
Rev. D. W. Nichols and w., Nanking.
Rev. Leslie Stevens and w., Nanking.
Rev. G. A. Stuart, M.D., and w., Wuhu.
Rev. A. C. Wright and w., Chinkiang.
Miss Clara J. Collier, Klukiang.
Miss Mary Gocheour, Nanking.
Miss L. C. Hanzlik, Nanking.

West China:

Rev. H. Olin Cady & w. (Middlebury, Vt.).
H. L. Canright, M.D., and w., Chentu.
Rev. Spencer Lewis and w., Chungking.
Rev. W. E. Manly and w., Chungking.
J. H. McCartney, M.D., and w., Chungking.
Rev. G. A. Myers and w., Chungking.
Rev. J. F. Peat and w., Chentu.
Rev. S. A. Smith (Centralia, Mo.).
Rev. John Walley and w., Chungking.

JAPAN.

Rev. R. P. Alexander and w., Tokyo.
Rev. J. F. Belknap and w., Tokyo.
Rev. Charles Bishop and w., Tokyo.
Rev. Benj. Chappell and w., Tokyo.
Rev. J. G. Cleveland and w., Yokohama.
Rev. I. H. Correll, D.D., and w., Nagasaki.
Mr. W. H. Correll, Nagasaki.
Rev. J. C. Davison and w., Tokyo.
Rev. G. F. Draper and w. (Clifton Springs, N. Y.).
Rev. E. R. Fulkerson and w. (Howard, Kan.).
Rev. H. B. Johnson and w., Nagasaki.
Rev. Julius Soper and w., Hakodate.
Rev. D. S. Spencer and w., Nagoya.
Rev. J. O. Spencer and w., Tokyo.
Rev. H. B. Schwartz and w., Tokyo.

Rev. H. W. Swartz, M.D., and w., Sendai.
Rev. M. S. Vall and w. (Baltimore, M.D.).
Rev. J. W. Wadman and w., Hirotsuki.
Rev. John Wier, D.D., and w., Tokyo.
Rev. W. S. Worden, M.D., and w. (Elmwood, N. Y.).
Miss Jennie S. Vall (in U. S.).

KOREA.

Rev. H. G. Appenzeller and w., Seoul.
J. B. Busted, M.D., Seoul.
Rev. W. J. Hall, M.D., and w., Seoul.
Rev. H. B. Huibert and w., Seoul.
Rev. George H. Jones and w., Seoul.
W. B. McGill, M.D., and w., Seoul.
Rev. W. A. Noble and w., Seoul.
Rev. W. B. Scranton, M.D., and w., Seoul.

ARGENTINA.

Rev. C. W. Drees, D.D., and w., Buenos Ayres.
Rev. G. P. Howard and w., Buenos Ayres.
Rev. D. McGurk and w., Buenos Ayres.
Rev. W. F. McLaughlin, D.D., and w., Buenos Ayres.
Rev. A. M. Milne and w., Buenos Ayres.
Rev. W. T. Robinson and w., Mercedes.
Rev. J. M. Spangler and w., Rosario.
Rev. W. Tallon and w., Rosario.
Rev. J. F. Thomson, D.D., and w., Buenos Ayres.
Rev. F. D. Tabbs and w., Buenos Ayres.

URUGUAY.

Rev. G. G. Froggatt and w., Durazno.
Rev. A. W. Greenman, D.D., and w., Montevideo.
Rev. Wm. Groves and w., Montevideo.
Rev. J. A. Russell (Evanston, Ill.).

PERU.

Rev. T. B. Wood, D.D., and w., Lima.
(Address care U.S. Legation.)
Professor G. M. Hewey and w., Callao.
Miss Ina H. Moses, Callao.
Miss Ethel G. Porter, Callao.

CHILI.

Rev. W. F. Albright and w., Coquimbo.
Rev. J. Bengue and w., Iquique.
Rev. B. O. Campbell and w., Concepcion.
Rev. H. B. Compton and w., Coquimbo.
Prof. G. P. Gregory, Iquique.
Rev. W. C. Hoover and w., Iquique.
Rev. Ira H. La Fetra and w., Santiago.
Rev. E. E. Wilson and w., Santiago.
Miss Lottie Vimont, Concepcion.
Miss Nettie Wilbur, Concepcion.

MEXICO.

Rev. Frank Barton and w., Mexico city.
Rev. J. W. Butler, D.D., and w., Mexico city.
Rev. Ira C. Cartwright & w., Guanajuato.
Rev. S. P. Craver, D.D., and w., Puebla.
Rev. Wm. Green, Ph.D., and w., Puebla.
Rev. L. B. Salmans, M.D., and w., Sillao.
Rev. S. W. Siberts, D.D., and w., Puebla.
Rev. L. C. Smith and w., Oaxaca.

EUROPE.

Rev. A. J. Bucher and w., Frankfurt-am-Main, Germany.
Rev. W. Burt, D.D., and w., 27 Via Ventii Settembre, Rome, Italy.
Rev. N. W. Clark and w., Rome, Italy.
Rev. T. Constantine and w., Loftcha, Bulgaria.
Rev. G. S. Davis, D.D., and w., Ruzschuk Bulgaria.
Rev. E. E. Powell, Rome, Italy.

FOREIGN MISSIONS.	Members.	Proba- tioners.
Liberia.....	3,266	477
South America.....	1,464	158
Foochow.....	3,686	3,505
Central China.....	450	136
North China.....	1,835	1,003
West China.....	50	40
North Germany.....	8,668	2,924
South Germany.....		
Switzerland.....	5,803	986
Sweden.....	13,789	2,104
Finland, etc.....	505	172
Norway.....	4,621	476
Denmark.....	2,359	306
North India.....	11,126	19,823
Northwest India.....	6,950	14,610
South India.....	541	368
Bombay.....	783	1,016
Bengal-Burma.....	846	670
Malaysia.....	162	153
Bulgaria.....	150	60
Italy.....	1,093	277
Japan.....	3,295	772
Mexico.....	1,721	1,364
Korea.....	68	173
	71,351	42,561

GOSPEL IN ALL LANDS.

AUGUST, 1894.



A WAYSIDE SHRINE IN JAPAN.

Enthusiasm for Missions the Hope of the Church.

BY REV. R. W. VAN SCHOICE, D.D.,

Pastor of the First Methodist Episcopal Church, Albion, Mich.

(A sermon for the present crisis, preached Sunday morning, May 27, 1894, at the hour when Dr. J. O. Peck had been engaged to deliver the annual missionary sermon.)

2 COR. 8. 1, 2: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

In one of the severest trials of his life the Lord appeared to Paul, and said unto him: "My grace is sufficient for thee." That assurance was enough. Paul found it true, and, in all his epistles, he ceased not to magnify the wonderful grace of God. Listen to his grateful testimony: "By the grace of God I am what I am." "By grace are ye saved." "Where sin abounded, grace did much more abound." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

In such a way he exults in the abounding grace of God—sufficient for every need, every trial, every affliction. Here, in writing to the Corinthians, he says: "Moreover, brethren, I want you to know what the grace of God did for the churches of Macedonia." He wanted them to know, and, through them, all the churches of all succeeding time to know of this grace, that they, through the patience and comfort of the same, might have hope. What did the grace of God do for the churches of Macedonia?

1. It gave them *abundant joy* in a great trial of affliction.

We are not fully informed concerning the character of their affliction, but principally it was poverty, deep poverty. They were exceedingly straitened in their circumstances. From comparative affluence they had been plunged into a condition of abject distress. And yet "they took joyfully the spoiling of their goods." If they were exceedingly poor, they were exceedingly joyful. Paul speaks of their joy as *abundant*. It was an *overflowing* joy. That is what the grace of God can do for a church. And has not history shown that the experience of these Macedonian churches is not exceptional? The times when the Church has had most abundant joy have been the periods of its greatest trial. Listen to grand old Habakkuk speaking in a time of universal desolation: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

It was just such a psalm of praise Paul heard coming up from the churches of Macedonia. Poor and distressed above measure they were, but the

"exceeding grace of God" among them filled them with a rejoicing superior to the most terrible trials through which they were passing. The age of the martyrs, the story of the catacombs, the periods of greatest trial in the history of the Church, all bear the same testimony, namely, *God's grace gives most abundant joy in seasons of deepest distress.*

2. This grace filled these churches with a spirit of abounding liberality.

"For to their power, I bear record," said Paul, "yea, and beyond their power they were willing;" and not only "willing," but they prayed him with much entreaty that he would receive their gifts. This was most extraordinary. The *natural effect* of a great trial of affliction is to lead men to think only of themselves. The sick man is mostly concerned in thinking how he may get well. The man who has lost his property is only too eager to make up for his loss. But when God's grace takes possession of the heart self is forgotten. Thought of self, care for self, give place to an overmastering sympathy for others. "Thy necessity is greater than mine," said the dying Sir Philip Sidney as he passed the cup of water intended for himself to a wounded soldier. "Thy necessity is greater than mine" is the expression of the Church when it looks out on the awful heathenism of the world, perishing for the water of life. Herein is seen the marvelous beauty and glory of the grace of God. In some way it changes the whole order of things. It transforms weakness into strength, meanness into nobleness, poverty into riches. Those poor, helpless churches of Macedonia were so pervaded with the grace of God that their spirit became munificent. They rose out of themselves, above themselves, and became the almoners of untold blessing to the afflicted, and an inspired example to all succeeding generations. Brothers, we do well to compare our own spirit of liberality with theirs, and ask ourselves whether or not we really "know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich."

3. This liberality was the only method of their deliverance from affliction, the only method of their enrichment.

The grace of God not only sustains in trial, but delivers from trial.

"I want you Corinthian brethren to know," said Paul, "what the grace of God did for the churches of Macedonia in a great trial of affliction: It gave them abundant joy, it gave them a spirit of abounding liberality, and, beyond all that, it brought them out of their deep poverty." This is a free translation and interpretation of these words of Paul to the Christians at Corinth. What a strange sentence that is: "The riches of their liberality!" What is its meaning? Simply this, that theirs was a rich liberality and an *enriching liberality*. It means that the only way by which a church can be delivered from a

great trial of affliction is the way of liberality. Especially is this true if the great trial of affliction be deep poverty. What is it that has taken God's people from among the poorest, the very humb'lest, and set them among princes?

Recall that marvelous man, David Preston, of Detroit. He went to that city when twelve years of age, and twelve dollars in debt. Converted at a Methodist altar, there was one more witness as to what the grace of God can do. That penniless lad came to his place among the princes of the land. Money came to him by the thousand and the million. But he was merely God's steward. He was rich, but rich toward God. Great philanthropies bear the impress of his generosity. The poor rise up and call him blessed. When he died, the Church of the land was in mourning. And yet he is only one among the princes of Israel whose names will be spoken with increasing fame as the generations come and go.

Look at J. W. Penfield, of Willoughby, O. Once a poor man and a despiser of the grace of God. Yet the Lord found a way to his heart. He became a converted man, a consecrated man. Every power of body and mind was devoted to God's cause. As a result, God made him the steward of great wealth, and he has used that wealth to build up Christ's kingdom among men. God has honored him. The Church has honored him. His fellow-townsmen hold him in highest regard.

What is this but one of thousands of illustrations of the saying of Jesus: "Give, and it shall be given unto you; good measure pressed down, and shaken together, and running over, shall men give into your bosom."

As with the individual so with the church. See how God blessed those churches of Macedonia! Berea, Philippi, and Thessalonica, so long as the world standeth, will bear witness to the *sustaining* and *delivering* and *enriching* power of divine grace. God did make all grace abound toward them, so that they, having always all sufficiency in all things, abounded to every good work.

The churches that are rich in liberality are enriched by that liberality, while the churches which are indifferent to the needs of the world, the churches which stifle the missionary spirit, and care simply for themselves, sooner or later come to nothing.

I recently sent a letter of inquiry to Rev. Dr. A. J. Gordon, of Boston, asking the history of the Anti-mission Baptists. He sent me the following: "The facts are these: A considerable number of Baptist churches in the Western and Middle States set themselves against the missionary movement which began the early part of this century. They took the name of 'Anti-mission Baptists,' which name they bear to this day. These churches have remained *in statu quo*, not having increased either numerically or otherwise during the entire seventy-five years, while the Mission Baptists have had an immense increase, so that

to-day, next to the Methodists, they are the largest Protestant body in the United States. This is a simple statement of the case, and the lesson is obvious. May the Lord bless you in your earnest purpose concerning your Church, as he certainly will on the line you have chosen."

Well may Dr. Gordon say, "The lesson is obvious." It is a lesson specially needful to the churches at this time. If there ever was a time when we might excuse ourselves for withholding our usual offerings for missions, this is the time. If ever there was a time when we might be justified in urging the plea, "Charity begins at home," this is such a time. Multitudes are without work. The income of many has been cut off for an indefinite time. Some are actually suffering for want of food. It is a great trial of affliction through which our own church and hundreds of other churches are passing. Never in my ministry, have I known such a crisis as this. It is, indeed, a time which tries men's souls.

But, brothers, there is only one way out. We must pray for the grace of liberality. We must take on the spirit of those grand churches of Macedonia. We must have their abundant joy and their enriching liberality to lift us out of our deep poverty. If we nurse our complaints and settle into a condition of selfishness we are doomed. The need of the perishing heathen is incomparably greater than ours, and above the clamor of our own distress is heard the despairing cry of millions who have never heard of Jesus, "Come over and help us."

If we heed that cry, and hasten to their relief, God will turn away our captivity as he turned the captivity of Job when he prayed for his friends. This is not only "the crisis in missions," but the crisis in the Church as well, and we are come to the kingdom for such a time as this. We, as servants of the Most High God, are to vindicate the majesty of his government and the omnipotence of his grace among men. We are to prove to the world that God can take the weak things to confound the mighty, and that in a great trial of affliction he can use us to hasten the day when all "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

(Following the above sermon the Albion Church gave the largest missionary collection in its history.)

THE sun gives ever, so the earth;
 What it can give, so much 'tis worth.
 The ocean gives in many ways;
 Gives paths, gives rivers, fishes, bays;
 So, too, the air, it gives us breath,
 When it stops giving comes in death.
 Give, give; be always giving;
 Who gives not is not living;
 The more we give the more we live.

The Voices of the Women and Foreign Missions.

BY MISS EMMA J. CUMMINGS, M. D.

"THERE is so much work at home that interests me, I really cannot pay much attention to foreign fields. To tell you the truth, I am not interested in foreign missions, they are too far off."

Such was my reply one stormy evening to the patient collector, who for half an hour had been trying to arouse my sluggish sympathies for the benighted peoples and earnest workers across the seas. She left me and I returned to my cozy chair and glowing fire, wondering why she need have disturbed my reading to tell me so many disagreeable things. I preferred pleasant thoughts, or if I must go outside of those, it suited me far better to breathe a gentle sigh over the woes of an Evangeline, than seriously to consider the needs of other lands or sympathize with the degraded wretches who, after all, were incapable of such depth of feeling as my delicate self.

Still the disagreeable facts so gratuitously presented by my caller, partook of her persistence, and I tried in vain to dismiss them from my mind until, finally leaving my book and fire, I said pettishly, "I'll see if a good night's sleep will restore my balance." But the thoughts pursued me as the monotonous drip of rain from the eaves resolved itself into the steady tread of feet, and I seemed to be standing on a high platform with a wondrously fair woman whose stern eyes fastened accusingly on me, made me quail, while a seemingly endless procession of women approached us. As they came near, I saw that they were divided into companies. The first division stopped in front of the platform and looked earnestly at me. They were small and dark-skinned, dressed in white jackets and striped skirts, while many-hued scarfs gave a brilliancy like the tropics to the scene.

I was about to ask my companion, despite her austere look, who they were, when one of them pointed at me and said with intense scorn: "Women of Siam, behold this woman! She claims to love the Saviour who made her what she is; she says she is grateful to him for her sheltered, petted life, but she has no interest in us. We are taught that our very existence is a curse for misdeeds in some former state. The happiest of us are sold to be one of many wives; the most wretched are gambled away by our own mothers to become slaves. We are brought up in profanity, in lying, in brawls, in filth. For us is no heaven, only a dreary hope of purchasing from our gods merit that shall secure for us a happier state in our next transmigration; but she is not interested in us. Degraded, ignorant, despised at home, she, too, despises us and calls herself a follower of the meek and lowly Nazarene! He cares for us and commands his children to bring us good tidings, but this child

of his grudges a single half hour to hear of our needs; she even refuses us her prayers, because she is 'not interested' in missions."

Overwhelmed by this sudden address, I glanced at my companion, but only to cower before her piercing eyes fixed so severely upon me. The procession moved on, and lo, another division stood before me. They were gayly dressed, but the eyes beneath the white veils were very sad. With mournful mien and voice one of them spoke: "Syrian women, here stands one who was welcomed at her birth, who has had many advantages, who claims the great Allah of America as her own, whose hope of heaven is bright. She says her Allah cares for all, and she is like him, but she is not interested in us. When we were born, forty days of mourning were observed. Our Allah has no care for us, we are only women; we may never enter a mosque; our brightest hope is a heaven by ourselves, to be gained by obedience to our husbands. They must ignore us abroad, at home they beat us. We reckon ourselves as the wild beasts. We are deceitful, profane, debased, but how can we be any better if they who know a more excellent way have no interest even to listen to our story, or to send us help?"

With a dreary sigh which was echoed by all, she led the way and they passed on. For very shame I hid my face, but was constrained to look up as there tottered toward me a vast company whose crippled feet proclaimed them from the Chinese empire. The almond eyes of the leader fastened on me as she said: "Your parents rejoiced once because God had given them a daughter; your welfare has been consulted in everything; nature was not interfered with, and your feet will carry you whithersoever you will; education has been freely yours; evil has been carefully eradicated, and to-day you pride yourself on your keen sense of right and wrong. Our parents were disgraced by our birth; if they had murdered us, no one would have interfered. We were crippled from childhood; our education was confined to lessons of obedience to fathers, brothers, husbands, and sons; beyond our own doors we are forbidden to be known either for good or evil. Unable to read, ranked by our most advanced thinkers with the monkeys and parrots, what wonder if we are superstitious, depraved, and vicious? O American woman, who hath made us to differ, and by what right are you 'not interested' in us?"

Before I could have spoken, if I had desired, they had passed forward and their place was filled with short, robust figures, clad in mantles of tanned skin, leather petticoats, and short beaded aprons. Beads of all varieties, buttons, buckles, and rings of iron and copper decorated their stout figures in many fantastic ways.

They marched entirely around the platform, closely scanning me, before anyone spoke; then the leader said: "Free to come or go, no terror in her

life, at liberty to marry or not, certain of protection from any abuse, surely, sisters, this is a favored woman. We of Africa are chattels. We must marry whom our fathers choose and be one of many wives, subject to every caprice of our husband. If he commands us not to stand upright before him, henceforth we must crawl in his presence, on pain of cruel punishment. If he favors one of us, disfigurement or death awaits her from her jealous companion; unless he favors us, he beats or kills us as he chooses, with none to interfere; we are his, body and soul. Unmarried, we form the estate of our father or brother, to be divided at his death among the heirs. But this woman is 'not interested' in us; she cares not that to us no heaven is promised equal to what she now enjoys; we are too far off. O, God of America, are we too far off for thee to care? Is there no help for us? Is thy child a true representative of thee?"

A cold terror was settling upon me and I looked for some escape from the place, but even as I looked, before me were flashing jewels, rich silks, and costly apparel. With eyes as bright as her jewels, a woman cried, passionately: "Would you like to know our story? We were born in far-off India. We were all married before we were ten, some of us before we were three years old. We were taken to our husband's home to be slaves to his mother, to cook his food, and send it to him, awaiting outside our portion from whatever he might leave. In sickness, no physician must see or touch us; we are taken out and laid by the Ganges, the sight of whose holy waters is to cleanse our sins. After death the same sacred stream will receive our ashes. Forbidden to sew or read, our only occupation is to quarrel with our associate wives; and so we live with no purpose, and die with no hope. But we are the favored ones in fair India; ours is the enviable lot; you shall see our unhappy sisters to whose condition we may be reduced at any moment."

She waved her hand and her followers fell back, leaving a space before me which was immediately filled with the most sorrowful faces that had yet appeared. Here were no jewels or silks, but scanty cotton garments, uncombed hair, and eyes heavy with woe. Their speaker stepped forward and tremblingly said: "We are widows. When our husbands died, our ornaments were stripped from us and we became slaves to all about us. We may never change our condition, but must live on, sleeping on the floor with but a mat beneath us, eating but one scant meal a day, fasting twenty-four hours once a fortnight, eating apart from others, forbidden even to see others happy. We must have no society and no one must show us a kindness. Blows and curses are our portion, and death our only release."

As her voice ceased she, too, waved her followers back, and instantly my platform was surrounded by little girls, the oldest under six. Such drawn,

pitiful, wan faces I hope never to see again. They lifted pleading hands and raised beseeching eyes to mine as they begged: "O, Christian lady, pray your God for us. We are widows already, and this woe is ours for life. Look at the petted children of your land; think of the curly heads and laughing eyes that you love in your homes. Look at our tired feet and bruised arms, and remember how tenderly you hold the tiny hands and guide the dainty feet of your darlings. We beg you to spare one thought, utter one little prayer for us, for we number eighty thousand under six years old." Eighty thousand pairs of eyes looked wistfully into mine for a minute, but suddenly a voice said, "It is useless; her Saviour said, 'Suffer little children to come unto me,' but *she* is 'not interested.'" The faint hope died out of their faces and they all vanished.

Noting the tears on my face, the fair one at my side asked, "Need I do more to interest you 'a missions?'"

"You!" I stammered; "who are you?"

"I am Conscience," she replied, "and I stand here to tell you that your vision of to-night is no disordered dream. I have brought truth to your door; shall it knock in vain? I gave you an elevated position, for you are above the sisters whom you have seen, but the platform that raises you is the Rock, Christ Jesus. Will you be content to stand there alone, or have you at last interest to spare for the nations low in the dust at the feet of Allah and Brahma? Will you help them up, or will you choose to hear your Redeemer say to you, 'Inasmuch as ye did it not to one of the least of these, ye did it not to me?'"

For answer I fell on my knees and Conscience left me, satisfied to have brought me to my God, knowing that she could trust my waking with him. To a pitiful Saviour I confessed all my pride and indifference and he forgave me; then I slept sweetly and refreshingly. The next morning I hastened to the house of my friend the collector, took back my heartless words of the night before, and gave her double what she had asked. That morning was the beginning of a new life to me, for I promised my Saviour that henceforth his cause should be mine, and that I would give to the women of other lands as freely as I had received from him; and I pray God to keep me from ever being again so fast asleep as I was on that night when asked to contribute to foreign missions."

"ONE of the noticeable things of our time is the fitful and irregular character of Christian beneficence. The great trouble is that people give just as it happens. They have no definite, well-arranged plan. It is one of the remarkable evidences of the divine oversight of the Church that with such wretched lack of business methods, it has survived and prospered."

British Guiana.

BY HON. N. F. GRAVES.

JUST before night, as we passed a great bend in the Orinoco River, we caught a view of the distant hills of Guiana. After traveling over a level country we were greatly rejoiced to see the range of hills which stretched in distant outline on the sky.

This country was first settled by the Dutch in 1580, and ceded by them to the British in 1814. It has an area of about seventy-six thousand square miles. Venezuela claims a piece of it, and so does Brazil, but Great Britain has possession and most likely will keep it. It has a population of about two hundred and fifty thousand. Georgetown, the capital, has a population of about forty thousand.

The whole coast of British Guiana lies low, and some parts of it below high tide. The trees are seen at a distance. The city of Georgetown is located on the east bank of the Demarara River, which is about a mile wide. The city extends nearly two miles along the river, and nearly the same distance from the river. There is a small village on the opposite side of the river, and beyond it are extensive sugar plantations. There is a fortress on the ocean and river north of the city, with massive masonry and sloping walls, and with many cannon in their places ready to speak if there should be any occasion. There is a lighthouse near, whose light is seen far out on the ocean. It is needed on this dangerous coast. The wharves are along the river with a great number of warehouses. There are many ships loading and unloading, and a few steamers.

During the time the Dutch had possession of the country Georgetown was called Stabrock. It is now the capital of British Guiana in the province of Demarara. The city is attractive, and much the finest in this part of the world. It has long, broad streets intersecting each other at right angles, and in most of the streets there is a canal in the center. The water in these canals communicates with each other and with the river. The tide creates a current through them. There are a great number of bridges over these canals.

The dwelling houses are surrounded by beautiful trees and shrubs. The cocoanut trees and cabbage palms are very beautiful.

The business streets are along the river, where the stores and shops are located. The buildings here are plain, but fitted for the large business that is transacted in them.

The location of most of the city lies lower than high tide, but is protected by strong embankments. There are no cellars under the dwelling houses, and they stand mostly on brick piers. Some of the cheaper houses stand on posts of wood. It is a city built of wood. The houses have broad verandas, and are painted and look cool and comfortable.

The government building is built of stone, and is

very large, costly, and substantial. The cathedral is a large and elegant building. The Wesleyans, the Baptists, the Presbyterians, the Congregationalists, Lutherans, Moravians, and Anglicans have good churches. There is a troublesome bar in the river, and all large ships are loaded and unloaded by means of lighters. Until quite recently the people have depended on artesian wells, cisterns, and tanks for water, but recently water has been brought into the city from a stream of water at quite a distance. The ice houses are very costly, and are supplied with ice by a Boston company. With the ice there comes fresh meat and northern vegetables. In the city are found many races of men, among whom are seen Hindus, Parsees, Chinese, Portuguese, Creoles, Negroes, Indians, and whites. There are more Negroes than any other one race. Next comes the Hindus.

The few white people in this country govern all the rest. There are sixty thousand natives of India, and they are said to make very reliable laborers.

The country has a coast line of about three hundred miles, and is about four hundred miles deep. The land along the sea from twenty to fifty miles in the interior is very level and very rich. On these fertile lands the great sugar plantations are located. Beyond these lands are well-watered savannas, very fine for pasturage and raising cattle, and upon them vast herds are found.

The greater part of the country is a primeval forest abounding in excellent timber for ship and house building, and for cabinet ware.

The different tribes of Indians occupy the vast forests of the interior, and live by fishing and hunting. Most of them have no abiding place. The fish are excellent and the game abundant, and the climate is so mild that they wear no clothing, and most of them live a very idle easy life.

A first-class sugar estate will consist of about two thousand acres, and will require twelve hundred laborers to till the ground. In a successful year it will produce four thousand tons of sugar. It will be readily seen that one of these estates will require laborers, overseers, engineers, doctors, carpenters, teachers, bookkeepers, police, and chaplains.

Rev. John Wray came as a missionary of the London Missionary Society to Demarara in 1808. A wealthy planter gave him a home, and he labored among the Negroes on the plantation and on the surrounding plantations. His labors were greatly blessed, and there was a great change among the Negro population. They became sincere listeners to the truths of the Gospel. Most of the planters were not in sympathy with his religious teachings, and so many obstructions were placed in the way that the good work was greatly hindered. The missionary was sent to England to see if any modification of the local laws could be made. He succeeded to some extent, and in 1811 returned to his work.

The Negroes were in gr at trouble, for on some of the plantations all books were taken from them by the overseers. It caused serious trouble, and Mr. Wray was requested by the governor to explain the laws. In 1834 the Negroes were emancipated, and very soon after the schools and churches became self-supporting.

The Wesleyan Missionary Society opened a station in 1815, which was placed in charge of Mr. Talberg. Others joined this mission, and gradually the zealous and persevering efforts of the missionaries were crowned with success. Many other stations were opened on the coast, and schools were established in many places.

The Dutch Reformed Church Society started a station at Berbice. The work prospered, and many stations were opened with schools. The work was very important as it was among the coolies who were brought from East India to supply the lack of laborers occasioned by the emancipation of the Negroes. Nearly all the stations not only sustained their own churches, but aided liberally in raising the funds to send the Gospel to other lands. The missionaries of other societies have labored in this field and have contributed their share in improving the different races of men that are settled here.

Far away from any European settlement there is a remarkable tribe of Indians who are known by the name of Macouski. The Indians, from the valley of the Amazon to the Orinoco, use the Waumali poison in their hunting excursions, and this remarkable tribe has a way of making the poison which is far more powerful than any other. The other Indians have heard of this poison and come to this tribe to procure it. It is very fatal, and is supposed to affect the nervous system and thus destroy the vital functions. It is said it will not produce any effect unless it touches the blood, but when it enters the blood death is certain. The poison destroys life so gently that the victim feels very little pain.

The flesh of the game is not injured by the poison. The Indians use a blowpipe when hunting birds. The blowpipe is a tube about ten feet long, just as large at one end as the other. A poisoned arrow is placed in the tube. When the game is near the Indian collects his breath for a fatal puff. Silent and swift the arrow flies and seldom fails to pierce the object at which it is sent. The Indians kill animals with a bow and arrow. The arrows have a poisoned point. A large ox hit with a poisoned arrow will die in twenty minutes. A bird will die in five or ten minutes.

These Indians range over these great forests and sleep in little huts. Fish are abundant and excellent, and the forests are full of fruit and nuts, which serve for their food. Missionaries have visited them, but very little has been accomplished. They are superstitious and believe in evil spirits. The whip-poor-

will is a common bird and at the close of the day utters its plaintive cry. The Negroes regard this bird with reverence and will never destroy it, and the Indians will never shoot it, as they regard its cry as the voice of departed souls who come back to earth, sent by an evil spirit to haunt hard-hearted masters, and to retaliate for injuries done. They believe that its plaintive cry brings sorrow and grief. If the cry is heard near the hut of the Indians they are stricken with fear, and await in suspense the evil that is sure to follow. These Indians sometimes visit Georgetown and the other towns, but are not inclined to engage in any business or to become laborers on the plantations.

The Worship of God by Offerings.

BY REV. RUFUS S. GREEN, D.D.

A LATE writer has rightly styled the worship of God by offerings, "A lost act of worship." The popular apprehension of the present day certainly fails to discern in the "collections" on the Lord's Day, a solemn act of worship to Almighty God. A few references to Scripture may become helpful among Christians in drawing attention to the *worshipful* aspect of giving, as always an approved feature in God's most hallowed service.

The Mosaic ritual abounds in this form of worship. There is not only the offering of bloody sacrifices on the altar, but also the offering of the fruits of the field, and of the increase of flocks and herds. The high priest was ordained, as we read in the Epistle to the Hebrews, to offer both *gifts* and sacrifices as thus provided and required in the law. The words of Solomon fitly set forth the underlying principle on which such gifts are to be brought: "Honor the Lord with thy substance, and with the first fruits of all thine increase."

Now, God's chosen people were the world's "first class" in divine worship, under that austere "schoolmaster," the law. It is true the schoolmaster has long since brought both us and them "unto Christ," and the *sacrifices* of the Mosaic law have therefore ceased to be offered, because the "one sacrifice for sins forever" fulfills and supersedes them. But the "gifts" have no such fulfillment and supersession. There is nowhere any provision that they should "cease to be offered." By each believer, for himself, they must still be continually ministered. The Christ unto whom we have been brought bids all his worshipers to such a stupendous and magnificent enterprise that the gift must needs not only *continue*, but increase a hundredfold—"Go ye into *all the world*, and preach the Gospel to *every creature*."

But the Mosaic ritual in this ordinance, as in all its provisions, only provided utterance for an instinct common to all mankind. The instinct of prayer in the human heart is not more definite than that moving to the worship of the Deity by the offering of

gifts and oblations. Before Moses was, Cain and Abel each "brought an offering unto the Lord." Abraham, though for himself he would take neither thread nor shoe latchet, gave tithes of all the spoils of the slaughtered kings to Melchizedek, priest of the most high God, clearly an act of homage—a thank offering—to the God whose blessing Melchizedek had bestowed. The Magi, worshiping the infant Saviour, voice and emphasize the universal instinct when they complete the act by presenting him "gifts, gold, frankincense, and myrrh." How unsatisfying the picture without the gifts! And every heathen temple in all ages, though knowing nothing of Moses or his ritual, witnesses to votive offerings and oblations.

To argue that such worship is desired and accepted of God seems almost superfluous. "Three times in a year shall all thy males appear before the Lord thy God, . . . and they shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God." No more imposing and sublime act of divine worship is anywhere recorded than the dedication of Solomon's temple. God accepts the magnificent offering with special manifestations of his presence and approbation, for the "fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house." And so was it before, when the tabernacle was dedicated.

Coming to the New Testament, Luke records that Jesus, commending the poor widow's offering, calls the gifts cast into the treasury "the offerings of God;" and in the Acts we have record of a messenger direct from the divine presence, saying to Cornelius: "Thy prayers and thine alms are come up for a memorial before God." Prayer and alms—offerings—twin acts of worship, complements of each other; both alike acceptable to God. And to this agree the words of the Epistle to the Hebrews: "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased."

Scripture imposes no ritual of worship on the Christian Church. "God is a Spirit: and they that worship him must worship him in spirit and in truth." The Mosaic ritual has waxed old and vanished away, but its principles abide forever. The spirit of worship is essentially one in all ages. If a devout Jew offered acceptable worship by the bringing of his gifts to the altar, the consecrated gifts of the Christian brought to the house of God as an act of worship, for the honor of his Lord and the advancement of his kingdom, cannot be less acceptable to God. Shall we not rather say that they are more acceptable by so much as the Gospel is more glorious than the Mosaic dispensation? If the proper and honorable maintenance of the priesthood and the ordinance of tabernacle and temple worship had need of those

offerings, how almost infinitely more does the world-wide work laid upon the Church of Christ have need of devoted, generous gifts from Christian worshipers.

And how can the Church in the ritual she frames for the public worship of God, consistently set in order her prayer, "Thy kingdom come," while she yet neglects to set in order also the twin act, the bringing of her consecrated offerings, that there may be adequate means forthcoming for the preaching of the kingdom? They who are not, in person, separated by the Holy Ghost unto the immediate work, may not in God's presence weakly and cheaply content themselves with offerings of prayer *only*, while they say to them who are thus separated, "Depart in peace, be ye warmed and filled," and omit to offer of their worldly store "as God hath prospered them." "No man goeth a warfare at his own charges."

Both the Old and New Testaments bear witness to the efficiency of offerings brought as an act of worship. When Joash was minded to repair the temple he bade the priests and Levites, "Go out unto the cities of Judah and gather of all Israel money to repair the house." It was the subscription plan—personal solicitation. But the twenty-third year of his reign found nothing accomplished. Then by the king's direction, "Jehoiada, the priest, took a chest and bored a hole in the lid of it, and set it *beside the altar*, on the right side as one that cometh into the house of the Lord." Then "all the princes and *all the people* rejoiced, and brought in, and cast into the chest, until they had *made an end*;" and the king's officers "gathered money *in abundance*" day by day (2 Kings 12; 2 Chron. 24).

Paul gave direction to the Corinthian church: "Upon the first day of the week let *every one of you* lay by him in store, as God hath prospered him." Similar direction had before been given to the churches of Galatia, and we may not doubt that the same apostolic order was given to the Macedonian churches. The giving of Christians was to be one of the hallowed acts of the hallowed day. Of the Corinthians Paul boasted to them of Macedonia of their forwardness, and records that their "zeal had provoked very many." Of the Macedonians he writes, "Their deep poverty abounded unto the riches of their liberality, for to their power I bear record: yea, and beyond their power, they were willing of themselves" (1 Cor. 16; 2 Cor. 8, 9).

Thus from the Scripture record we find the worship of God by offerings:

1. Required by the Mosaic law.
2. Enjoined in the Gospel.
3. Nowhere annulled, either in the Old or New Testament.
4. Approved and accepted of God.
5. Abundant in effective results.

Corresponding to these teachings and facts of Scripture we find:

6. The instincts of the race in all ages answering from within to this form of worship.

7. An imperative necessity, under the Gospel dispensation, for its continuance and fullest development.

Surely we have here the "MIND OF CHRIST." Is it not, then, high time, with the doors wide open to every land and people as never before, and with her Lord's last and great command, born of the passion of his soul, sounding down the ages in her ears, for the Church of Jesus Christ to awake out of sleep in this respect, and to rehabilitate the lost act of worship?

The time has, indeed, fully come to ORGANIZE THE WHOLE CHURCH, so that on every Lord's Day, in every congregation, every member may bring an offering unto God as a part of the Sabbath worship "according to the blessing of the Lord upon him."—*Christian Steward.*

Glances at the Kiukiang District.

BY REV. J. J. BANBURY, P. E.

THE Kiukiang District of the Central China Mission of the Methodist Episcopal Church lies at the western end of the Mission, with headquarters at Kiukiang, a large city on the southern bank of the great Yang-tse River. I recently held the Quarterly Conferences in the various circuits and stations, and thought that a few details as to what is being done here may be interesting to those who support the missionary work by prayers and gifts in the home land.

We first visited the Hwangmei Circuit, where evangelistic efforts have been prosecuted for over twenty years. About ten stations are regularly occupied, in some of which Christian day schools are established; in others a native preacher or evangelist is on hand to explain the doctrine of Christ to the inquirer, and conduct the public services.

Until the last Annual Meeting this circuit was served by a foreign missionary as pastor, but at our recent meeting the circuit was divided into two sections and two native pastors appointed who should work under the direction of the presiding elder; one, a local deacon named Mr. Shih, who is one of the oldest workers we have; the other, a traveling preacher on trial, named Mr. Tsai, a young man who has graduated from our district Institute.

We left Kiukiang on Friday evening and traveled by boat to Kunglung, a distance of forty li, at which town the Conference was to be held. We first of all crossed the great river in the free ferryboat, which was crowded with passengers who had been over to the city to make their purchases, and were now returning to their homes in the hamlets of Kiangpeh. After crossing the ferry we walked for about half a mile to the beginning of the river which leads up to Kunglung, where we hired a small boat,

spread out our bedding, and, as the sun had set, made ourselves snug for the night. Our boatman got out his oars, as a head wind was blowing, and proceeded to row us toward our destination. We soon fell asleep, but were awakened occasionally by the boatman, who, as the rain fell at intervals during the night, would put up his oars and come inside to shelter himself from the rain, and proceed again when it had ceased.

We arrived at Kunglung at about one o'clock in the morning, having made the journey of forty li, or about thirteen miles, in six hours. Here we went ashore and entered the chapel compound, and, finding in one of the rooms sufficient space to lay ourselves down again, we unhinged a door and placed it across two trestles, in the absence of a bed, and, having spread our blankets upon it, were soon sound asleep.

We were up again not long after daylight, and sallied forth to look at the new buildings which, since our last visit, had been completed. First, we entered the substantial new chapel, measuring thirty by twenty feet inside, with seating capacity of a hundred and twenty, which was to be dedicated on the morrow to the service of Jehovah. Next, we visited the schoolhouse, recently enlarged, where, although so early, about fifteen scholars had already assembled, who made the air ring again with their clamor, as they, in approved Chinese form, rehearsed their lesson of characters over and over, in preparation for that dread event when, with *back* to the teacher, and with body swaying from side to side, now standing on one leg and now on the other, each boy would rapidly recite the quota which he had learned.

On examining the school we discovered that the standard of Chinese classics attained was certainly not below the average, while in Scripture knowledge, geography, and arithmetic the answers given were, when the brief time that had been available for these subjects was considered, very creditable. Mr. Tsai and his assistant, Mr. Sung (who is another graduate of our Institute), teach the scholars in the three latter branches. Our hope is that after a year's teaching in this school, a large proportion of the scholars will desire to enter the Institute at Kiukiang, and there enter upon a higher grade of study, and thus fit themselves for positions of usefulness, in which their Christian training shall make itself felt in the circle among whom their lot shall in the hereafter be cast.

On the next morning, which was Sunday, we all assembled together in the new chapel and dedicated it to the service of God; after which two candidates presented themselves for baptism. Both of these men were farmers who lived in the immediate neighborhood. We had previously examined them, and were convinced of their knowledge of the way of salvation. A third candidate we had directed to wait

a little while, in order that he might be instructed more perfectly in the doctrine of Christ.

The two accepted candidates both engaged audibly in prayer, and were apparently earnestly desirous of obtaining faith in Christ and deliverance from sin. There was in their cases, however, the usual absence of the emotional element, the lack of which is so characteristic of a Chinaman's conversion in this stage of our work in China. We hope that their conviction of sin and the dedication of themselves to Christ was, notwithstanding, none the less intelligent and sincere.

There were also two children, both of the same family, presented for baptism. The father, Mr. Chih, who has been a member of our church and a faithful worker for many years, entered fully into the spirit of the service, and solemnly declared his desire to train them up in the nurture and admonition of the Lord. The presenting of young children for baptism is not as frequently done here, as it should be the reason being, I presume, that there are not many *mothers* who are Christians; and the fathers, unless exceptionally consecrated men, neglect to move in the matter.

One of the great needs of our work here in Kiukiang District is the adding to the numbers of our lady workers of such evangelists who will give themselves entirely to the evangelization of the *women*. Schools are needed, medical work is important, but the greatest need of all is to visit the women in their homes and teach them and lead them to Christ.

We have here a vast field, almost unoccupied, of hundreds of families, some of the male members of which are Christians, whose doors are wide open to admit the lady evangelist, who, if she is not too sensitive of unattractive surroundings, will be able to reap large results in bringing women and children into the kingdom of God. Miss Collier is the only regular worker in this line hitherto, and the excellent results which follow her labor are sufficient to justify it, if any argument is necessary in its behalf.

But to return to our Sabbath service at Kunglung. After the baptismal service we kneeled together and commemorated the dying love of Christ, and sealed our union with him and with one another. Here all distinctions of race and color were forgotten as we realized the strength of that bond which makes us all heirs of God and joint heirs with Christ, as well as members one of another.

In the evening the chapel doors were thrown open and the people invited to enter and listen to the preaching. Very soon every available space in the building was occupied by an attentive audience, some sitting in the seats and the rest standing in the aisles and back near the doorway, who for more than two hours listened respectfully to practical addresses on the main themes of the Gospel.

I must particularly refer to the address of Mr.

Tsai as being interesting, forcible, and full of point. There was scarcely a stir in the audience during the half hour of its delivery, which is saying a good deal when we consider the character of the congregation and the crowded condition of the building. It abundantly pays to give our young Christian men who are called to the work of the ministry a thorough training in our schools, and thus equip them for doing efficient service. We are anticipating, under God's blessing, a large amount of fruit to result from the labors of our young brother upon this circuit.

The next morning we held the Quarterly Conference, at which about ten members were present. Since our last Conference one of our stewards, Mr. Liu, had passed to his reward. He had been a member of the church for some six years, and had shown his zeal by an untiring and devoted service in the cause of his Master. Before his death he straitly charged his heathen relatives that they should perform no unchristian rites at his funeral or at his grave, and commended his wife and daughter to the interest and care of his pastor and fellow-members. He spoke with joyous anticipation of the heavenly home that he soon should enter, and urged all around him to love and serve Christ. His end was peaceful. The members of the Conference decided to prepare a memoir of his life and have it published.

We would fain have lingered among the brethren here for a few days to engage in devotional exercises and evangelistic effort, but the Press was needing my attention, so we had to bid them a hasty farewell, and soon a fair wind was driving us merrily along in the direction of Kiukiang.

A few days after we had returned from the Hwangmei Quarterly Conference we visited the Shuichang Circuit, to hold a similar meeting. We arrived at Shuichang city at ten o'clock on Monday morning, at which place the members were to meet. This city, which is about twenty miles from Kiukiang, has the appearance of having seen better days. Some of the houses are quite large, though they are no longer in good repair, but the streets were not thronged with crowds of country people as Chinese cities generally are during the daytime. I am told, however, that in the season of picking and transporting the tea the city swarms with multitudes going to and fro, for it lies on the outskirts of the district from which the famous Ningchow tea is gathered.

The surrounding scenery is very pretty, as the country near by is covered with moderately sized hills, while in the distance on one hand the Lü Mountains tower up into the clouds, and on the other a narrow lake runs for a considerable distance down toward Kiukiang. The city of Shuichang does not bear an enviable character, as the people have the reputation of being rowdy. Mr. Wu, our native preacher, who lives here, declares that it is very difficult to work among them, as they are much opposed to the doctrine of Christ.

Our Church has been represented in this city for nearly twenty years. We first of all secured possession of some property on one of the main streets and opened a day school. A native helper was also stationed there. The work was carried on by these means under the direction of the missionary in charge, who visited it from time to time. After the lapse of some years another property was purchased in a promising locality. This is still held, and the present pastor, the Rev. E. S. Little, is about to alter the buildings to make them adapted for church and school work. Although we have been thus long laboring in Shuichang the membership is still small. Brother Little is anxious to come here to live, and, no doubt, if he succeeds in carrying his plan into operation, much good will result.

The Quarterly Meeting opened at eleven A. M., the pastor and about six native members being present. The proceedings were brief, as each person's report was given in writing.

We then took a walk through the city and noted its most interesting features, after which we returned to the chapel and, throwing open the doors, invited the people to enter and hear the doctrine of salvation. A large audience assembled and listened attentively while we explained to them some of the main truths of Christianity. After preaching for about an hour and a half we were obliged to leave, as we had to travel ten miles that afternoon. The people still seemed interested, so we left the native preacher in charge of the service, while we commenced our journey.

Our road lay through a pretty country district, and we arrived at Han Kia Liu, the home of Brother Little, at about sundown, somewhat tired from the walk. This country parsonage is located in a charming spot with a broad view in front and hills guarding the rear. We were heartily welcomed by our kind hostess, Sister Little, and spent a pleasant and profitable evening in the home and at the chapel, to which place we repaired after the evening meal to conduct prayers for the schoolboys, the employees on the compound, and some members and neighbors who came in.

Brother Little is the first member of our Mission who has taken his family away from the main centers of missionary work to establish a home in the country. Believing that no effective labor could be done by the preacher living twenty miles from the borders of his circuit, this brother went and located himself at Han Kia Liu, a place in the country where preaching and school work had been conducted for many years, and where a considerable membership existed. At first much curiosity was aroused among the country people at having a foreign lady and children living in their midst, and the premises were thronged day after day by inquisitive crowds who thought it great fun to come and peer into everything.

Gradually, however, their curiosity lessened, and now substantial results are being achieved by the earnest efforts of Brother and Sister Little, who are not only able to preach the doctrine of Christ, but are exemplifying and adorning it in their daily lives right among the superstitious heathen. The influence of the home life of the Christian wife and mother must be particularly valuable in giving a practical illustration of the great blessings and solid benefits which the acceptance of Christ produces in the family life.

One of the results which have followed the removal of Brother Little to the circuit has been the sifting of the native membership. As long as a pastor does not reside on his charge so long is it impossible for him to exercise the necessary watchfulness over the flock. As soon as a close superintendence was given to the affairs of this charge it was discovered that some of the members were living in open sin, while many others were very unworthy to call themselves by the Christian name. Hence, a vigorous weeding process had to be undertaken, with the sad result that the membership has dwindled down to a mere fraction of what it once was; but we believe the church is all the stronger and better for it.

On Tuesday morning we left for Kiukiang, where other duties were claiming our attention.

We held the Quarterly Conference of Kiukiang city charge, the pastor of which is the Rev. James Jackson. The meeting was in the Institute, and about fifteen members were present. The reports were encouraging. Almost every member stated that there was a large regular attendance at the particular chapel or service over which he was placed, and in almost every report an earnest desire was expressed that the Lord of the harvest would visit his vineyard with great blessing, and cause the workers to rejoice in much fruit being produced. Daily Bible instruction is being imparted to the eighty scholars in the two day schools, while special efforts are being put forth at the Institute for the training of the youth in the doctrines of God's word and in the principles of the Christian character and profession.

We were much impressed with the earnest spirit of the young men as they rehearsed the events of the past quarter. Evidently they had been abundant in labors, and were now anticipating the Holy Spirit's blessing upon their work. A native evangelist is being supported by this charge, who takes portions of the Scriptures and the publications of our local Tract Society and sells them in the city and neighborhood, and upon the steamers and native vessels which visit this harbor. This brother was formerly a soldier at the camp hard by, who, because of his profession of Christianity, received considerable persecution from the petty officers, who did all they could to induce him to recant or perform

heathen rites. This he stoutly refused to do. As his life was made bitter by ill treatment, the offer was extended by the native church to engage him as colporteur and evangelist, which he gladly accepted.

It was my privilege to attend the succeeding Sunday morning service at the Institute, where I assisted the pastor in conducting the communion. The chapel was filled with an audience of about two hundred and fifty members, adherents, and students. One striking characteristic of this audience is the excellence of its singing. Unfortunately discordancy is much oftener the rule than the exception in our average Chinese congregations. The native scale of music is pentatonic, hence the sharps of our scale are difficult for them to distinguish, even if they have had any drill in foreign singing, which most of them have not. When a Westerner first hears an average Chinese audience singing, the effect made upon him is so striking that he probably will never forget it. Each person chooses his own tune, key, and time, but all in a minor pitch; the result being that a most dissonant clamor is made. This is not the case, however, with the congregation worshipping at the Institute; on the other hand, the singing is so good that on this occasion one man, apparently a stranger, assaying to produce his own peculiar tune, attracted so much attention as to provoke a smile. In almost any other congregation that I know of, this would have been regarded with no attention whatever.

At this service five persons were baptized, and another admitted into the church. All these were women and girls. I emphasize this fact, because formerly there were very few female attendants and almost no female members; but lately, through the efforts chiefly of the Misses Collier and Ogborn, more attention has been given to the bringing of the women to Christ. It is scarcely necessary to add that it is hopeless to expect even the children of our present male members to be Christians unless the mothers are ranged on our side. Hence, the importance of the work among the women cannot be gainsaid.

Nearly one hundred persons partook of the sacrament, which number included Westerners, Chinese *litterati*, coolies, workmen, women, and some of the pupils. It was an inspiring service, for we realized that the presence of the Master was there.

At the close of the morning's preaching an after-meeting is held for the women, in which some elementary truth of the Gospel that has been delivered in the chapel is explained and emphasized. This is made necessary on account of the gross ignorance of the average Chinese woman. It is found that they are able to take in scarcely anything of the preaching.

On the following Sunday I visited the Sunday school which is held at the Hwa Shan Tang. Here were about seventy-five scholars assembled, most of whom were students in the day schools, and some

adults besides. The audience was divided up into classes and separated, to be conducted by some of the members of the city charge. All of the young people were taught to recite the golden text of the lesson, and some illustrated cards were given by the superintendent, Miss Collier, to such girls as repeated it audibly. I am told that the number present was below the average; on some occasions considerable numbers come from the neighborhood. As it was, the building was nearly filled.

It would be unfair to close the present sketch of our Kiukiang District without alluding to the other branches of work being carried on, which include the English work, St. Paul's, and Heu Kai Chinese work, the Girls' School, and the Press.

The Rev. R. O. Irish has charge of the English preaching at St. Paul's. He is also student of the language. A service is held once a week on Sunday mornings, at which the Episcopal prayers are read, most of the attendants being adherents of that Church. After the prayers a sermon is preached. The audience usually numbers from fifteen to thirty persons, who represent the religiously inclined residents of the foreign community. It will readily be understood that this post is no easy one for a Methodist to occupy.

The present writer has charge of the Chinese work at the Heu Kai and at St. Paul's. In the former place a preaching service for our members is held on Sunday mornings. At the latter church a Sunday school is held in the afternoon and preaching two evenings in the week. At this last service we usually have good congregations of interested listeners. At the Quarterly Conference of this charge, recently held, the only item of special interest was that the meeting decided to give one half of the gross cash receipts to the Missionary Society and the other half to benevolent purposes on the field.

The women's and girls' schools stand in the same compound, and are presided over, the former by Miss Ogborn and the latter by Miss Stanton. The persons referred to above as having been baptized at the Institute chapel were inmates of these schools. There are some items of interest in connection with this work that we could give, but we are necessarily confined to one or two.

As an indication of the warm desire of the elder scholars in the girls' school for the spiritual welfare of the smaller ones, it may be stated that one afternoon lately the lady in charge entered a room in the school and was surprised to see a cluster of small girls kneeling together in prayer under the direction of a little mother of fourteen years, who led them in their simple devotions. Is it a wonder that the women and girls are converted to Christ here amid these spiritual associations?

The native custom in regard to foot binding is so stringent in this part of China that the ladies cannot admit, at the present stage of the work, only those

girls into the school who consent to unbind their feet, but they never lose an opportunity to teach the girls their duty in the matter. There is one scholar whose parents have been very strict in insisting that their daughters shall bind their feet and keep them quite small. Her two elder sisters have each made very good matrimonial alliances. But this scholar, realizing her duty, determined to unbind hers, and naturally expected strenuous opposition from her parents over the matter, as it would hinder her future prospects. But to her great joy and relief, on hearing from her parents, she found that they were willing to throw the responsibility of the case on herself, so that, if in the hereafter she has to suffer for her rashness by being unable to obtain a suitor, she will only have herself to blame. It is needless to add that the responsibility was readily undertaken, the girls having discovered that those who have grown up to womanhood with large feet have not fared so badly after all.

The Central China Press, superintended by the writer, is continuing to turn out Christian literature in the shape of commentaries, tracts, school books, Sunday school helps, a Church paper, sheet calendars, and various other publications. Although not actually doing direct evangelistic work here, we furnish the weapons for those who are engaged in the conflict. During the last Conference year we printed altogether nearly two millions of pages.

In surveying the work which is being done on this district we have cause to thank God for what has been wrought through him by his servants. But some needs are also suggested for the more effectual carrying on of the great enterprise which the Church has undertaken, one or two of which I venture to mention. We need, first, to develop a Christian community in our midst, who shall be devoted to Christ from principle, a people who shall be willing to give a loyal and faithful allegiance to the Lord, not for any temporal benefit that they may receive, but because they discern the value of Christianity *itself* as a soul-saving power. *This has not yet been accomplished!* Again, we need to impress upon the native church her duty in relying upon her own efforts for the furnishing of the means for the support of some of her own preachers and for the evangelization of her own people. *This the Church has not yet begun to do!*

Again, we need to go more slowly in the giving of *heathen* boys the advantages of a first-class education; for, if they do not become Christians while in our Institute, we are thus furnishing at Mission expense those weapons which shall hereafter be turned against us; and if they do become Christians and preachers the influence of the family surroundings is so powerful in China that the value of their after life is greatly hindered by their heathen connections. Let it be understood that we are not referring here to lads coming from *Christian* homes. And, lastly, we

need to rely less upon plans of works, however excellent they may be, and more upon the operation of Him of whom it is said that results are attained "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Christmas in Rome.

BY REV. WILLIAM BURT, D.D.

AMERICANS coming to Europe, and Europeans intending to visit Italy, generally plan to make Rome about Christmas or Easter because of the Church festivals. Hence at these seasons of the year Rome is full, rooms in the hotels and pensions having generally been engaged weeks in advance. There is not that rush and enthusiasm which there used to be, the festivals having lost much of their interest, while modern Rome is occupied with other matters.

Rome is now cosmopolitan. There are English, French, Germans, and Americans who live here. Italians are here from every province of the kingdom, and there is now no law which compels them to keep Christmas as the Romish Church dictates, so that all keep holiday about as they had been accustomed to do in the home land. This, too, has had its influence on the Romans themselves, especially since Rome has doubled its population during the last thirty years.

In Rome, as elsewhere, Christmas is the time for eating and drinking. In Italy, as in America at this season, the poor turkeys suffer. If a family cannot afford a whole one they will be sure to get a half, a quarter, a leg or a wing, for one can buy even a little piece. The Venetians in Rome must have their fish, the Milanese their *panellone*, and if possible receive it direct from Milan. This is a kind of light cake with currants, raisins, and saffron. They make some of them as large as a bushel basket, and send them to all parts of Italy, and to Italians in foreign lands. The Neapolitans must have their macaroni. For the poor fellow who has no special place of abode there is the street vender with his movable saucepan. For a few cents he gets a big dish of hot macaroni, and without the luxury of a knife, fork, or spoon, but with the first three fingers of the right hand he seizes it and with wonderful dexterity raises it aloft and lets it fall into his wide-open, upturned mouth. He then drinks a glass of water or of light wine, and, if in Naples, stretches himself out on the ground in the winter's sun, happier than a lord or king. He is satisfied, and laughs at everything, even at himself.

There is no such feasting, however, anywhere as in the monasteries, convents, and palaces of the bishops and cardinals. The inmates of these places as a rule are among the best livers in the world, being experts in choice dishes.

The observance of Christmas in the Romish Church consists in masses, special music, exposition

of relics, and scenic or theatrical representations. On that day each priest is supposed to celebrate three masses instead of one: one at midnight, the supposed hour of Christ's birth; one at daybreak, when the babe was adored by the shepherds; and the third some time in the forenoon. The idea is to celebrate the triple nativity of Christ. These masses are all scenic performances, and in the larger churches, at St. Peter's, St. John Lateran, and Santa Maria Maggiore, they are accompanied by superb music. The people crowd the churches to see the performance and hear the singing with the same idea and sentiment as they would go to a theater. They have no thought whatever of adoring the Lord Jesus. Among the many relics exposed at this time in Rome the chief, perhaps, is the manger, the real manger they say, in the church of Santa Maria Maggiore.

But the most interesting performances are the so-called *presepi*, or theatrical representations of the scene in Bethlehem. Among the different churches there is quite a rivalry as to which can produce the finest scenic effect. They represent the stable, manger, St. Joseph (always as an old man), the Virgin, the infant Jesus (generally a large wax doll), an ox, a cow, an ass, and sometimes the star and wise men with the gifts, or the adoring shepherds. The people go from one church to another to see and compare the scenic effects rather than to adore the Christ. The result of these scenic representations, both at Rome and elsewhere in Italy, is that, to gratify the thirst of superstitious people for this sort of thing, the low theaters produce the whole scene on the stage in the evening, and the coming of Christ is reduced to a ridiculous performance at which the ignorant and half-intoxicated make sport.

A very perceptible change has taken place in Italy during the past few years in reference to the observance of Christmas, due almost entirely to the presence here of the so-called Evangelicals. Christmas is very impressively observed by the various Christian denominations. In the morning of Christmas Day there are religious services in all our churches. An appropriate sermon is preached, the Lord's Supper is administered, and if any are ready to be received as members into the church they are generally received on this solemn occasion. In the afternoon or evening of the same day, or some evening in the Christmas week, the children of our Sunday schools have their Christmas tree. In the Roman Catholic Church Christmas has no special significance for the children. Their Children's Day is Epiphany. The Christmas tree, however, introduced by the Evangelicals, has become so popular that it has almost entirely displaced the Romish day, not only among Evangelicals, but also among the Romanists themselves. Everywhere now in the large centers of population the different associations, organizations, and families of every class in society

have their Christmas trees. The daily papers also have made it a popular means of collecting funds and articles for distribution among the poor.

Last year the beautiful tree which we were fortunate enough to have for our school at Rome was the very one which had served the day before for the royal family, and which Queen Margherita herself helped to prepare. It was procured for us by a brother of our church who serves in the royal palace. As our friends can imagine, the presents distributed to the children on this occasion are not very costly. Our means are very limited, but we do the best we can. A few friends from across the sea remember us each year, and help us to make the children happy. The children do their part well. I doubt if there is better singing or more interesting recitations anywhere in America than we have from our Italian children at Christmas. It would gladden your heart to hear them.

We American missionaries generally manage to come together some time in the afternoon or evening for a social chat, a cup of tea, and a hearty sing of the old songs of our home Zion; and I assure you we are not a doleful set when we have a moment together of freedom from work and care. This year the League, organized in most of our churches, will have much to do in preparing our Christmas festivals. We, of Italy, salute you, wishing all a merry Christmas.—*Epworth Herald*.

An Italian Peasant Family.

BY LILLIAN VERNON DE BOSIS.

ONLY one who has seen both farmhouses can imagine the consternation of an American farmer's family suddenly put down in the signora's *casa colonica*, or the bewilderment of the good Morbidoui should they be transported to any American farmer's dwelling. I once tried to describe to them some of the differences between the two orders of life, but I don't think they believed all I said. In this case the *casa colonica* is built on to the signora's *casino* (all is of brick work; indeed, one will not find a wooden shed in a day's journey in Italy, so valuable is wood), and looks like a low stable or outhouse. One enters by half a dozen stone steps to a low porch (under which the pig has his sty), adorned by a basket of fruit or vegetables, spades, or sickles, the heavy cow-hide, hob-nailed shoes only used in wet weather or on an occasional visit to the city, or some other article just then in use.

From the porch we pass directly into the kitchen, which is also parlor and sitting room. Here is a wide open fireplace such as one sees in pictures of medieval houses, with a great funnel-shaped chimney, starting with a wide shelf on which are various household utensils, such as a brass lamp of the pattern found in ancient Etruscan tombs, with three or four wicks, snuffers, extinguishers, etc., smaller tin

ones, a cup or two of dark earthenware, etc. From the sooty throat of the chimney hangs mysteriously a heavy chain, on which is hooked a huge black kettle. This, two or three earthen pots, and a great iron spider are all that are needed for the simple but wholesome cooking. The last article of furniture that a peasant family ever parts with is the *madia*, a large bread chest containing a goodly supply of flour, and whose top, always scrupulously clean, serves as a kneeding board. There are no rocking-chairs, only a long, narrow bench by the equally long table, both black and polished with age, and three or four very straight-backed, straw-bottomed chairs, also venerable. The chairs are left to the women, the men preferring the bench or the low brick sides of the hearth.

There is no other furniture. A stone sink, a little lower than the brick floor, is in one corner; there the water jugs are kept and the keftles are washed. Sides of bacon, cured hams, a bunch or two of herbs, and in autumn festoons of winter tomatoes hang from the pointed, blackened rafters. A distaff, not gilded and beribboned, but polished with age and use, hangs from the wall. The only attempt at ornamentation is the little shrine over the table; it is built into the wall and contains an image, many little tallow tapers (always lit on saints' days), and is freely ornamented with pale, dusty paper flowers. All the light that the kitchen has comes from the door and one small window. Near the sink is a trap-door that lets down into the cow's stable, immediately below, for any sudden need at night.

The bedrooms are equally unadorned, and contain a high, square bed, a bureau with a tiny looking-glass, a wardrobe, pictures (tiny ones) of the Virgin and saints, funny little gimcracks of most primitive artistic taste, bought at country fairs for the one-time sweethearts, now hard-laboring wives. In the father's and mother's room there is the same dark polish that prevails in the kitchen, but in the rooms of the married sons a fresh, clean, piney look still lingers about the bridal furnishings. A wooden clock with heavy weights echoes from the paternal bedroom through the whole house, and puts them to sleep at night, they say. The cleanliness is relative, but good, dry dust is healthy after all, and there is plenty of natural ventilation. The family all look neat and clean when dressed for church or holiday, but I would not venture to affirm that any of them have had more than one full bath in their whole lives. The glorious Adriatic fills half the view, and the shore is within twenty minutes' walk, but in bathing season they never have time for such luxuries, and water is scarce on the farm and needed for the vegetables.

The Morbidoni are exceedingly religious, quiet, orderly, and altogether happy and prosperous. The utmost respect is paid to the parents, and their word is law. The father is, of course, head of the family,

which consists of four sons, two of whom are married, with their wives; as in all this region, he goes by the name of *vergaro* or *rodman*, a reference to his ancient prerogative of wielding the rod of authority. But the rod is one of love, and not a loud or harsh word is ever heard. The oldest son is under-rodman *sotto-vergaro*, and will inherit his father's place. If another son were to marry, he would have to go off on his own account, for the place cannot support any more than it does at present. But the second son has allowed the third to marry first, thereby announcing his intention of remaining single.

In the evening (or if a heavy storm or hail is feared), the whole family say together the rosary and litany before the little shrine, the *vergaro* leading. They go to mass regularly—in the busy season, when they must work on feast days too, at three o'clock in the morning; and they observe all the saint and fast days. The men belong to the various Church societies and beg grain for the support of the curate, or walk in the funeral processions, or nurse the sick. The prayer book constitutes their entire library, and only two or three of the family can read that.

Other books and newspapers are quite unknown to them. One evening the signora was looking for the local sheet "to take down to Morbidoni," she said. One of the guests offered her a lot of newspapers just come from Rome. "No, indeed," she said, "it will do the contadini no good to read all that political stuff. I just want to read them that bit about the heavy storms and thunderbolts in the north." She then explained that they are too ignorant to understand what they read, and only get their heads full of distorted notions, a great need for the country being a judiciously written newspaper, which in their simple language would explain to them the doings of the outside world, and spur them to self-improvement.

The whole peasant family work hard, laboriously, from morning till night, and the women do their full share. Two or three women are indispensable on a *terreno*, and if a daughter marries away much discomfort is felt till a son brings home a bride to take her place. In the Morbidone family two sons and two daughters married within the same year, to level up. The women do not mow, but they reap (all the reaping is done with the sickle), dig, hoe, and carry on their heads sheaves, baskets, and water in great earthen crocks. One of them goes to market every day with a basket of fruit and herbs for sale.

The advocates of woman's perfect equality with man should have the privilege of observing this class of people, where they might behold their pet theories realized by the all-unconscious philosophers that cultivate the soil. In the ordering of the farm work no difference is placed between the men and women. I have often seen one of the wives digging with the men, bending to the same rhythm when they urge the

spade into the ground with the bare foot, and bringing up her great clod with as quick a jerk. I have seen another, several months advanced in the sacred maternal function, kneel for half a day on the threshing floor, beating oats with a flail, keeping time to the heavy stroke of the men. One cannot really pity them; they are just as happy and cheerful as the men, and hate to sit indoors at quiet work for more than an hour or two at a time. They are usually strong and healthy, and fairly run along the hilly roads in their expeditions to and from town. But they soon lose their beauty and are no longer attractive after thirty or thirty-five.

The real sufferers are the poor little babies, for the unconscious philosophers have not yet reached the stage of progress in which children are suppressed, and the women cherish the antiquated office of their sex and fulfill it sedulously. But where their mothers live under such a heavy system (not all families exact so much from the women; indeed, the Morbidoni are much criticized, especially for the digging), the babies often grow weary before seeing the light, and all through the peasantry only the most hardy, the fittest, survive. Their life, too, is very different from that of American babies. To begin with they are closely swaddled for from five to eight months; that is to say, a wide, heavy linen or cotton band, about three yards long, is bound over their little shirts and clothes, reducing the active little body to an almost motionless bundle. Sometimes the arms, too, are confined. This don't really hurt them, though it certainly does deprive them of those early gymnastics so beneficial and so dear to their little legs.

It is much more convenient and enables the mother to leave them at home while she works in the fields, often with a somewhat larger child following her. When they are unbound and commence to walk, the elder child or the ancient grandmother comes into action. But the poor little mites are never encumbered with superfluous attention. They have a hard struggle for life, and the mortality is great among them. Those who manage to live usually grow strong and hearty in the free air life and with their coarse, wholesome food, and soon commence to work.

The contadini's cuisine is of the simplest. They never eat meat, save at a wedding or a threshing feast. I heard one of the women say that she had eaten chickens twice. Cakes and puddings they hear of from the signora's kitchen occasionally. Where they are really poor, bread is rare; but the Morbidoni use their whole share of the wheat and have bread all the year round. They also drink milk and coffee (roasted barley) in the morning, and have wine once a day. The *piece de resistance* is home-made macaroni (one of the young women returns early to the house every noon to knead the dough, which is rather hard work for the mother), and in

the winter *polenta*, corn meal mush. These are dressed with a little bacon, sometimes tomatoes or a little grated cheese; and the really poor only occasionally have salt, which in Italy, is subject to a heavy tax. Salad, fruit, eggs, rice, salt fish, are their only common luxuries. A good quantity of oil is used—sweet, pure olive oil.

Once in two weeks the family gets up at two o'clock to bake. The men clean out the oven and heat and feed it; it is built into the wall in an open room next to the stable, where the *hiroccio* or cart is kept. The women take turns in kneading the bread, of coarse flour unseparated from the bran. By ten o'clock the baking is done, and great baskets full of the large, round loaves are taken up to the house. There is no tin bread chest to keep the loaves moist; they are piled on a high shelf in one of the bedrooms. But the bread is excellent, and even when, at the end of the two weeks, it is almost hard as a stone one is well repaid by the taste and satisfaction of gnawing at it.

The summer is gay enough, but, like farmers all the world round, the contadini find winter tiresome. It is not long in this region, lasting all told from the middle of November to the middle of March. Nor are they obliged to stop work in the fields except during a heavy rain or occasional snowstorm. Some outdoor work there is all the year round. For the days when they are forced to stay at home, and the long evenings, each has some especial avocation. One makes wooden shoes—a thick-heeled sole, with a leather front piece; another weaves baskets, a third makes plain but neat furniture, or barrels, or tubs, or seats of chairs. The women do up the sewing they had to neglect in the summer, or spin.

For amusement they occasionally play cards, and very quick they are and nimble in this their one intellectual occupation; the signora says she has hard work to keep up with them sometimes, for in the late autumn she whiles away the long evenings with her contadini in their kitchen, bringing her knitting and a large flask of wine, or dish of roast chestnuts. The family owns an inkstand and a pen, but they are only rarely and laboriously used for accounts, and none of the household employ their time in correspondence.

When la signora is a little blue, she sometimes says that with all their ignorance and hard work the contadini are really happier than anyone else, and one really don't know whether to object or not.—*Northern Christian Advocate.*

A JAPANESE bookseller at Tokyo thus vaunts his stock: "Books elegant as a singing girl. Print clear as crystal. Paper tough as elephant's hide. Customers treated as politely as by the rival steamship companies. Goods dispatched as expeditiously as a cannon ball. Parcels done up with as much care as that bestowed on her husband by a loving wife."

The Progress of Italian Women.

At a meeting chiefly of ladies, held in New York in May last, an address on Italian women was made by Mrs. Fanny Zampini Salazar, of Italy, and we are indebted to *The World* for the following notes:

Madam Salazar explained the difference between the intellectual status of the women of northern Italy and that of those of the southern provinces. The former, she said, were almost invariably more progressive and more cultured. The cause of the general apathy in regard to the standing of women, she claimed, was largely the influence of the clergy. Italian men had cast off all temporal and political allegiance to the Church, and now its influence in worldly directions was mainly confined to women. The Church's attitude on the woman question was always one of extreme conservatism, and those who claimed to be advanced and earnest were strongly kept in subjection. The attitude of the men of Italy also was not encouraging to the cause of women. The few women who recognized their noble mission to elevate the family and the nation met with continual opposition. The men were influenced mainly by the so-called weak women, who, while seeming to be submissive in all things, really exerted an enervating and demoralizing influence.

About women's organizations Madam Salazar gave numerous interesting facts. In Bologna the most active and progressive women were to be found, and they worked with a common aim. They accomplished much by their solidarity. Mazzini's influence was strongly felt there, and the efforts of an English-woman who had married his best friend did wonders in organizing and helping the cause of culture and progress. In Milan also the efforts of women of intellectual attainments in behalf of their sisters were earnest, but they lacked the peculiar strength of those of Bologna. There were excellent schools for girls in Milan, but no such strong, centralizing influence as in Bologna.

In Turin the intellectual women were, according to Madam Salazar, engaged in trying to organize for the advancement of their sex. In Rome there were two clubs, both intensely conservative, but both enjoying royal patronage. One was a sort of philanthropic organization, which helped workingwomen, established day nurseries for the children of workingwomen, and the like, but did no purely intellectual work. The other was a club for culture, but Madam Salazar regretted to say that the most vital subjects ever introduced were themes from ancient history, and that the general effect was to deaden rather than awaken the intellects of the members. It was well attended, she said, because the queen attended, but the interest the members seemed to take in one another's little bonnets and pretty toilets was the greatest one manifested.

In the matter of educational advantages for

women, Italy was behind the times. There were public schools for elementary culture and normal schools for teachers, but a painful lack of girls' colleges. The opening of universities, lyceums, gymnasia, and art schools to girls did not serve a very great purpose, as there existed a strong prejudice against coeducation.

In the professions women were handicapped by public opinion and masculine opposition. As doctors of medicine they had most liberty, especially since Queen Margherita had made a woman one of the honorary physicians of the court. But in the legal profession the utmost a woman could hope to attain was the privilege of helping her brother, husband, or father. In music many Italian women did great things, but it required natural genius and the endurance of great hardships. In business, women were employed in telegraph and telephone offices. In schools they might be teachers, but not superintendents.

In the eyes of the law women were regarded as inferior, mentally, morally, and physically, to men, and were so treated. From birth to death they belonged body and soul to their fathers, brothers, or husbands. The end toward which she and all other earnest women were working was the recognition of Italian women as individuals and the granting to them the largest possible personal freedom.

That the time would come when all this would be accomplished, Madam Salazar did not for a moment doubt. Italy as a nation was young, she said, and one could not expect more progress among its women than had been made. They possessed all the inherent traits of greatness, and only time and the educating influences of time were needed to bring them into the front ranks of women.

The Methodist Episcopal Mission in Italy.

BY REV. WILLIAM BURT, D.D.

MAY 9 and 10, 1894, are dates never to be forgotten in the history of the Methodist Episcopal Church in the Eternal City. On May 9 the corner stone was laid of the new building destined to be the headquarters of our Mission in Italy. On May 10 a building was dedicated as the "Girls' Home School of the Woman's Foreign Missionary Society of the Methodist Episcopal Church." From these two centers will come forth influences to affect the destiny of Christendom. Providence favored us with two glorious days indicative of divine approval.

The site for the new building, Via Venti Settembre and Via Firenze, was bought May 30, 1891. Excavations for the foundations were begun in July, 1893. The first foundation stone was laid by Bishop Vincent September 11, 1893. More than fifty great shafts have been sunk from forty to fifty feet deep. These have been filled with stone and cement, and arches sprung from one to another, on which the build-

ing is to rest. Now the whole basement is complete up to the level of the street or ground floor, where will be an Italian church, a chapel for English services, and rooms for Sunday school and Epworth League. It was on this floor, where the large assembly of nearly one thousand people was gathered for the solemn and impressive service, while the windows and balconies of the adjoining houses were occupied by people intensely interested in the scene below. There were present representatives of the city, national, and foreign press. Five of the principal daily papers gave most flattering notes of the service, a thing unknown in the history of this work. On the platform, which was draped with American and Italian flags, were Bishop Newman, Ambassador Wayne MacVeagh, Consul General Wallace S. Jones, and Dr. Bingham, of Hartford, Conn. In the audience were Mrs. Newman, Mrs. Maud Howe Elliott, Professors Van Vleck and Myron Sanford, and representatives from nearly all the evangelical churches in Rome, both native and foreign. Those who could not be present sent us letters, wishing us every blessing and the largest possible success.

The service began at four p. m. by singing Luther's grand old hymn, "A Mighty Fortress is our God." Just think of it, in Rome, the city of the popes, and under the blue vault of the open heavens! Then followed the reading of the ritual by the writer, Professors Clark, Powell, and Ravi, and another inspiring hymn. Then came a very happy and appropriate address by the Rev. Mr. Piggott, of the Wesleyan Church. He said that, as a representative of the mother Church, he felt proud of the work being done by the daughter. He said: "This morning I was reminded of the past as I saw from my window the place over the main entrance to the palace of the Cardinal Vicaris, where before 1870 stood the papal coat of arms. The vacant spot is now a sign of the lost temporal power never again to be regained. From my terrace I could also see the Pantheon, a monument of ancient paganism never again to be restored. These are things of the past. We must look to the future, and that future for you, brethren of the Methodist Episcopal Church, is redolent with promise. Your new building will be on Via Venti Settembre, the Via Sacra (Sacred Way) of new Italy. Here, too, is Via Firenze, which reminds us of the unification of the nation. May you be a mighty factor in Italy's religious and social renovation! To this end may God bless the church and colleges to be gathered within these walls!"

Our Italian pastor, Signor Carboneri, followed with some interesting remarks, another hymn was sung, and then Bishop Newman gave a most eloquent address, which produced a wonderful impression on the whole audience. He said, in brief: "In the month of June, 64, Paul was conducted from the Mamertine Prison, dragged along the Ostian Way, and suffered martyrdom at the Three Fountains.

Two hundred and fifty years after the death of Paul, Christianity ascended the throne in the person of Constantine. He saw the sign of the cross, and read the words, 'By this conquer,' but he did not understand it. He took it to be a sign for war, while he should have interpreted it as a call from God to conquer paganism by the preaching of the cross. Then followed a thousand years of religious despotism, during which time popes without God and priests without culture led the Church into the darkness of the Middle Ages. But behold Luther called forth to enlighten the darkness, and with the key of liberty to open the mind to the study of God's word. I was a student in Rome more than thirty years ago, when Victor Emanuel and the grand statesmen, Cavour, in the north, and Garibaldi, in the south, were preparing the way for the unity of Italy. Then Victor Emanuel and Garibaldi met, and your country was free. These two flags waving over our heads, the American and Italian, are now alike symbols of liberty. Yours is worthy to wave beside ours. The American nation congratulates you in that you have vindicated the rights of humanity and especially the right to read the Bible. Do you ask why we are here? Why are you Italians in America? Because there and here liberty reigns. We are here because we want you to know that there is no other high priest between God and man save the Lord Jesus. This and its allied doctrines is what we preach. God bless Rome and Italy, and may she add to her political liberty that of conscience and spirit!" The bishop sat down amid a storm of applause. Then the writer showed the zinc box which was to be placed in the corner stone, containing many interesting mementoes, such as a Bible, copy of the Discipline in Italian, picture of our bishops, a brief history of the work already done, copies of our weekly and monthly papers, etc. While the stone was being lowered in its place, the bishop read the ritual, and, after another hymn was sung, pronounced the benediction. The crowd lingered on the sacred spot to exchange greetings and hearty congratulations. The feast closed with a most delightful reception to the bishop in the Grand Hotel.

Thursday morning dawned bright and beautiful as on the preceding day. This was ladies' day, the inauguration of the Girls' Home School, to be followed by a garden party. Misses Hall, Vickery, Basye, and Byrliet had worked hard in making the preliminary arrangements, so that the occasion was a magnificent success. The writer presided. Miss Hall made an excellent address. Mrs. Bishop Newman worthily and admirably represented the Woman's Foreign Missionary Society. The bishop in a most appropriate and interesting address spoke of what woman had done, what she was doing, and what she was destined to do in the moral and social renovation of this world. This is the first property purchased by the Woman's Foreign Missionary Society

in Italy. The building is beautifully located in one of the most picturesque parts of the city, and is capable of accommodating about seventy girls with the necessary corps of teachers. Back of the building there is a large and beautiful garden, with almost all kinds of flowers, fruits, and vegetables. What we now want is that some one interested in the redemption of the women of Italy, might entirely clear the property of debt. Let some generous brother or sister give \$10,000, and the property would be entirely free. The smallest sum toward this purpose would be gratefully received. Sunday, too, was a memorable day. In the morning Bishop Newman preached in our church, Piazza Poli, to a large English audience a glorious sermon on, "Jesus, the only hope of the world." The representatives of the United States legation were present. There happened to be in Rome on that day a large excursion of Sunday school teachers from England, conducted by Rev. Mr. Yates, Editor of the *Sunday School Chronicle*, and nearly all availed themselves of the privilege of hearing the bishop preach. Mr. Yates himself took part in the service. In the afternoon there was a union Sunday school gathering in the Wesleyan church, and in the evening the bishop preached through the writer as interpreter to our Italian congregation.

For our new building at Rome, which is to embrace church, publishing house, college, and residence, we yet need about \$40,000. In this enterprise our Church is before the whole papal and infidel world. Shall they deride us for lack of this comparatively small sum. Who of God's noble stewards will respond to our urgent need?

Bishop Newman will long be remembered by us all for the valuable service he rendered to our cause here. He was in Italy just one month. After visiting Naples he came to Rome, where he laid the corner stone of our new building, dedicated the Girls' Institute, preached to a large English audience, as well as to our Italian congregation, and gave addresses to the young men of our theological school and to the lads of our college. From Rome he went to Pisa, Florence, Bologna, Genoa, and Turin, preaching in each place to the great delight of the people, and carefully looking into the material and spiritual interest of our work as he found it in each city.

Our Conference opened with the celebration of the Lord's Supper at Milan, May 24, the sixth anniversary of Bishop Newman's election to the episcopal office. All the members of the Conference responded to the roll call, except one who was detained at home by sickness. One brother was located at his own request; one was admitted into full connection; one promoted to the second year on trial, and three elected and ordained deacons. While a majority of the Conference voted against the resolution submitted by the General Conference on the question of equal

lay and ministerial representation it unanimously affirmed its adherence to the principle of equal representation. It voted against the proposition as submitted because it seems to abolish the right to vote by orders. Last year a committee was appointed to draw up a plan to be submitted to the different Conferences and missions of the Methodist Episcopal Church in Europe to hold a central council or congress composed of delegates representing these different Conferences and missions. This committee made its report, which was unanimously adopted. The proposition is not to create a Central Conference, such as is contemplated in the Discipline, which could be ordered only by the General Conference, but a council or congress to consider the common interests of our work in Europe. It is yet to be seen how many of the other Conferences will approve the plan proposed.

The reports show that there were two hundred and seventy-five conversions during the year, and a net increase including members and probationers of two hundred and fifty. The Conference year was only about eight months.

During Conference week the evening meetings were crowded with intensely interested listeners. On Friday evening there was a grand missionary meeting. Signor Ravi spoke for Italy, Bishop Newman delighted the audience with incidents of his travels in mission lands, including Italy; Mrs. Newman made a brief but very interesting address on the general work of the Woman's Foreign Missionary Society, while Miss Hall very ably described the work among the women and girls of this country. The Conference session was interesting and profitable and marks another step in advance for our work here. The Bishop presided with patience, tact, and firmness. The brethren of the Conference before parting pledged to pray and work during the year for a thousand souls. Pray with us and for us, that we may not be disappointed!

APPOINTMENTS.

WILLIAM BURT, *Presiding Elder.*

Adria and Gavello, to be supplied. Bari, C. Tollis. Bologna, C. Bambini. Dovadola, B. Bruni. Florence, V. Bani. Forlì and Faenza, F. Cruciani. Foggia, D. Polinelli. Genoa, F. Dardi. Geneva, Vevey, Montreux, and Lausanne, E. Tourn, one to be supplied. Milan, First Church, E. Stasio; Second Church, A. Manini; Third Church, to be supplied. Modena, Reggio, and Cavezzo, A. Frizziero. Naples, P. Tagliatale. Palermo, S. V. Ravi. Pavia, A. Tagliatale. Perugia, V. Nitti. Pisa, B. Brachetto. Pontedera, to be supplied. Rappolla and Melfi, to be supplied. Rome, First Church, G. Carboneri; Second Church, to be supplied. San Marzano, Canelli, Alessandria, and Asti, P. Gay, one to be supplied. Terni, to be supplied. Turin, G. Pons. Venice, to be supplied. Venosa, to be supplied.

N. W. Clark, President; E. E. Powell, Professor, in Theological School, Rome.

W. Burt, Director of Publications.

Miss E. E. Vickery, Directress of Girls' Institute for Women's Work.

Miss E. M. Hall, on leave of absence.

A Group of Christian Students and Instructors of the Reid Christian College, Lucknow.

BY REV. W. A. MANSELL, PRESIDENT.

THE group of students on this page will be interesting to many who would like to, but cannot, make a visit in person to Lucknow. Allow me then to introduce them to you in order, giving you a word or two about each in addition to his name, so that you may remember them and follow them in their after-career, for I believe that several of them will

Lucknow. His brother has already graduated from the business department and is now confidential clerk in a large cotton factory in Cawnpore on a handsome salary.

The next is Jamman Singh, the son of one of the old converts in Moradabad. His mother, for many years a Bible reader, died in Christian triumph a year ago. He studied to the matriculation standard at Moradabad, and for two years in the college. He is now engaged in educational work in our mission at Moradabad, and is a most earnest and efficient



GROUP OF INSTRUCTORS AND STUDENTS OF REID CHRISTIAN COLLEGE.

become men of prominence and influence in our Indian Church.

Beginning then at the left of the upper row of three, we have first Daniel Datt Panth, aged twenty-one, who is the son of Mr. Tara Datt Panth, a native doctor and preacher of the London Missionary Society at Almora. He was educated to the matriculation standard in the Ramsay College at Almora, entering our college in 1890. He studied for three years in the liberal arts department, but last year entered the business department, and is now nearly ready to enter an office.

Next to him is Alfred Baksh, who has been always a child of our mission, his father and mother having for many years been in mission employ. He has also joined the business department after studying in the college through the Sophomore year. He is at present far enough advanced to take the business correspondence of the publishing house at

worker. He has considerable talent in translating hymns and has given us several good popular hymns, which are used all over our mission.

Beginning at the left of the middle row of four we have Alfred Luke, son of the late Rev. Benjamin Luke, of our Church. He also studied only as far as the Sophomore class. Since leaving college he has been acting as head master of our mission school at Muttra, under Rev. J. E. Scott. He is, I am told, doing excellent work. He intends, when opportunity offers, to complete his education to the B.A. standard.

The next in the line is Rev. H. L. Roscoe, the head of the business department. Mr. Roscoe came out on Bishop Thoburn's invitation to come and help us begin this important work. He left a lucrative position and his cherished plan of soon completing his education, but he has rendered us excellent service here. He has become a probationer in the

North India Conference, and it is his intention ultimately to join the work as a regular missionary when the new department is in good working order.

Rev. G. C. Hewes comes next. He is in charge of the Natural Science and Logic classes in the college. He comes of good ministerial stock, his father being a prominent minister of our Church in Illinois. Mr. Hewes is a graduate of the De Pauw School of Theology, and has the honor of being supported by the students of De Pauw University as their representative missionary.

Next to him is Arthur Rodgers, also the son of a Methodist minister, the late Rev. John Rodgers, who was one of the most talented and promising members of our mission. His mother, as well, has a good education, and has worked for many years as medical assistant in mission dispensaries. The son has been three years in the college, and went up this year for his Intermediate (that is, Sophomore) examination. He intends to continue his studies in the college as opportunity presents, but next year will have charge of one of the classes in the High School.

In the lower row, beginning at the left, we have Charles Mollohan, who, with N. T. Childs, shares the honor of having been in the first class taught in the Christian College. He studied as far as the Sophomore class only. He is now a teacher in our mission school at Bareilly.

Next to him is Nathaniel Jordan, who has the distinction of being the first Christian student sent up for the B.A. degree from this college. He is the son of the Rev. James Jordan, of the North India Conference, and has received his preparatory training in our mission schools at Budaon and Moradabad. Entered college in 1890, at the age of sixteen, and if successful in the examination, at which he recently appeared, will have completed the course in four years. He is a steward in our Lucknow Church, and superintendent of one of our city Sunday schools.

Next in the line is the writer, who has the privilege of being the representative missionary of the Ohio Wesleyan University, whose students have contributed his support for the past five years.

Then comes Nial T. Childs, who has already been mentioned. He studied for some time in the college and is now doing good work as head master of our mission school at Cawnpore, under Rev. R. Hoskins, Ph.D.

The last in the line is the youngest student of all, Ebenezer Millicans, aged 19. He is the son of a well-known doctor and local preacher of our church at Cawnpore, who serves the Lord faithfully, both in his preaching and in his medical practice in the dispensary under his charge. The son is this year in the Sophomore class, having gone up for his Intermediate examination in April last. It is his intention to continue his studies in the college.

From the above sketch it will be seen that the

young men in the college are all of the second generation of Christians and the most of them the sons of preachers. They make a strong body of men, and represent a much larger body of the same second generation of Christians who will make a strong bulwark for the Christian work of the next fifty years. It is difficult to exaggerate the importance of the work which they will be called upon to do, or to emphasize the importance of giving them a sound education and a right training in intelligent loyalty to the—how blessed the words sound!—*Church of their fathers.*

Camp Meeting Scenes at Barabanki, India.

BY REV. W. A. MANSELL, OF LUCKNOW.

My friends at home have desired that I should give them some idea of the appearance and surroundings of a camp meeting in India. In approaching the camp there will be seen the *chuppers*, or native thatch huts, which are used by the great body of native Christians for tents. The *chuppers* are comparatively commodious, and when the floor is spread with a quantity of dried grass will accommodate with sleeping room quite a large family. Only the clothing and necessary articles of the household are brought to the camp, and these few articles can be easily stowed away in the corners of the grass tent. All the cooking and eating, of course, is done outside, "at the door of the tent."

The cost of one of these commodious tents is only six annas, or somewhat less than twelve cents; a larger one with upright walls and a square door can be procured for about ten annas, or twenty cents. Arrangements for living are pleasant and economical. A merchant brings his "store" in a couple of baskets on the heads of coolies to the camp, and in a moment "sets up shop" and is ready to supply the wants of his customers.

The bazaar in camp is usually well supplied with all provisions, and our people live as cheaply and conveniently here as at home. The only extra expense is the traveling fare, which they gladly pay. The people of India take to traveling within certain limits, and if their friends and relations accompany them, quite naturally, and this explains why it is so easy to collect from fifteen hundred to three thousand native Christians in our camp meetings.

The *mela*, or great fair, is an Indian institution, and it was a wise step to utilize it for the furtherance of Christianity. The actual expenses of our Christian melas, although they are far more orderly and civilized than the common *mela*, are much less than the latter.

The *chuppers* or thatches above described are usually arranged in rows or streets, and as in an American camp, these streets are named from the circuit from which the campers have come.

The large tent for the assemblies is pitched in

another part of the grove in an open square around the sides of which are the tents of the missionaries present. I cannot imagine a more inspiring and delightful week of work than that spent in an Indian District Conference and Christian mela.

Our "Young People's Day," the combined procession of the Epworth Leagues, and *Lal Fita Fanj* (or Anti-Tobacco Army) marches about the camp. It is a procession of young people, and it is Dr. Parker's rule in our Epworth League meetings that everyone under seventy-five may call himself a young person. Still the majority of those in the "march" are really young persons, and very enthusiastic and earnest ones, full of zeal and love for their Master, and a wonderful sign of promise for the Church of to-morrow.

It is the custom at noon on Young People's Day for all Epworth Leagues and bands of the *Lal Fita Fanj* to form in line, with that particular band heading which has made the most progress during the year. The procession thus formed marches around the camp with banners flying, bands playing, and nearly all singing as they pass the bishop, who usually honors them with his approving presence.

When the march is ended, the line forms in a circle round the great square in front of the assembly tent and join hands. Then all unite in singing the inspiring hymn, "*Jai Prabhu Yisu*," which is the old Coronation of India's Christians, and afterward the

whole assembly, at a sign from the leader, send up a mighty shout of "*Yisu Masih ki jai!*" (Victory to Jesus Christ!) which those who have once heard can never forget. After this the assembly breaks up.

Eight hundred Epworth Leaguers sending up in unison a shout of "*Victory to Christ!*" is a sight and sound of inspiration which would be hard to excel even in America.

The Mela at Allahabad.

BY H. R. FRANCIS.

ALLAHABAD ("City of God") was built by Hindus, and is held sacred by them. The confluences of the rivers Ganges and Jumna (about three miles distant) can be seen from the palace and fort. The water of each river is quite distinct in its own shade of color. Every year thousands of poor pilgrims visit the holy city to bathe in its waters. My heart sickens as I look back on a visit I recently paid to the *mela*, or fair, where I saw so much of the loathsomeness and superstition of heathendom. We started for it on the top of an elephant. After an hour's ride we came within sight of a long street of booths or sheds, hastily put up for the sale of all sorts of wares, but principally for that of glass bottles of all sizes, for the reception of the sacred water of the Ganges, which is carried home by the returning pilgrims, and kept sacredly for many years.

Wending our way through the great concourse of people, we came to the banks of the river, along the side of which for some distance stood tall bamboos, with flags and gay colored cloth flying from them. This marked the place for the bathers; here, too, the priests performed some ceremony every morning. On a higher part of the bank of the river is a place where a poor Hindu lived without ever leaving the spot for forty years. He died a short time ago, and now another man has taken his place. As we stood there, a poor woman came and crouched on the ground to worship. Groups of filthy beggars sat around, and poor lepers were crying in piteous tones for money.

We noticed a clean, good-looking young man, and on accosting him, found he could speak fairly good English. I asked him about himself, and he told me he was a prince, but I have forgotten the name of his territory; he wanted to show me "the power of his God." He followed us closely, as we moved toward the most revolting scene I ever witnessed. Crossing the river by a bridge of boats, we came to the spot devoted to the fakirs.

Pen cannot describe this horror of heathen darkness and devildom. In rows were hundreds of these wretched creatures, some lying without any clothing, covered with (wood) ashes, their faces painted in almost every other color, their hair matted with



GANGES BOAT.

filth, some dancing wildly in front of us, some drugged with narcotics; all looking more like demons than men. A friend truly said he thought this sight made one better able to imagine hell. On some of the stands in front of which these poor creatures lay were several long planks of wood with a forest of sharp iron points two inches long, so sharp that they must have been driven into the flesh of the devotees who recline upon them.

Retracing our steps, we saw multitudes, old and young alike, eagerly rushing into the Ganges; some throwing flowers into it, others drinking the waters, although many dead bodies are often seen floating down the stream, and the water was dark with mud and dirt. Presently we came to where the monkey god was lying, covering a space of about fifteen feet square. Money was placed upon its hideous limbs. Throngs of people touched it, and being composed of red clay, the red substance was transferred to the fingers, and from thence to the forehead of the worshiper. The "prince" still followed us, and we noticed as he came in contact with a priest he stooped down and kissed his feet. We spoke to him of the Lord Jesus, the only Saviour, but his sensibilities seemed deadened, and I fear the message of grace and love had little in it to charm him! We turned away, sickened, for we could do so little for these deluded ones. Yet thousands of Christians, living at home in Gospel lands, could reach multitudes here if they would only come.

Think of twelve hundred natives passing into eternity every hour. What a well-known missionary says of China might with equal truth be applied to India: "See there men and women ignorantly bowing down before fierce monsters called idols, these black, foul fiends of painted wood, mud, and stone, torturing themselves with loathsome penances, with debaucheries unspeakable, well-nigh unthinkable, holding religious carnival, and giving the rein to every most revolting instinct of degraded and savage nature; look at it, and try and feel, if you can, how awful it must be in the sight of the holy, loving God and Father." I have told the story of this visit. Who will read it, and ponder the question, What can I do to evangelize the millions of India?—*The Christian.*

The Brindaban Mela, of India.

BY REV. J. E. SCOTT, PH.D.

I HAVE just returned from a week's work in the Brindaban Mela. This mela is held in honor of the god Krishna, who was born at Muttra, but who lived for some time at this place, which, being interpreted, means a Tulsi forest, although in these days there are but few trees to be seen. The mela was



HINDU DEVOTEES.

not so large as usual this year, for it came at the time when the farmers are busy harvesting; but still there were quite enough assembled for all practical purposes, especially upon the big two days, Friday and Saturday, the 30th and 31st of March.

One peculiarity of this festival, called the *Brahmo-tsao Mela*, is that twice a day the *Thakur Ji*, or god Krishna, is carried each time on a different conveyance, sometimes on an elephant, sometimes on a *swang*, sometimes in a litter, about a quarter of a mile from his great place of residence, the Seth's Temple, a huge structure seven hundred feet square in the Madras style, to a garden known as Barknuth, one of Indra's heavens, and there left for a short time and then carried back again. The god is escorted by a company of soldiers and a brass band, put at his disposal by the Rajah of Bharatpore, and, it is needless to say, by a more or less numerous crowd of followers.

It was to preach to these assembled multitudes that a rather remarkable gathering of missionaries assembled. During the week twenty-four missionaries and European workers, and about a hundred Indian workers, helped to proclaim the Gospel. The foreign workers found "board and lodging" in *Ganga Mohan ki Katcheri*, on the banks of the Jumna, put at their disposal by the Rajah of Bharatpore, to whose kindness they had often before been indebted. For the Indian workers a camp was pitched, with a large tent for special Christian services.

One of the most delightful features of the week was the union of missionaries and catechists and workers of four different missions. Nothing could

exceed the peace, love, and harmony that prevailed in all the work. Daily, at 6:30 A. M. and at 4:30 P. M., some brethren conducted a prayer service in the tent before going out into the mela for work. Daily services were held on the terrace of the *Katcheri* by the missionaries alone. For two or three hours, both morning and evening, preaching was kept up from half a dozen centers in the mela. At night the magic lantern was used.

Toward the close of the mela each missionary was asked to mention any special cases of interest occurring in the mela. One spoke of a policeman who attended the Christian services as an inquirer, and of a backslidden Brahman, who, formerly a Christian, is anxious about his soul again. Another mentioned the case of a man who was converted through a tract given to a Baniya in the mela. A brother mentioned the case of a woman who was so impressed with the Gospel that she, before the crowd, rubbed off the caste marks from her forehead. Mention was made of a *pujari* who joined in the singing of the *bhajans* during the preaching; of people who eagerly received the tracts given out; of men who quieted wrangling opponents; of crowds who listened so attentively.

And then these and many other cases were "taken to the Lord in prayer," and during the blessed hour

"God came down our souls to greet,
While glory crowned the mercy seat."

Much work was done among the women in the mela. About twenty Bible women and a number of lady missionaries were active in this work in Hindustani, Hindi, and in Bengali. The people were unusually quiet and attentive. The workers seemed to be greatly helped by the meetings, and the missionaries parted, feeling that it was really good to be there.—*Indian Witness*.

Report of Wuhu Methodist Episcopal Hospital for 1891, 1892, 1893.

BY REV. GEORGE A. STUART, M.D.

It is with mingled feelings that we attempt to review the work of the hospital for the past three years. Yet we know that all of the successes and failures of this time, with their attending circumstances, are with the Judge of all the earth, and we feel that what we have done has been with an eye single to his service and in emulation of the perfect example of Him who went about doing good and preaching the Gospel of repentance. We feel that we have done the best we could do with our resources.

At the beginning of the triennium our matron and nurse, Miss Mary Funk—kindly loaned us by the Alliance Mission—left us for work in connection with her own mission. Since that time we have been unable to secure anyone to supply her place. As a result, the number of female patients has

dwindled until our hospital has perforce become a hospital for men only. Without a nurse or lady worker in connection with the hospital, this is as it should be. Many reasons, unnecessary to mention, render it unadvisable to receive women into the wards under the present circumstances. Hence we do not encourage them, nor do the better class of women desire to come. Nevertheless, there is as much unrelieved suffering among the women of this district as there ever has been, and a nurse-evangelist is the most urgent need of our work here. All that we have lost can quickly be regained with such a helper at hand. A little judicious advertising will soon bring in as many women and children as we can accommodate. We wish that every reader of this report would make it his business to see this crying need supplied.

The number of in-patients for the triennium was 1,205, or an average of over 400 per annum. Taking into consideration the fact that 1891 was the riot year, when the whole Yang-tse valley was convulsed and the common people were afraid to come about a foreign place, so large an attendance is very gratifying. Allowance should also be made for the fact that the whole three years have been characterized by the Hunan antforeign campaign, and the people have been warned of all sorts of physical harm if they but put themselves within the power of the foreigner. Taking into account the vile character of the Hunan publications, and their wide circulation in this district, it is a great wonder that any were willing to take our medicines or submit to our operations.

The year 1893 was characterized by an unusual number of malarial, typhoid, and typho-malarial fevers. We have never before seen malaria manifest itself in so many various forms, nor have we seen such a variety of difficulties relieved by quinine.

Our experience with the treatment of opium smokers has been anything but satisfactory. The use of opium seems to deaden all of the mental and moral faculties, so that no dependence can be placed upon the patient carrying out the line of treatment. We have tried all methods to insure success, from the most rigid rules, strict searching, and guarding, to depending entirely upon the honor of the patient. If there was any difference in the results, it was in favor of the latter plan. In this way very few except those who really desired to be cured came to us. The regulation we finally adopted was a fee of \$2 and twenty-one days' rice money, all in advance. If the patient remained the twenty-one days and obeyed the rules of the hospital, \$1 was returned to him. We have also used all of the methods of treatment of which we had knowledge, including immediate withdrawal of the drug and gradual diminution. We found that no "ironclad" rule could be adopted in this regard. The treatment must be adapted to the condition and disposition of the

patient. Many of the patients do not desire to wholly abstain from the use of the drug, but being unable to purchase so much as their systems require, they want to reduce the quantity to within the capacity of their cash account. Where patients openly express such a desire at entering, we refuse to receive them.

Opium smoking has become such a universal vice in this part of China that it seriously interferes with the receiving of patients for the treatment of other difficulties. At first we prohibited all use of opium by the patients, in any form, or in any place. We gradually relaxed this rule, and only stipulated that the drug should not be consumed on the hospital premises. But now, finding that many who really need treatment for other diseases are shut out by a rigid enforcement of this rule, we have, *a la Chinoise*, concluded not to know anything about its infringement if we do not see it.

Another vice that is becoming quite prevalent, and that more directly interferes with the proper treatment of disease, because it produces greater physical deterioration of the body, is the consumption of morphia, principally in the form of antiopium pills and lozenges. And sad to say, many native Christians and a few foreign missionaries are—I wish I could say *ignorantly*—engaged in the sale and distribution of this drug in the above-mentioned forms. While the antiopium societies are endeavoring to suppress the opium traffic, it would be well for them to investigate to what extent morphia, pure or manufactured, is sold in China. They may find that while getting rid of one evil the enemy is substituting one more subtle, and therefore more damaging and damnable.

We still experience great difficulty in getting patients to remain for after-treatment of operations, or long enough for systematic treatment of other difficulties. We are often deterred from doing operations by this fact. And the results in some of those performed are not what we would desire, because the patient was unwilling to remain for after-treatment. And contrary to what might be expected, this unwillingness is as well marked in those who are able to pay for what they get as in the very poor.

In this connection we may say that we have noticed that there has been no increase in the patronage of the wealthy and official classes, nor indeed of the ordinary, well-to-do merchant class. We feel that this is, in a large measure, due to the pauperizing method of free dispensing, which we, following the lead of other missionary hospitals in China, have pursued. Free dispensing is as unjustifiable in China as in America or England. And further, it is suicidal to Western medicine, whether practiced by foreigners or natives. There would certainly be no less opportunity for evangelistic effort if a reasonable charge were made for profes-

sional services, than by the present method. The interests of true charity would thereby be conserved. True charity lovingly supplies those needs which are beyond a man's ability to supply for himself. And in this is the true meaning of the old adage, "God helps those who help themselves."

There is no charity in using the funds of the Missionary Society in conferring gratuities upon those who are well able to pay for all they get, and such a course certainly fails in the object aimed at—that of securing the good will and consideration of the recipient. Help to the very poor always secures the commendation of all classes, but help to those who do not need it only leaves a doubt in the popular mind, either as to our object, or as to our judgment. People in Western lands accept free medical advice or treatment, who would feel very much offended if offered a gratuity in any other form. Yet the former is as much a gratuity, and is as uncalled for as the latter. But the medical profession has educated Western people to accept this gratuity without a blush. Shall we continue to propagate this error in China? The wealthy Chinaman has not reached that point yet. He is a shrewd bargainer, but prefers to pay for what he gets. We think that we have known of a few patients who did not return for further treatment because they were not allowed to pay for the first consultation. It seems that now is the time to establish some system of charges in this hospital. If we were remaining we would certainly establish some such system. But as we are preparing for a furlough to America, we leave this matter to the judgment of our successor.

Four students have been under training in the hospital. One, who has been in mission employ for a year, is now going into business for himself. Another, who has just completed the five years' course, is about to engage in work in connection with the mission. The third has still another year's study to complete the course, while the fourth is just beginning his second year. Instruction has been given by means of lectures, recitations, dissection of animals, laboratory work in chemistry, histology, and pharmacology, and in clinical work in the wards and dispensaries.

During the last two years we have required our students to devote themselves almost entirely to their studies. We have not found it profitable to use these students as unpaid helpers and dispensers, to the neglect of proper study of the text-book. We feel that it is greatly to be deplored that so many missionary physicians are following this plan. It is certain to result in disgrace to Western medicine, and in disappointment to the teacher. It would be a much better plan not to allow a student to go about a ward, dispensary, or drug room during the first three years of his training. Or, clinical demonstrations by the teacher might be commenced in the third year. Certainly students should not be used as

helpers until they have completed at least three years of study.

Three years ago we wrote that we thought that the time for systematic, thorough training of medical students had not yet arrived. Our views upon that subject have been materially modified by experience gained during this triennium. We are now inclined to think that, barring the question of operations upon the human cadaver, the Chinese student can be given as thorough training in a five-years' course as is given in most Western schools. At present, reliable text-books are a great desideratum. But, if physicians who are engaged in medical teaching will translate, or compile, only from the best modern works, this want will soon be supplied. We have already too many translations of obsolete works. The world moves, and the teacher of Western medicine in China must not yield himself to Sinesic inertia, but move with the world, or be left in the race.

Evangelistic work in connection with the hospital has not been neglected. All of our students and helpers are Christians, and the duty of personally witnessing for the Master has been urged upon them. They have been very faithful in the discharge of this duty. Chapel services every morning, Bible classes on Monday and Friday evenings, prayer meeting on Wednesday evening, and two services on Sunday have been shared by the pastor and his helpers, while much personal work has been done in the wards and guest-hall. Some of the farmers in the neighborhood of the hospital have become interested in the Gospel, and three of these, all above fifty years of age, have been received as members of the Church. The Sabbath services are largely attended, while the week-day evening services have been of much interest. Some of the patients gave in their names as inquirers and probationers, and we have every reason to believe that many have, in large measure, forsaken idolatry and are trying to lead new lives. Certainly they can never be the same heathen they were before, and they will be able to do much good for Christianity by their testimony to its practical workings, and to the teaching they heard while in the hospital.

In the future we would feel inclined to admit many more of these inquirers to baptism, thereby getting them to openly renounce idolatry and espouse Christianity. In this way we believe that many could be saved to Christ and the Church, who otherwise would go back in the face of opposition or persecution. We would baptize anyone who would say that he believed "Jesus Christ to be the Son of God and Saviour of the world, and that he himself was relying on him for salvation." More immediate and definite results of the evangelistic work in our hospitals could be seen if this plan were pursued. And we believe that these results would be sufficiently lasting to satisfy any reasonable person.

Thanks are due to H. B. M. Consul, Mr. Colin M. Ford; to H. E. Li Ching-fang; to the foreign residents and members of the customs staff of Wuhu, for contributions to the work, as well as for help in many other ways. We feel grateful also to our colleagues—Rev. John Walley and Rev. W. C. Longden—for valuable assistance in the evangelistic work.

Conversion to Christianity of Mr. Taro Ando.

LATE JAPANESE CONSUL GENERAL TO HAWAII.

(A tract written by Mr. Ando and translated by Rev. Julius Soper, of Hakodate, Japan.)

I ASK the indulgence of the reader for a little while, as I attempt to give an account of the circumstances which led to my becoming a Christian several years ago, during my residence in Hawaii. As a matter of fact, since the number of Christians in the world is very large these days, it should not be considered a very remarkable thing that one like myself should also become a Christian. Still, there are a number of my friends and acquaintances who look upon my becoming a Christian as a very strange event, and who even speak contemptuously of me, saying among other things, "The fellow, in taking such a course, must have done so as a matter of expediency in connection with his official duties; or, if not that, it must have been owing to some unfavorable turn of affairs in his life; or, because he belongs to that class of persons, which from love of novelty makes religion a matter of personal amusement." Moreover, when I attempt to explain the Christian religion to prominent skeptics and agnostics of the day, they turn a deaf ear to all such teachings, and immediately set up arguments in opposition, just as I was accustomed to do, when still an unbeliever. Therefore, in view of these facts, I beg the patient consideration of what I have to say in vindication of my course.

In doing so, I make no pretensions to being a learned man. But, as I am somewhat advanced in years, I have learned a few things by way of observation and experience; and, besides, I have a fair knowledge of Chinese and Western philosophy. In respect to moral conduct, however, I have to confess that I was in one way and another a slave of my passions (especially so far as smoking and drinking are concerned); and, as for self-control and the polite requirements, I was rather careless, if not wholly indifferent. As a consequence, I took very little interest in religious matters, and I especially hated the Christian religion. It may be asked why I so bitterly hated the Christian religion.

There were several reasons for this dislike. One of the main reasons was this: Much of my life had been spent in foreign countries. While thus absent from my native land, frequently Europeans and Americans would point at me as an Asiatic, calling my people idolaters, but speaking of themselves as

Christian people, often adding, "Really idolatry is but another name for barbarism, while Christianity is the synonym of civilization." I chafed sorely under these reproaches. As is well known, so far as money-making and general intelligence are concerned, Europeans and Americans are without doubt our superiors; but, when we come to practical morality, it seemed to me that they allowed many extremely unbecoming practices to exist among them. In view of these things, and because they so often repeated the name of Christ as their "Shibboleth," seemingly in a very reckless way, I came to hate the Christian religion still more.

When they would ask me, "What is your religion?" with an impulse to resent these interrogations, even with a slap of the hand, I would pose myself as the champion of Buddhism (I really cared nothing for it), and would answer, among other things, that I was a follower of the sect of Buddhists called "Shin-shiu,"* taking special delight on such occasions to praise the ethics of Buddhism. Whenever I became the victim of exhortation from Christian teachers on religious matters, I would be seized with something like a nervous chill. So I made it a point never to meet a second time those who thus took pains to exhort me. As I look back at these things now, it seems very foolish on my part; but at that time I regarded such things as a great misfortune in a world of civilized beings, and I thought no existence could be more unfortunate than that of Christian missionaries. It may well be asked, then, what it was that led such a hater of Jesus to receive baptism, and that publicly, in a church in a foreign land, and thus become one of his followers.

As may be known, I was appointed the Japanese Consul General to Hawaii in 1886. I spent over three years and a half in that country in this capacity. Even at the time of my arrival there, I found about three thousand Japanese subjects in those islands, who had gone thither as laborers (the number has greatly increased since that time). As for the general morals of these laborers, I am compelled to say, that very many of them were wholly given up to drinking and gambling. The women, for the most part, were also leading very disreputable lives. All this I saw plainly would in the end seriously affect the reputation of my native land. Finding it difficult to repress the feelings awakened by this state of affairs, I attempted to bring about a reform: first, by trying to show them the natural results of their course of living, and then, by issuing circulars, calling attention to these evils. But their bad conduct only increased the more, going on from bad to worse. What to do I knew not. I was in a state of great perplexity.

* The Shin-shiu are sometimes called the Protestants of Buddhism. The priests of this sect marry, and they profess to believe in the existence of one Supreme Being, called "Amida," and also in salvation through faith in some power outside of themselves.

At this juncture of affairs a Methodist Episcopal missionary, the Rev. K. Miyama, came from San Francisco, to engage in work among these Japanese laborers. As the result of Mr. Miyama's labors, as well as his earnest preaching, laboring specially for the improvement of their morals, gamblers began to throw away their dice, drunkards to dash to pieces their cups, and the disorderly to show signs of genuine repentance. For the time being the troubles of the consulate greatly diminished. The result of all this was, that I, who had been such a hater of Jesus (while shrinking from the very thought), began seriously to reflect and inquire, whether, after all, the Christian religion was not the efficacious source of this moral reform, and whether it was not a religion well suited to the needs of the ignorant masses.

This, then, was the *very first step* looking toward my becoming a Christian. I was far from being a believer, simply an impression had been made. I then had no taste or desire for reading the Bible. To make matters worse, Mr. Miyama, after spending a few months in this work, returned to San Francisco. After he left I soon found, according to the saying, "What's quickly heated quickly cools," and that the disorders and troubles began to assume their old form again. This led to a strong desire to have preaching resumed among these laborers, and thus, if possible, to secure permanent reform and discipline. As a result of a conference with the fellow-officials of the consulate, the Rev. Mr. Miyama was recalled from the United States. On his second coming to Hawaii he brought with him his wife and several Japanese preachers. Not long after this a place of Christian worship for the Japanese was opened in Honolulu, the capital of Hawaii.

Things did not take the turn, however, I had fondly anticipated. This seemed very strange at first. Mr. Miyama preached very earnestly and skillfully; but, as the burden of his discourses was quite different from the old tales and war stories the Japanese had been accustomed to hear, his discourses having reference more directly to the immediate giving up of drinking and gambling, the hearers began to fall off and cease to take any interest. Feeling that this would never do, I myself, for example sake, but in a perfunctory manner, began to attend the regular services on Sunday, and listen to the preaching. Since I did this simply to produce good feeling, I soon found it a very dull and disagreeable task. I was in a state of still deeper perplexity. I felt to stop now, after having gone half way, would have a very unhappy effect on those accustomed to attend the services. It was about this time that thoughts like the following began to work in my mind.

In the past we Japanese had been accustomed to speak lightly of those among the higher and better classes of society, in Europe and America, who showed any zeal for religion, saying that they did it either for the sake of the influence it gave them, or

for the sake of mere appearance (being the fashion of the day). I now began to reflect (it came to me as a revelation) that it could not be that they would do this simply for the name. In fact, I found it difficult to conceive in my mind of men being so earnest in the discharge of religious duty, and yet, at the same time, not being genuinely sincere. Being in this distressed state of mind, I continued to give myself to reflection. Hitherto I had been under the influence of Confucian reasoning, which taught that the "miraculous" should not even be mentioned, and as for Buddhism, that it was a religion only suited for uncivilized peoples. I had also been more or less affected by the doctrine of "evolution," as taught in Western countries. As goes the saying, I found "I had hated without even tasting" the Christian religion. I had never even once examined the Bible; and whenever religion was spoken of I would not allow myself to give the subject even a passing thought. This was the narrow and bigoted state of my mind, when it began to dawn upon me that, after all, religion might be an excellent thing for improving the morals of the ignorant masses. And yet, it seemed an unheard-of thing that I should be so persistent in urging others to come under the influence of the Christian religion when I myself had not even examined its teachings. The reasons for these reflections will appear still more clearly as I proceed.

I had always been accustomed to speak of the masses as an ignorant and foolish set of human beings; but, after all, was there really a very great difference between them and me? It was true I was better versed in Chinese literature, and could read the Roman characters better than these common people; but upon closer self-examination, I found that these common people excelled me in many things, and could even put me to shame on some points. They were simply ignorant and nothing more—this was the worst that could be said of them. As a matter of fact, I found that in all civilized countries of the West there were very few—from the highest rulers down to the lowest classes—who did not bow before the cross of Christ and acknowledge its power.

As I continued to study the subject I became convinced that the very customs and habits of these Western peoples were the product of their religion, and that, even among those noted for ripe scholarship and great ability, there were very few who did not respect and believe the Christian religion—those who did not might be counted on the fingers of the two hands. Moreover, it appeared to me as an indisputable fact, that the very source of the history of all the highly civilized countries of the West, the inspiration of their poetry, the spirit of their laws, and, not the least, the very foundation of their morality, were the teachings of the Old and New Testaments. Since the Bible, then, had the reputation of being so wonderful a book, I came to the conclusion that it would

be unbecoming in me, after having studied to some extent the civilization of the West, not to give this book a fair investigation.

Thereupon I began to read the Bible in a general way—beginning with the first chapter of Matthew. As this chapter is given up largely to mere names connected with the genealogy of Jesus, I found no interest in them. But, as I read the story of Joseph's dreams and the account of the wise men of the East, guided by a star, leaving their own country to seek the birthplace of the infant Saviour, they seemed to me to resemble very much, so far as the outward form is concerned, the set phrases used in describing the births of the first emperors of China, as found in the ancient history of the Chinese. I felt that such stories should receive the contempt of even half-witted people. Still I persevered and continued reading, until, so to speak, the very strings of my bag of patience seemed to break.

The reason of this was the reading of the following miracles of Christ: His walking on the sea, after having been left behind on shore, and his feeding the five thousand with five loaves, and such like. I became so impatient that I could with difficulty hold the Scriptures in my hands. I sighed deeply over the matter, and thought what a pity it was that such foolish things as these miracles had not been left out of the Bible, seeing that the ethical teachings seemed calculated to meet the needs of the world. Had this been so, then even one like myself might examine this book and become interested in its contents. For the time being I stopped short in my reading.

Since I had fully made up my mind to examine its contents, however, I felt it would be very foolish to stop halfway. Besides, I did not wish to have it said that my efforts had been a failure even in my official capacity. Being thus daily exercised in my mind on these subjects, I spoke of my feelings one day to an American missionary (Rev. Dr. Hyde), and asked him whether there was not some good book that would likely create a taste in me for reading the Bible. This missionary kindly loaned me a small book, called *The Philosophy of the Plan of Salvation*. This book, as may be known, discusses a number of religious subjects. It is not necessary to give these in detail. The substance of this book, I may say, however, is a general explanation of the reasons why the salvation by Christ is essential to mankind. In the first place it says: "Man is a religious being; therefore he must worship something." Immediately there arose in my mind this feeling: I do not worship anything, and yet I am not conscious of any serious embarrassment. So I found little or no comfort in this argument.

Still, as I persevered and continued to read, I found the following: "Somehow the idea of worship arises from the innate feeling of love and reverence. Consequently when we love and reverence anything (whatever it may be), we come to make that an

object of worship. As the result, it is but natural that we should also come to imitate the object thus worshiped. But, if the object of our worship, which should be a model for imitation as well, is an image made of clay or wood—something senseless and imperfect—would not such an object of worship be wholly inappropriate and unsatisfactory? Therefore, to say the least, the object of worship, which we human beings, who are at the head of creation, should select, is none other than the one true God, the Creator of heaven and earth, the all-perfect, holy, merciful, and eternal One."

But even this failed to gain the full consent of my mind. As I proceeded, however, I became very much interested in the careful and minute reasoning, setting forth the evidences for Theism to unbelievers. I had never admitted the existence of God; and yet, the existence of a wonderful natural law in the universe, by which all things came into existence, and by which all things are upheld, was something that I had always, without being able to give any particular reasons, fully admitted in my mind. And, besides, I had noticed, that however well the scholars of the day might spin out their skillful and intricate arguments, whenever they would essay to give a real explanation of the source of this natural force in the universe, they would generally come abruptly to a standstill, and, do the best they could, they would wind up their reasoning in a very unsatisfactory manner; so it had always seemed to me.

From these reflections this thought came to me: If the time should ever come when the existence of God could be settled from the standpoint of religion, then, as a natural consequence, everything would appear as the result of divine power; and, however difficult might be the questions involved, they would not fail of an easy and intelligent explanation. Like in the great steam engine, with all its vast and complicated machinery, no sooner is the steam turned on than all its parts—small and great—begin to revolve, showing the wonderful force of steam, as well as explaining the movements of the great engine. So, once admitting the fact that this natural force (moving the machinery of the universe) is the outgoing of divine power, it is a very simple matter—hardly needing statement—to believe not only in the existence of God, but his nature and attributes as well; namely, that he is a being full of wisdom and power, without form or parts, everywhere present, rich in love and mercy, and perfect in righteousness and holiness.

This admitted, there can be no reason for doubting the inspiration of the Holy Scriptures, and that God called the prophets and through them made known to man the Law, the various teachings and other revelations found therein. Rejecting this, there is no use attempting to reach satisfactory and intelligent conclusions concerning any of the numberless difficult problems confronting us. Rejecting the

hypothesis, that natural law is the working of the divine power, not only would the miracles, which form so important a part of the Bible (the supernatural element), continue to be a stumbling-block to our reason, but there would be also no reason for believing even in the divine nature or a divine revelation.

As to the difficulties connected with miracles, the book under review deals with the subject very cleverly. That which most deeply impressed me on this point is summed up in the following: "We are prone, in discussing the miracles wrought by God, to say this is contrary to reason, and that is too strange to be true—thus rushing to the *ne plus ultra* of unbelief. This must be attributed, however, to ignorance on our part, arising from the fact that we are not able to distinguish clearly the limits of the divine and human spheres of activity. There are a great variety of beings in the universe capable of self-emotion. These beings naturally divide themselves into two large classes—those with reasoning faculties and those without. But, it will better serve our present purpose to divide all beings capable of self-emotion into three grades. In the lowest grade we include the inferior orders of creation; in the middle grade the human species; and in the highest grade the sphere of the divine activity.

"Now, if the beings constituting the lowest grade were to look up and behold the works of the human species (constituting the middle grade), certainly in the eyes of these lowest creatures the works of the human species would appear marvelous and wholly without reason. Even if barbarians, who are included in the middle grade, should for the first time behold the inventions resulting from the discovery of the power of steam and electricity, they would without doubt (and it would not be strange) regard such inventions as magic arts. But, if we could conceive it possible for even the lowest orders of creation to rise up into the sphere of human beings, and study these works from that standpoint, they would come to regard them as in perfect harmony with reason, and no longer think of them as strange and foolish.

"Now, by taking one more leap and rising up from the human sphere into the divine sphere, and looking at the works of God from the divine standpoint, what would be the result? Then would appear the real character of these miracles (hitherto so difficult of accepting), and the reason *why* they formerly appeared so unreasonable would also become clear. This is a very important consideration. For however much even an ape may resemble man, it is an ape still; and consequently it is impossible for such a being to understand the actions and conduct of human beings, who are at the head of creation. In the same way, whatever may be the progress of scholars in the acquisition of knowledge, since they are imperfect human beings, and cannot understand

anything without the aid of the senses, it is impossible for them to comprehend fully the works of the all-mighty and all-wise God, and reduce them to human reason. As for these seemingly unreasonable miracles, if we could rise up (as already intimated) and stand in the sphere of God's activities, just as the works of human beings, which first appear strange and foolish to animals and birds, would cease to be so (judged from the human standpoint), so would the miracles—every one of them—which now seem so unreasonable, appear in perfect harmony with reason, and not at all strange and foolish."

Such was the general line of argument of this book on the subject of miracles.

As the root of this whole matter is of a supernatural character (above human reason), there would be no limit to speculation, if one were anxious to carry on discussion. The above views, however, seemed to me very agreeable to reason and well worthy of respect. So I continued to study the different phases of this subject (on the lines indicated above) by reading such books as came into my hands.

As the result I finally acquiesced fully in the fact that man's wisdom was insufficient to comprehend the divine power. When I came to this understanding of the situation, I the second time took up the Bible with some desire to read it. I now found that these very miracles, which had given me so much trouble, instead of being an objection in my mind, now appeared to be a necessity; because of them the Bible was what it was. In fact, without them the Bible would not be the Bible. But this discovery was the result of many days' thought and study—it did not come in an instant.

After having admitted the doctrine of the existence of God, I found another difficulty in the Bible to contend with. It was this! Was Jesus really the Son of God, or was he only a man? I had found, as a matter of fact, that whatever might be the character of the opposers of the religion of Jesus, this much was clearly admitted by them all, that Jesus was either a great genius, or, at least, a sage like Shaka and Confucius; and hence there seemed no difficulty in reverencing him as a man. But, when once admitting his claims to be the Son of God, then the serious consideration, as to the relation that should exist between Christ and the human soul, challenged my attention. For the case from the Christian standpoint stood thus:

As the result of our first parents' sinning against God, we their descendants are born sinful in his sight, and every one of us must receive the just penalty of our sins. But as God, who is rich in love and mercy, forbears to punish us, he made a promise to our first parents. According to this promise, his only Son Jesus, some eighteen hundred and ninety years ago, was born of the Virgin Mary. This Jesus was about thirty-three years on the earth. After

having preached the way of repentance to the people, he was crucified according to prophecy. On the third day he arose from the grave, and after appearing to his disciples, he ascended to heaven and sat down on the right hand of God; from thence he shall come to judge the quick and the dead. Therefore, we who are in this world of probation should at once—without delay—repent of our sins and follies, and receive the baptism of the Holy Spirit, and thus secure the salvation provided by Christ. If we fail in this, we all shall not only be subject to the sorrows and afflictions of this transitory world, but in the world to come we shall fall into eternal misery and woe.

Such being the facts of the case, I need not take up time now in urging upon all who would embrace Christianity, the importance of giving earnest attention to these matters at once. Whatever may be my feelings now, at that time, even after having admitted the existence of God, it was with great difficulty that I could accept all these articles of the Christian religion.

A grave doubt arose in my mind. Since God is all-wise and all-powerful, and thus can do all things, why did he not, in making man, make him good, so as to be incapable of sinning? I knew not what others thought of the matter, but, so far as I was concerned, this "accounting all men sinners" seemed very strange. I had, as a matter of course, looked upon such public sins, as murder, incendiarism, and theft, as deeds to be in some degree ashamed of, but I had by no means regarded them as having much to do with moral conduct, or as deserving personal condemnation. Therefore, as may be imagined, it was very difficult for me to look upon the wonderful salvation by Christ as at all essential to mankind.

The doctrines of the immortality of the soul and future judgment next claimed my attention. From the time I had been a pupil I had always regarded the paradise and hell of the Buddhists as foolish and idle tales. This habit of thought continued to haunt me; and do the best I could, I found it very difficult to make up my mind to consider these doctrines (as found in the Bible). As these doctrines were repeated over and over in the book under review, and naturally having no taste for reading such things, I was on the point the *second* time of giving up the careful study of the gospels. But I felt very unhappy at the thought of giving up with so partial and limited an examination—especially as I had already given considerable thought to the subject. Besides, from a number of books which I had examined, I had found that the doctrines of the immortality of the soul and the future judgment were after all the *real difficulties* in this whole discussion. I felt, if these were only understood and admitted, all other difficulties would largely disappear.

Well, after having admitted the existence of God, still other questions arose in my mind, namely: How

did God create man's body and spirit, and how did he construct all the environments of nature, so as to conserve so well man's happiness? When I carefully considered these two questions in the light of facts, I realized not only the importance of the subject, but I came to be so deeply impressed that I could not find words adequate to express my feelings—words failed to illustrate the minute and wonderful care that God had manifested in providing for the welfare of human beings. Then, when I came to consider seriously the very important point of morality, it was impossible for me to conceive of such a God as being so oblivious to the moral fitness of things as to make no provision for rewarding virtue and punishing wickedness but simply leaving this whole matter to laws and education developed through the imperfect wisdom of man. Was this reasonable? There was something contradictory in the very thought.

If mankind are only beings of the short existence in this life, and the virtuous man, after enduring (it may be) the sorrows and afflictions of his unfavorable surroundings, ends his days in death, and that is all of it; and, if the wicked man with the most favorable surroundings (it may be) ends his days in riches and pleasures, and that is all of it; and, if even the all-wise and all-powerful God himself cannot or will not prevent this state of things, then there is nothing so much to be commiserated as human society, and nothing so pitiable as the individual beings of the human race.

But to me it was inconceivable that an all-wise and all-powerful God, who had shown so much kindness and watchful care (in creation and providence) to human beings, would leave man in so fearful and miserable a condition. These facts finally became very clear to me; and, when I saw them, I no longer had any trouble in acquiescing in the doctrines of the immortality of the soul and the future judgment—the former distinguishing man from all other animals, and the latter absolutely necessary in preserving the eternal distinction between right and wrong.

The settling of these two questions was to me the key to all the difficulties of the Christian religion; in fact, to my mind, they are the pivotal points of the whole discussion. When, therefore, all this became clear to me, the doctrines, namely, of the sinfulness of man; God, in making man, giving him the freedom of choosing between good and evil; the necessity of the salvation provided by Christ, and the closely allied doctrine, Christ being the Son of God; all became so clear to me that no room was left for reasonable doubt. The final result of all this was that my mind awoke as it were from a long dream, and on July 15, 1888, I received Christian baptism.

The foregoing is the substance of the history of the working of my mind, previous to receiving baptism. As I now look back at the matter, the forms

of my reasoning seem awkward, and the methods by which I reached the above conclusions appear incomplete; still, this is the origin of my faith in the existence of God and of my acknowledging Christ as my Saviour. To me it was and has been a source of great joy and comfort. In the fifth chapter of Matthew are written these words: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." And so, if my condition had *only* been that of ignorance—so ignorant as to be unable to read a single Chinese character, and with a mind as simple and undeveloped as that of a little child—I might then have been able to comprehend and believe, without any difficulty, the truths of the Christian religion.

On the contrary, however, I am sorry to say, the storehouse of my heart was filled up with all sorts of old and worn-out articles of furniture (old forms of argument and methods of reasoning)—piled up without any regularity or classification. There was little room left in my heart for the entrance of the truth. Hence, however loudly the Scriptures and Gospel preaching knocked at the door of my heart, the doorkeeper would not for some time listen to the call and consent to their entrance. Happily, at last, the doorkeeper ceased his refusal. It is true, he kept truth waiting at the door for a little while, but it was only that he might go in and clean up the interior by casting out all the useless rubbish. Having done this, he conducted truth in and gave him full possession. There was one fortunate thing about this rubbish in my heart, as some may know. It could be easily handled, when once taken in hand, and hence it did not take a long time to throw it out.

This, however, may not be the case with many of my readers. Doubtless in the storehouses of their hearts all the furniture is weighty—every article placed in with great care and in regular and classified order, and every nook and corner filled up. Consequently, however loudly truth may knock at the doors of their hearts, the doorkeepers, I fear, will fail to respond and open the doors; but with a polite and formal bow will turn him away and refuse him admittance. However this may be, as there are many evidences (besides those mentioned) in favor of Christianity, if there are among my readers any unbelievers, I earnestly and respectfully entreat them to give heed to these things, and at once begin to throw out from the storehouses of their hearts some, at least, of their cherished contents, and allow truth to come in and take possession.

WHO is it that has made us thus to differ?

What is it lifts us to such radiant height?

What greater "joy and crown" than our commission
To lead them to the Light?

But if we do not care and do not pity,

And do not *think* to send the help they need,

Will this release us from the obligation,

Or silence those who plead?

Meeting of the International Missionary Union.

BY REV. GEORGE A. BOND.

THE eleventh annual gathering of the International Missionary Union, which convened at Clifton Springs Wednesday evening, June 13, in the tabernacle of the Sanitarium, was the best in its history.

The inimitable tact, good judgment, and sparkling humor of the irrepressible president, Rev. J. T. Gracey, D.D., of Rochester, N. Y., had a great deal to do with the pleasantness and success of all the sessions. When we ride in a "Pullman," we do not always realize how much our safety and comfort depend upon the conductor. His task, however, is easy in comparison to engineering such a meeting as the International Missionary Union. Dr. Gracey had the management of 131 "missionary cars," each loaded full and spilling over with missionary intelligence. Yet there was not a single collision, everyone seemed pleased, and the interests of the various societies were equitably presented.

The following summary shows the societies represented: American Board, 38; Methodist Episcopal, 34; Presbyterian, 31; American Baptist Missionary Union, 14; Reformed Church, 4; Canada Methodist, 3; United Presbyterian, 1; Southern Presbyterian, 1; Moravian, 1; Protestant Episcopal, 1; Reformed Episcopal, 1; I. B. S. S. U., 1; Independent, 1.

From the very commencement of the sessions there was a deep spiritual influence felt, which pervaded every service.

In the opening service Dr. Foster, who so magnanimously entertains this whole body of missionaries, made a most touching address. There could be no truer friend to missions and missionaries than this noble-hearted, whole-souled missionary enthusiast.

In the first devotional service Dr. A. T. Pierson raised us above "concert pitch," in a stirring address upon "The Work of the Holy Spirit in Relation to Missions." During the course of the address the Spirit of God was so manifestly present that it was difficult to keep back the shouts of victory.

Rev. Egerton R. Young kept the convention "boiling over," during his admirable address on "American Aborigines." Dr. Young is not only an admirable speaker, but he takes you with him so completely in his addresses that it is difficult to know just where you are when he lets you down. He translated the D.D. attached to his name as "Dog Driver." No more thrilling romance could be found than his wonderful portraiture of his labors for Jesus in that far-off "Frozen North." President Cleveland, at the close of one of his addresses in Washington of an hour and a half, said: "I wish that man had talked another hour, and told us more about his intelligent dogs."

Thursday evening session was opened by a pleasing address by that "Apostle to the Laos," Dr.

McGilvary. He was followed by Bishop J. M. Thoburn. The bishop has lost none of his power; his speech was not only instructive, but full of inspiration from beginning to end. In his limited address he brought before us some of the marvelous things God has done and is waiting to do, if we will cooperate in that important missionary field of India.

It made us wish he could have the ear of the whole Christian Church of America, for such an address would so vigorously pull their heart and purse strings, that the sympathy and prayers of the Church would be poured out upon that land, and the money would flow by millions into the coffers of the Churches. He reminded us that for some time the converts had averaged fifty a day, and that up to date there seemed no abatement to the work. He also made this remarkable statement, which should have the attention of every thoughtful person: "If I could get \$2,000 a year for five years, I would undertake to open a new mission field and have five thousand converts within it inside five years." O, that some one who is able would respond to such an appeal!

The Friday session, on "Woman's Work in Various Mission Lands," opened the eyes of the most ardent supporters of this work to the fact that God is blessing this work far more richly than we even knew, and that the call was never louder for consecrated women in all parts of the mission field.

At the evening session Rev. T. L. Gulick produced somewhat of a sensation, and a profound impression, by his address on Hawaii. His denunciation of the queen was scathing in the extreme.

A very interesting stereopticon entertainment was given on Saturday night.

Sunday was a specially blessed day. Never was the beautiful spirit of Christian unity and interdenominational fraternity which always characterizes the work of the Union more blessedly manifest than at the services of that Sabbath.

In place of the ordinary preaching a unique service was held. A composite sermon was presented by five missionaries, which was as beautiful and completely harmonious in the relation of its parts to each other as if it had been prepared and presented by one man and, above all, was characterized by wonderful spiritual power.

All the other sessions were of great interest, and in every sense this gathering was a marked success.

A farewell service was held at the close, to bid "Godspeed" to the thirty-eight outgoing missionaries.

The International Missionary Union is destined to become more and more a power among the churches. It will not only promote unity among missionaries abroad, but will have a powerful reflex influence upon the Churches at home, in drawing them nearer together.

Duke Center, Pa.



TURKS AT THEIR DEVOTIONS.

The Turk at His Devotions.

BY JULIA F. PARMELEE, TREBIZOND, TURKEY.

You may have seen small Persian rugs wider at one end than at the other. Perhaps you thought this defect due to a want of exactitude in the oriental. True, he has no special bias toward the right angle, but in this case it is "an accident done on purpose," as children used to say. This style of rug is called *sejjadeh*, or prayer rug.

The worshiper, having washed his hands and face, wets the crown of his head, then washes his feet. He now places this rug with the head, or narrow end, toward the *kübleh*, that is, toward Mecca. *Kübleh* means south, and as Mecca is south of us we are sometimes asked by Muslims, "Which way is your *kübleh*?" that is, "Which way do you turn your face when you pray?"

Removing his sandals, the worshiper steps with bare feet on the lower end of the rug, pauses a moment, then raises his hands with palms forward, touches the lower part of the ears with the extended thumbs, and repeats the *Tekbeer*, as it is called—"Allah Ekber" (God is great), the same words that

the criers call out from the minarets at the appointed hours for prayer. The hands are then folded just below the girdle, and the opening chapter of the Koran is repeated. Then follow kneelings and prostrations and more standing, all the while mumbling prayers and praises. By and by the worshiper is seen to nod, first on one side and then on the other, which is said to be giving salams to their prophets. After this point is passed he may speak, should he have occasion, and finish his devotions afterward.

The other day a man opened a tiny shop across the way, the whole front open, as the custom is here, to be closed at night by shutters. On two upright timbers hang bright-colored kites, the stickless brooms of the country, a wire basket of eggs, and other commodities. I saw a carpenter make the showcase. In front of the shop he built a great cupboardlike thing, but instead of putting in shelves he divided the space into sections about a foot and a half square. This he set up at the door of the shop, at an inclination of perhaps thirty degrees, in order that the customer on the street may see all there is for sale. These compartments are filled with lump sugar, apples, rice, wheat ringed about with a row of

eggs—all very striking by the light of the hanging lamp as I stepped out into the balcony this evening.

A man sat in the narrow passage between the showcase and the wall, warming his hands over a brazier of coals and smoking his cigarette. Odd that he should be alone, I thought, for these people are gregarious to the last degree. At that moment up popped a head at the far end of the tippy cupboard, exactly like a jack-in-the-box, tassel of fez jiggling and throwing ludicrous shadows on the wall behind. Up and down, up and down, throughout his lengthy devotions. Then the owner of the head came and sat down by his companion, who must be a Christian, or he, too, would have been at his prayers.

This season of devotion is called the *Yûtsen*, or bedtime prayer. There are five of these seasons during the twenty-four hours—at dawn, at midday, mid-afternoon, sunset, and an hour and a half after sunset. No matter where "the faithful" may be, on lofty mountain or in lowly valley, at the sound of crier's voice or signal gun, something, if only a jacket or the canvas bag of the traveler, is thrown down and Allah remembered. If water is not obtainable for the ablutions earth may be used. But the jacket must be *clean*, and should there chance to be a picture in the pocket it must be removed. A Moslem may not pray in presence of any picture, and in this regard he is more favorable to the Protestant form of worship than to that of the Gregorian or orthodox Greek. It looks very odd on the deck of a steamer when a long row of "the faithful" go through their monotonous forms in concert.

How devout the high-class Moslem women may be in their harems I cannot tell, but a neighbor who weaves for a living was seen to perform her ablutions and then, having to go to the door and take in a piece of meat sent home by her lord, was obliged to repeat the operation.

We are now in the great fast of Ramazan, and are doomed for a month to give a little jump at sunset when the cannon booms on the mountain top behind our house, and again at three hours before sunrise when the Moslem hears in the sound these words of the prophet Elijah to Ahab: "Get thee up, eat and drink." This fast moves with the lunar months of the Mohammedan calendar through the seasons, and happy are "the faithful" when it comes in the season of short days. It is a hard fate that compels them sometimes, and that in hot weather, to abstain for fifteen hours from a sip of water or a bite of bread. Ah, if we who call ourselves followers of the mighty Prophet and Saviour were thus loyal to our devotions, what blessings might we not call down on this sin-ridden world!—*Congregationalist*.

THE battle is raging; the foe is alert;
But Christ, our great Leader, will his power assert.
O, faint not, nor falter, till life's work is done,
The world must be conquered for God's Holy One.

The Epworth League and Missions.

THE following feasible plan for aid to missions has been put forth by the First General Vice President, Willis W. Cooper, of St. Joseph, Mich. If our young friends will make it a long pull, a strong pull, and a pull together, it will win. Below is his letter:

DEAR FELLOW LEAGUE WORKERS:

The highest authority of the Methodist Episcopal Church has placed a line of work upon us that is just now calling for heroic effort, *namely*, missionary work. Repeated special and most pleading calls have been made by our Missionary Committee and Missionary Secretaries. Can we do less than to respond?

Think what we could do by one united effort, if all of our 800,000 members would give fifty cents each! It would amount to the princely sum of \$400,000! No one of our membership is so poor but that during the next six months this sum can be put aside for this special offering. Has the Epworth League been born for such an hour as this? Who can tell! Shall we undertake it? I believe God is saying, "Yea," "Go forward."

Briefly, then, the plan is as follows:

1. The proposed offering is to be *extra* in addition to and above all collections and claims the Church has upon us.

2. We designate Thursday evening, November 29, 1894 (our national Thanksgiving Day), as the day when our offering shall be laid upon the altar of the Church, using the long roll call. The name of every Epworth Leaguer in our Church will be called and asked to respond. (General Secretary Schell will prepare a fitting service for the evening, embracing this feature of the long roll call.)

3. The minimum uniform amount asked from each member is fifty cents. This amount may be given by any one of three methods:

(a) *A systematic giving* of three cents per week from now until Thanksgiving Day.

(b) *By a self-denial week* which shall precede Thanksgiving Day, or

(c) *As a thank offering*, to be made at the long roll call, upon the evening of Thanksgiving Day.

4. We ask every cabinet to take *immediate action*, and recommend to their local chapter cooperation in this great movement.

5. In order that every pastor in the Church may heartily indorse the plan, it is arranged that the treasurer of the General Missionary Society of our Church, at 150 Fifth Avenue, New York, will send a receipt to the pastor, which receipt may be turned in as a voucher to the Conference treasurer at the next Annual Conference held thereafter and credited to the missionary contribution from each charge in the usual manner, thus swelling the records just so much by the special and extra offering of the Epworth League.

6. The importance of the prompt cooperation and strict attention to reports and details is obvious. Much of the success of this movement will depend upon it. In order to conserve the enthusiasm, and make successful this great work, every soldier must be loyal, reporting as promptly and as often as called upon so to do. The time has come when the League should fall in line with the young people of other Churches in the great cause of missions. Let us do deeds worthy of our great organization! We shall thus become an inspiration to all the world, as well as send timely relief to our own beloved brethren who have so nobly given their lives, in home and foreign fields, to the cause of missions.

Dr. C. C. McCabe, Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, writes as follows of the proposed plan, heartily seconding it:

It is said of Mr. Edison that once when pacing the deck of an Atlantic steamer and looking out over the mighty waves of a stormy sea, he was heard to exclaim, "What a waste of power is taking place here!" If Niagara's torrent can drive enough dynamos to supply the wants of fifty cities, what would be the measure of the ocean's power when all its stormy waves are rolling forward with a momentum equal to that of a million Niagara's? But not one of all those mighty waves has ever been brought into subjection by man, and their untold power seems to be going to utter waste.

When we look out over the great sea of humanity which surrounds us, we are often startled by the discovery of sources of unused power which are going almost to utter waste. The children of light are not as wise in their generation as the children of this world. They have access to the storehouse of power divine, a power far beyond anything which Mr. Edison ever harnessed to his scientific appliances, but they seem oblivious to the fact. They see Niagaras, but are not moved; they look out over rolling seas, but do not even dream of the divine possibilities which the scene suggests. Let us as Methodists look, for instance, at the great host of young people who have suddenly been brought into view by the Epworth League movements. Measured by any possible standard, this movement means an increase of fifty per cent to the working power of the Church. What has been done with this newly stored power? What are we doing? What do we propose to do? Never in the history of all the Christian centuries has such a reinforcement of workers been needed. The glowing enthusiasm, the unchilled ardor, the buoyant hope, the unquestioning faith of youth are needed in the closing years of earth's greatest century as never before, but only here and there do we find anyone who seems to realize that such a host can serve any purpose beyond attending dress parades and filling up vacant columns in statistical tables.

This neglect ought not, *must not*, continue. God has called forth this vast multitude of young people and has called them for a purpose. Not one among all the host can be neglected. God has something for each one to do, and those who bear responsibility must see to it that every youth gets a chance to do something for the Master. Once when five thousand men were starving and fainting for want of food a little boy furnished the barley loaves which made a feast for them all. Beyond a doubt, there are young people in our Epworth host to-day who carry barley loaves ready for use whenever called for.

We are to-day passing through a sore crisis in our missionary camp. During the lifetime of the present generation God has opened to us doors of access to 700,000,000 of the human race. Our missionaries have gone forth to the ends of the earth, and tokens of blessing have followed them. The heathen, by many thousands every year, are throwing away their idols and turning to the living God. Every year our pioneers advance farther into the dark realms of paganism, and every year the demand for increased resources becomes more urgent. But in the midst of this splendid advance the financial panic suddenly fell upon the country, resources began to disappear, troubles arose on every horizon, and retrenchment seemed unavoidable. Here we stand to-day. On every shore a Macedonia stands beckoning, while we look in vain for the increased resources which will enable us to move forward.

What is to be done? Whither shall we turn for help? The unused power is in the EPWORTH LEAGUE OF THE CHURCH. Let the young people have a chance, let all restrictions be removed, and the young people be permitted to take up this work, and within three months the Missionary Society will come up out of the financial wilderness with new energy and new hope, and enter at once on a new career of progress and victory. Our young people need a great object set before them. They must have something to do, and something worthy of such a host of young Christian disciples. The Missionary Society must have \$1,250,000 before the first day of next November, or else be constrained to enter upon another year burdened with debt. If the Epworth League were to come to the rescue, and if they were to give or collect only fifty cents for each member, the task would be accomplished. Let no one object that the League must not take up special interests. The conversion of the world is not a "special interest." The very life of the Church is bound up in this enterprise, and if the Epworth League cannot be turned in full force into the support of this greatest of all movements, then they have been organized in vain. The Church herself only exists for the purpose of saving the nations, and her youth need to understand this, and act accordingly. Let the work begin at once, and let it be pushed forward to an early and glorious consummation.

Announcement of the Union Missionary Training Institute.

THE purpose of this school is to give to young men and women of all evangelical denominations a specific training for foreign missionary work.

To this end we have a carefully adapted course of study, which covers in all four years (the first year is preparatory, arranged for those who have not had early educational advantages), and embraces the study of Elementary English, Rhetoric, Elocution, the English Bible, Mental and Moral Science, Chemistry, Church History, Systematic Theology, Comparative Religion, and Ethics, Vocal and Instrumental Music, languages of missionary countries, and history and customs of those countries, and a medical department including General Anatomy, Physiology, and Hygiene of the internal organs, Materia Medica, Obstetrics, Surgery, Therapeutics, Practice of Medicine, Diseases of Women, and Diseases of the Eye, Throat, and Nose.

In addition to the regular course, lectures are given on questions of interest by returned missionaries, ministers, and Christian workers.

Our faculty consists of the best instructors from among eminent physicians, learned ministers, and trained, experienced teachers.

We have two schools, one located centrally in Brooklyn, and one, the country branch, with a farm of one hundred and forty acres, in the beautiful Musconetcong valley at Hackettstown, N. J. Both homes are pleasant and commodious, well-furnished, lighted, and heated.

At the branch the first two years' study are pursued, and in the city school the junior and senior years.

In addition to the intellectual training, some knowledge of industries is given (household economy, printing, gardening), which we consider very important, both for its intrinsic value and the power it exerts in testing and molding character.

Another feature to be noted is the practical training in soul-saving work. Students engage in all kinds of city and country mission work, visit homes, hospitals, and prisons, hold open-air and cottage meetings, have charge of missions, Sunday schools, and industrial schools.

The low terms render these advantages accessible to all. Only \$50 per year is charged for tuition, and board is free. Those who can meet the full expense, \$125, are expected to do so. Few, however, are able to pay so much, and we are largely dependent on the voluntary offerings of God's people to meet current expenses.

The work of the house is done by the students under the direction of competent matrons. They also give five weeks' work at the country branch each summer vacation.

During the nine years of our history thirty-seven young men and women have gone from us under the

missionary organizations of their respective Churches to Africa, India, Burma, China, Japan, Bulgaria, Mexico, and the West Indies. That they are making successful missionaries is seen by the warm words of commendation they receive from the Boards which sent them, and by a glance at the varied work they are heroically conducting; but we may not here enlarge. Indeed the demand for these trained workers from Congregational, Episcopal, Presbyterian, Baptist, and Methodist societies is always greater than the supply.

The fall term in both schools opens September 12, when we expect to welcome to our ranks a goodly number of fresh faces. Shall yours, my young friend, be among them?

We ask our readers to call the attention of those who propose entering upon missionary work, to training given by our schools.

Further information can be obtained by addressing Mrs. L. D. Osborn, Hackettstown, N. J.

Give Light to Mexico.

BY REV. JOHN W. BUTLER, D.D.

In the early days of Protestant missions in Mexico, no publication which we were able to send forth did more to open the eyes of the thinking men of the country, and influence them favorably toward our cause, than Laveleye's *Protestantism and Romanism in their Relation to the Happiness and Prosperity of the Nations*. A later work by this same eminent professor of political economy in the University of Liege, entitled, *The Future of Roman Catholic Peoples*, ought to be translated, published, and scattered broadcast over this land. It is now nearly twenty years since the first mentioned document was issued here, and it has accomplished untold good.

Now, when a new generation of young men is coming into public life, and Romanism is making strenuous efforts to influence them, and consequently the entire country, we must put something into their hands which will help them to see the true influence of "Rome's system of doctrine and government." In the discussion of this great question Laveleye shows the skill of a master, and his article will help us immensely. We want to put it into the hands of every Mexican deputy and senator, of every state governor and county chief, into all the newspaper offices and public libraries, as well as into the schoolhouses and workshops. *Who will help us?*

With \$150 (U. S. currency) we can send out 2,000 copies of this pamphlet of about fifty pages. With \$200 we can send out 3,000 copies. We ought to make it 5,000. Help quickly, and thus help twice! Send your contributions (marked "For Mexican Press") to C. R. Magee, Esq., 38 Bromfield Street, Boston, Mass.; to Dr. Sanford Hunt, 150 Fifth Avenue, New York; or direct to the writer.

City of Mexico, Mexico, P. O. Box 291.

YOUNG PEOPLE'S DEPARTMENT.

"The Field is the World."

"Warr till our own the Gospel have received,
For with our own we surely must begin."
"Begin and finish?"

"Well, that work achieved,
We shall have leisure to call others in:
'Go to all nations'—*some* when we allow—
'Beginning at Jerusalem' means *now*."

"And yet, methinks, the two commissions blend
With one another, in distinctive force.
'Go to all nations' was the appointed end,
'Beginning' only pointed out the course.
Beginning out, if we wait to show
One work completed, we shall never go."

And this, then, is our lesson. Every day
We find some work which we must not refuse,
And we must do such work as best we may;
Yet must we never quote it to excuse
Our cold neglect of Christ's supreme command—
"Go forth and preach my name in every land."

"I Shall Not Pass Again This Way."

THE bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
"I'm sure I shall not pass again this way."

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears,
Beauty for ashes may I give away—
"I'm sure I shall not pass again this way."

I want to give good measure, running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away—
"I'm sure I shall not pass again this way."

I want to give e'en as the Master gave,
Help to the erring, and I want to have
Forgiveness in my heart from day to day—
"I'm sure I shall not pass again this way."

I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day—
"I'm sure I shall not pass again this way."

—*The Silver Cross.*

A Real Live Missionary.

WE knew a whole week beforehand that she was coming, and that my mamma was going to invite all the ladies to our house to hear her talk. We were going to have ice cream and cake, and mamma said that I and Mamie Webster—she's my most intimate friend—and Daisy—she's my little sister—might help pass the things, only Daisy was so little she couldn't pass anything around but the napkins.

I used to wish sometimes that Daisy could have stayed a baby, for she wasn't any trouble then. She just took naps all day and mamma took care of her, and she was cunning to play with when I felt like it; but now she is old enough to want to do

everything that Mamie and I do, and I have to look after her, and yet she's too little for our plays. Mamie says she's real sorry for me sometimes. She hasn't any little sister, only a brother Chris. Anyhow, she did not care about seeing the live missionary from China as we did, and Mamie and I used to sit on the steps and wonder what she'd look like. Chris said she'd have little feet no bigger than Daisy's, so she would waddle instead of walk, and she would have eyes cut bias, and look like the buncy ladies on the fans, and that she would want us to fire firecrackers, like the Fourth of July. I knew mamma wouldn't have firecrackers, but we were wild to see her, and, anyway, it would be fun to help pass the cake and things. We were going to wear our best white dresses, and I lent Mamie my bangle and she lent me her beads, because all the girls at school, who were intimate friends like Mamie and me, lent each other things to wear.

The ladies were getting ready a box of things and some money for the missionary to take back with her, but Mamie and I had been saving up for ever so long to buy a lawn tennis set; still we said we'd each give a quarter. That was more than the other girls did, but then they were not going to see a real missionary. I was having a real good time that morning helping mamma in the kitchen, but just at the most interesting moment, when we were sticking the bits of citron in the pound cakes, what must Daisy do but upset the egg basket, and three rolled on the floor and were smashed. So of course mamma made me take her outdoors to amuse her. I felt real cross, but I took her around to the front door, for I hoped Mamie would come over and we could talk; but she didn't, and Daisy was just as quiet playing with some pebbles, and then I felt crosser than ever. But Mamie came over early in the afternoon all dressed, and we sat down on the steps to watch for the missionary. We thought if we were there we could see her feet as she came up the steps. Ever so many ladies came and most all spoke to us. At last our minister's wife came with some strange ladies. She kissed me and said: "Why do you stay out here, dear? Don't you want to come in and hear about little girls in China?"

"Yes'm," said I, "but we're waiting for the missionary from China to come. We want to see her feet first."

"Yes," said Mamie, "we want to watch her waddle up the steps."

They all laughed at that, and one of the ladies said, pleasantly: "I am the missionary, dear, and see, my feet are really big! But do come, and I'll tell you about the poor little feet that are so tied up they can never grow like yours."

Mamie and I felt queer when they laughed, and

we did not want to follow them in. "Isn't it a shame?" said Mamie: "she's just like anyone else, and her dress isn't funny at all."

After a while we heard them singing, and it was just like evening meeting, not a bit like what Chris said they did in China—no "tom-tom" or anything. It was very disappointing, but we thought we would go in so as to be in time for the ice cream. Besides, it was sunny on the steps.

The missionary was sitting in a big chair, and Daisy was close beside her on a little stool, looking ever so cute. Well, she talked a long time and told us ever so many stories, and sometimes everybody laughed, and sometimes they cried, and then she took Daisy on her lap and took off her little slipper and showed us how they tied up the babies' feet to keep them small. It must hurt awfully! She kept Daisy on her lap and told about one poor little girl who was sick and her mother ran away and left her, and of how she cried to herself till the missionary found her; and then how she began to save part of the food they gave her for her mother, and how sweet and unselfish she grew. It made a queer kind of a lump come in my throat, and I saw that Mamie was winking like anything. Then she began to talk about Jesus and doing things for his sake. Daisy slid off her knee and ran out of the room, and I leaped over and whispered to Mamie that I meant to give fifty cents. "So do I," said Mamie, "and I'm going to ask Chris to give some too." I began to think whom I could ask, for I did not want Mamie to get ahead of me, but mamma and papa always gave for themselves, and Daisy hadn't any money because she was too little, when the door opened and she came slowly in; and what do you think that little thing had done?

She had her big dolly—the one she loved best, with real-for-sure hair—under one arm, and the other arm was around the neck of our old cat, its poor legs and tail dragging along on the ground.

She looked real sweet and earnest when she came in, and pushed the cat and the dolly both into the missionary's lap and said:

"You may take them to that poor little girl!"

Then she turned to go away, but the cat looked at her and gave a sad little mew. Daisy's lips began to quiver: she stood still for a moment, then all at once she ran to mamma, and hid her face in her lap and began to cry quietly to herself.

O, I did feel so mean and so ashamed of myself! I had thought I was so much better than Daisy, and here she had given away her two very dearest things. I was so sorry I had ever been cross to the dear little thing. Most everyone cried a little, and the missionary said something about Jesus calling a little child and setting him in the midst. I didn't listen much, for I was thinking I would ask mamma to let me give my five-dollar gold piece.

Well, we had the ice cream and cake, and then the

ladies went away; but the missionary stayed a little longer, and talked to just us children. She explained to Daisy that she could not possibly take the poor old cat to China, but that Jesus knew she was willing to give him all she could and he would thank her. Daisy wanted her to take the dolly, and she said she would, and would give it to the little sick girl in China. And then she talked to Mamie and me about our giving, till somehow it seemed as if we were just putting our money into Jesus's own hands and that he was loving us for it. Mamie and I think real live missionaries are ever so nice.—*Sunday School Times.*

Money for the Living and the Dead in China.

BY REV. ERNEST BOX.

TWICE a month the magistrate of the city (Kwa-foo) visits the temples in state, and performs various acts of worship with a view to propitiate the gods and procure for the district freedom from harm of all kind. These days are the first and the midday of the month. On the first he also sits in the chief court (*yamen*), and dispenses charity to the poor of the city. The blind, maimed, dumb, etc., all appear with their little tickets of wood on which their names, places of abode, if they have any, and number of cash to which they are entitled are written. The money thus distributed is raised by a levy on each householder. This caring for the poor shows that the Chinese may be classed among the civilized nations of the world. What follows will illustrate the other side of the picture by showing there are elements in the Chinese life utterly alien to a position among the civilized.

The second day of this Chinese month is a great religious festival. The city god is brought out from his temple and carried in procession through the streets. Crowds flock into the city from all the country round, and the instinct for worship shows itself in many extraordinary ways. As each city in the empire has its chief magistrate who acts as protector of the people and awarder of justice to the wrongdoer, and who is appointed to his office by the emperor, so also has it a spiritual ruler or god appointed by the supreme lord of the spirit world (Nyo Wong). Each city god looks after the spiritual interests of the citizens, and confers benefits or awards punishment according to their conduct, or rather according to the fervency of their devotions at his shrine. This god is called Sung Wong. Sung means city, and Wong is the name given to the canal or moat which surrounds every city wall as a protection to the city. Sung Wong, among other duties, has to keep in due constraint the hosts of homeless, friendless, and vicious ghosts—disembodied spirits—which in the imagination of almost every Chinaman hover over the scenes of their former life ready, unless the aid of the god is at hand to protect, to bring

some dire calamity on those who are still in the flesh. The terror with which the Chinese are filled by these evil spirits comes out in many ways. They never go out at night without a lantern, and as they pass my house I hear them talking loudly or singing snatches of song to keep their courage up, or to make the spirits believe that they are not alone and so keep their courage down.

The following ceremony in relation to the city god is the counterpart of the distribution of cash to the halt and maimed by the city mandarin on the first of the month. The wants of the spirit world are supposed to be identical with ours in this world. It is therefore the duty of each family to provide for the wants of any of their number who have passed into the world of shades. This is done by burning paper money. The spiritualized money, for when burnt it is unseen, is appropriated by the unseen spirits for their own use. There are, however, many ghosts who have no representatives in the land of the living, or their descendants are too poor to provide a sufficient supply of money for their need. These spirits are displeased with their lot, become ill-willed and vicious, and are ever on the lookout for opportunities of wrecking vengeance on those who are in the flesh.

Three times every year, therefore, the city god does for these poverty-stricken ghosts what the city mandarin does for the poor in the city. This custom, I believe, dates from the first king of the Ming dynasty. This king was the child of poor parents. In his early life he got his living by begging. He became a priest, and was afterward outlawed, but gathering strength by repeated victories he ultimately wrested the throne from the reigning sovereign. Desiring to offer the usual religious ceremonies for his parents, and to provide them with the means for their support in the spirit world, he was met with the difficulty that their burial place was unknown to him, but he got out of the difficulty by ordering that the city gods throughout the empire should three times a year distribute a liberal supply of money to the friendless spirits of the place. In this way his parents must somewhere or other receive a portion of the distributed wealth, and his conscience was satisfied that he had not been lacking in filial piety.

Early in the morning of this great festival crowds of country people began to flock into the place, making their way first to the city temple to burn incense and prostrate themselves before the god. They then proceeded, carrying lighted incense sticks, through the main street in which I live to the West Gate where the ceremony was to take place.

The usual dress of the people is blue or white. I was surprised to see hundreds—men, women, and children—dressed all in red. These were criminals, and they had on the dress worn by those who are led out to execution. They seemed, however, in no way saddened at their position, but, on the contrary,

were as much bent on enjoying themselves as the rest. The explanation of this crowd of criminals was this. When a member of a family has a serious illness one of the family pays a visit to the temple and prays for the recovery of the sick one, promising, under the conviction that the sickness is punishment for some sin, that if the prayer is granted the person asking will do penance as an evil doer, accompanying the city god on all occasions when he proceeds in state for three, four, five, or more years. Some hundreds of such criminals passed by—young and old, rich and poor, the former in sedan chairs, the latter on foot. Some were wearing large wooden handcuffs, others had long iron chains round their waists. Each one had on his back a paper giving name and address, and the particular punishment he was undergoing.

About midday the Old Father (Law Yah) appeared followed by a long procession first of people in very ancient looking armor, others with grand umbrellas, then some personages in remarkable attire representing the officials of the lower world, among them Death with a lofty fool's cap, clothed in white, wild and fierce in appearance; others were dragging great iron chains clanking over the stone pavement. Bands of discordant music were in abundance. At the end of the procession a sedan chair came along in which the idol, dressed in grand robes, was seated. As it passed by the people, clasping both hands in front and then bending forward the body until the hands almost touched the ground, made repeated acts of obeisance hoping to propitiate the powerful spirit lodged in the idol.

The procession made its way to a vacant piece of ground outside the West Gate. The god seated in a chair presided over the ceremony. First the mandarin of the city prostrated himself. Then a proclamation was read for the benefit of the spirits to whom the charity is to be dispensed. Great piles of paper money were then burnt. The city god has to divide it into equal shares, when the fire has spiritualized it, among the claimants. During the distribution some of the officials rush in and out among the imaginary spirit throng, slashing right and left with great swords lest the more rapacious and turbulent ghosts should try to get more than their fair share. This being finished all returned again to the city, satisfied that the day's good deeds more than balanced the evil deeds of their past lives.

China is under bondage to the "Father of Lies," and quite satisfied to all appearance to be in bondage to him. Should we not have a *real pity* for men made in God's image, but fallen so low as this?—*Messenger*.

 "A CLOUD of witnesses" above, encompass,
 We love to think of all they see and know,
 But what of this great multitude in peril
 Who sadly wait below ?

GENERAL NOTES AND COMMENTS.

ONE account of the Anglican Missionary Conference held in London in June states that Archdeacon Farrar delivered a masterly address on Missions as a Reparation, dwelling on the evil influences of Englishmen in heathen lands.

We regret to note that the Persian government has given notice to the Christian missionaries that their remaining in Persia must be on the condition that they will not attempt to evangelize the Mohammedans.

Turkey is more liberal than Persia to the missionaries. Many schools among the Mohammedans have been established in Turkey, and even a normal school for Turkish girls has been opened at the capital under government patronage.

Dr. G. F. Pentecost says that the great bulk of the educated Hindus are practically infidel as to their own religion, and nine out of every ten repudiate idolatry, even though in many cases they continue to observe some of the forms of worship in connection with it.

A Methodist in Ohio suggests that every member of the Methodist Episcopal Church give this year to the Missionary Society one tenth as much money as he spent for himself and family last year in attendance upon the World's Fair, and says that if this were done the missionary debt would be wiped out, and the world would be startled at the sudden impetus given to the work of missions by the Methodists. It is worth trying.

Notwithstanding the debt of \$102,597 with which the Board of Foreign Missions of the Presbyterian Church in the United States of America commenced its present fiscal year on May 1, the General Assembly that met in May directed the Board not to retrench its work because of the debt, but to make its estimates for the ensuing year "in the confidence that the Church will both obliterate the debt and maintain her mission work on the same scale on which it has been carried on during the year just past."

The last annual report of the English Church Missionary Society says that there has been lately a very decided interest in Christianity upon the part of the Ainu of Japan. They are found in the north of Japan and generally thought to be the primitive inhabitants. The first convert was baptized in 1885, and nine altogether had been admitted into the Church at the end of 1891. During 1893 the baptisms numbered 171, most of them at the old Ainu capital, Piratori. *Every woman in that town*, the Rev. L. Batchelor says, has accepted Christ as her Saviour. He adds: "This is a glorious triumph of the cross, for the women hitherto have not been allowed to have any religion."

We call special attention to the appeal of the secretaries for money for the self-supporting missions in Chili. These missions support the missionaries after their arrival in that country, but money is needed for their outgoing, and for the erection and care of mission buildings. The field is a profitable one for missionary operations, and the missionaries are meeting with considerable success.

Dr. E. A. Sturge, a missionary among the Japanese in San Francisco, writes: "Unlike the Chinese the Japanese receive impressions very readily. Those who spend a few months or years with us seem to have no prejudices to overcome. They throw aside everything Japanese, and adopt everything American. They left their religion (the little they possessed), with their Japanese dress, upon their native shores. We have heard of only one man who brought an ancestral tablet with him to this country, and doubtless even he soon ceased to make offerings before it. Our food, dress, manners, and customs are all adopted, and our religion is likewise readily received by those who come under Christian influences."

The Herald and Presbyterian reveals something of the strength and ability of the Korean mind in the following: "The young Korean, Surh Beung Kiu, who entered Roanoke College last January, has won a second distinction in scholarship, a remarkable feat for one who knew no English fourteen months ago. He is a member of one of the college literary societies, in which he debates, declaims, and writes essays as the other students do. He goes to church, Sunday school, Young Men's Christian Association, and Bible class, and wherever he may learn anything useful. So ambitious and eager is he to learn, that he has just declined a position in the Korean legation in Washington in order to return to Roanoke in the fall. Mr. Surh readily adapts himself to American customs. He is frank and genial in his manners, and is quite popular with the students of the college."

The report for last year of the work of the Evangelical Church of Italy, formerly called the Free Italian Church, is a deeply interesting pamphlet. Every page presents some phase of the conflict with Romanism and ignorance, and many remarkable incidents are narrated. The compiler, Rev. Cav. Fera, in the introduction, mentions two events which are full of encouragement to Italian Protestants. The first is that the municipality of Rome has accepted the gift of a bust of the lamented Alexander Gavazzi, and has decided to place it on the Janiculum Hill, among the Defenders of Rome. That is to say, one of the Fathers of the Evangelical Church, five years after his death, is to have erected in his honor a

public monument in the Eternal City, still Roman Catholic and formerly belonging to the popes! The other event has taken place in Florence, where a committee of eminent citizens has been formed to erect a statue to Pietro Carnesecchi, one of the Reformers of the sixteenth century, who was of a noble historic family in the town, and burned by the Inquisition!—*Christian*.

Rev. Ira M. Condit, missionary among the Chinese in San Francisco, writes: "Eighteen years ago there was not a Christian chapel or school in all that region of the Canton Province, from which the Chinese in the United States have come. Now the Presbyterians alone, in those districts have several chapels, each one of which was obtained by the help of Chinese Christians in California. Seven preachers who were converted in this country are laboring there. Formerly those who professed Christ here and returned to their home there, did not dare to confess his name. Now so many Chinese have gone back from this country, that, though many of them are not actual Christians, yet by what they have learned here, they have lost so much faith in their idols that, in some places, it is hard to raise money for idolatrous purposes. One Chinese elder from San Francisco built a new home, and in the place where the heathen usually have a shrine he put up the Creed, Ten Commandments, and Lord's Prayer. In this way we see that our work here is telling mightily on China."

Dr. G. F. Pentecost, writes of the Hindus who have formed themselves into various Somajs, or independent churches, of which the Brahma-Somaj in Bengal is the chief: "These men have repudiated Hinduism as a system. They have brought their wives out from behind the *parda* or *zenana*, educated them, and are endeavoring to put themselves and their families on a European basis of family and social life. They are, as a rule, well-to-do people, many of the men being lawyers or occupying high positions in the service of the government. Theism is the basis of their religion (?)—what they have. The Brahmos have, as before noted, sought to incorporate as much of Christianity as they can without accepting Jesus as the incarnate Son of God—his atonement and resurrection from the dead. I am satisfied that the Somaj movement has reached its limit of strength. It is at once a protest against the absurdities and wickedness of Hinduism, and an effort to find a new basis of faith in theism; but as theism cannot stand alone, the result is that the life of these movements are and must be short. The next stage will be Christianity. They cannot go back to paganism; the human conscience will not allow them to remain where they are. They will either fall into atheism, which, indeed, some of them are doing, calling themselves agnostics in the meantime, or they will embrace Christ and his salvation, which also some of them are doing—and that gladly and joyfully."

Pandit Walji Bhai, of Borsad, Gujerat, has just published an important pamphlet called *Hari Charitra*, containing a comparison between the *Ad Granth*, the religious book of the Sikhs, and the Bible. It is well known that the Hinduism of the Sikhs differs from the orthodox Hinduism very considerably, and that their sacred *Granth* is worshiped quite as an idol in the golden temple at Amritsar. Pandit Walji Bhai claims to have made an exhaustive study of the *Granth*, which was written by Nanak Sahib in the fifteenth century. He finds in the *Granth* all the main doctrines of Christianity, and the character and offices of the Son of God set forth in the person of Hari instead of Jesus Christ. His theory is that the Sikhs were originally Christians, that Nanak was a nuncio of the pope, and that he wrote the *Granth* with Hindu names the easier to recommend Christianity to the people. Besides giving a summary of all his discoveries in the comparison of the two books, Pandit Walji Bhai gives copious extracts in *Gurmukhi* from the *Granth*, to prove his propositions. His pamphlet is published at the Lodiana Mission Press, at four rupees. The Sikh religion is professed by 200,000 people in the Punjab, and they possess no caste.—*Bombay Guardian*.

Rev. W. W. Holdsworth, of India, writes that the greatest benefit of the work of the missionaries in India is seen in the quickening of the native conscience, and the bringing into view a high religious ideal. "Hindus to-day are discussing the decadent morals of their young men; they are protesting against the grossly indecent carvings that disfigure their temple cars, and have banded themselves together to remove from their temple service and the festivities of their home-life the professional harlot. What passed unchallenged in former days is rejected to-day. Hindus are speaking of the personality and fatherhood of God. They have not learned that from the pantheism of their philosophical systems. Hindus accept the purity and holiness of God as an axiom—they have not learned that from the history of Krishna. 'The brotherhood of man' is a common appeal in their discussions, but this new teaching is enough to make the ghost of their lawgiver Manu rise in horror from his grave. All these—the strongly held convictions of the best men in India—are the easily recognized results of Christian teaching; and I submit that a conviction of the personality and holiness of God and of the brotherhood of man must ever be the foundations of all religion and morality—these foundations have been well and truly laid in the name of the Father, the Son, and the Holy Ghost, and that which shall arise from them is the very city of God."

A few years ago a number of Yemenite Jews from Arabia arrived at Jerusalem, and encamped on the slopes of Olivet in great destitution. Much kindness was shown them by missionaries of the London Jews'

Society and others. These Jews had never before heard of Christ or seen Christians, and the kindness they received at Christian hands impressed them deeply, especially in contrast with the treatment they received from the Jerusalem Jews, who showed them no pity. One of their leaders wrote to their rabbi in Yemen, telling him in glowing terms of the Christians and their doctrines. Rabbi Yehya wrote in reply: "With regard to the Christians, you mentioned that they are religious and benevolent people. We can say nothing, because we have never as yet seen a Christian; they are not to be found in the whole of Yemen. And with regard to the book you sent us (the New Testament), we have never seen the like here. . . . That religion is quite a new thing to us, and of it we never heard since the destruction of the first temple, when our emigration from the land of Israel took place." There are now several Yemenite settlements around Jerusalem which are regularly visited by Rev. J. Jamal. In the March number of the *Jewish Intelligencer* he writes of the readiness with which they hear the Gospel. He spoke by invitation to a Yemenite congregation, who listened for two hours without interruption.

Chili Self-supporting Missions.

IMMEDIATELY after the formal transfer of the self-supporting work in Chili by the Building and Transit Fund Committee to the Missionary Society, a call was sent out for missionaries with which to reinforce the Mission and for money to pay their outgoing. The response of the missionaries was prompt, and five—two gentlemen and three ladies—have been appointed and sent out. But while the offer of missionaries was prompt, the response on the part of the Church in money with which to pay their outgoing expenses has been very meager, amounting to date to \$256.56, while the expenditure has been \$1,263.36. But for the fact that two generous laymen came forward and offered to furnish the necessary means and wait for reimbursement until the Church should forward the balance needed, the missionaries could not have been sent out.

All missionaries in Chili serve without salary from the Missionary Society, depending upon the resources of the field for their support. Upon accepting the responsibility of administering the Mission in Chili on the self-supporting plan the General Committee made a conditional appropriation of \$25,000 for its support for the current year, the money to be used only for providing appliances for carrying forward the work and paying the outgoing expenses of missionaries.

The needs of the Mission in rentals for chapels, homes for missionaries, erection of chapels, moving and traveling expenses, tract publication, etc., are most urgent. Unless the money is quickly supplied, work that is most interesting and hopeful must be

abandoned. We wish to assure the friends of self-supporting missions that this is not a false alarm, but a genuine and earnest call for help on behalf of a most important work. The question now is, Does the Church desire that the Missionary Society shall undertake the management of self-supporting missions? The Chili Mission is a test case. If the Church responds heartily and generously, the Society will be encouraged to extend this kind of work; but if it does not, the Society will not be justified in further pursuing this special line. No doubt, upon reading our previous calls, some have said: "I will send something later;" others: "There are many, who are more able who will respond;" and others still: "I can give but a small amount, and it is not worth while to send it."

Let all such remember that the need is imperative, and delay, dependence upon others, or lack of appreciation of the importance of aggregated small sums, will be disastrous. We urge you in Christ's name to send what you can, and send NOW. Are there not one hundred persons who will send at once \$10 each; two hundred, \$5 each, and a thousand who will send smaller sums? A list of all contributors will be preserved in the office, and aggregate sums published monthly in *The Christian Advocate*. Address Dr. A. B. Leonard, 150 Fifth Ave., New York.

(Signed,)

C. C. McCABE,
A. B. LEONARD.

Rev. H. A. Crane.

The *Bombay Guardian* reports a pleasant gathering in June last, at the Bowen Memorial Church, in Bombay, India, to welcome back the pastor, Rev. H. A. Crane, who had been laid aside from active work for several months, on account of severe illness. Several addresses were made, showing the high regard of the church and Christian community for Mr. Crane. "When he rose to respond it was evident that the warnings of his friends as to future overwork were not needless, traces of his recent illness being plainly visible. He said he believed he was in India because God called him there, and he had a work for him to do. It was through the power of God in answer to believing prayer that he had been restored to health. He attributed the prosperity of the church during his absence to the Methodist discipline, and spoke gratefully of those who had striven to fill his place, particularizing the kindness of his presiding elder who had relinquished long-cherished plans to throw himself into the breach. Mr. Crane alluded to the revival services in the midst of which he had been stricken down, in which one hundred and thirty-six souls had been added to the church. He concluded by reciting a beautiful poem called 'Borderland,' which embodied his spiritual experiences during his illness and near approach to the gates of death."

Our Missionary Society and Missionaries.

The following is the comparative statement of the receipts of the Missionary Society for eight months:

	1892-3.	1893-4.
November.....	\$11,770 58	\$8,392 05
December.....	23,396 50	15,445 17
January.....	19,906 28	17,615 54
February.....	18,008 86	29,192 56
March.....	169,940 48	212,783 70
April.....	347,874 91	298,339 57
May.....	49,928 82	24,629 34
June.....	24,482 91	22,336 13
Total.....	\$665,304 32	\$623,634 06

The net cash debt of the treasury on June 30, was \$264,196.76. It is seen that an earnest effort is called for on the part of all the friends of the Missionary Society. An increase on the receipts of last year is greatly needed.

Rev. R. L. McNabb and wife have returned from the Foochow Mission on account of the health of Mrs. McNabb.

Mrs. Mary M. Pilcher, widow of Dr. L. W. Pilcher, has returned from China to the United States and is now in Michigan.

Rev. F. D. Tubbs and family sailed from New York for Buenos Ayres on June 30.

Rev. John Weir, D.D., Dean of the School of Theology at Tokyo, Japan, appeals for books for the library of that institution. Donations of books can be sent to this office.

Miss Mary A. Goehenour, of our Central China Mission, was married in June last to Dr. W. F. Seymour, of the Presbyterian Mission in North China.

Rev. G. F. Arms and wife of the Chili Mission arrived in the United States the latter part of June.

Rev. A. W. Prautch, of India, has the permission of Bishop Thoburn to visit England for the purpose of increasing the opposition to the sale and use of opium in India. The *Bombay Guardian* of June 16 reported that over four hundred rupees had been contributed toward paying his expenses.

Our missionaries of the Bombay Conference in India have been presented with a sanitarium at Pachgani. A gift of ten thousand rupees for the purpose of the purchase of a house and eighteen acres of ground was made by the widow of the late Colonel Lawrence, of Poona.

Extract from Proceedings of Board of Managers.

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met at the Mission Rooms, 150 Fifth Avenue, New York, July 17, Bishop Foss presiding.

On motion, Bishop Foss was requested to appoint the five members of the Board authorized at the March meeting, who, with the secretaries and the treasurer, are to act with any local committee of arrangements that may be appointed by the next General Missionary Committee, to provide for the appropriate celebration of the seventy-fifth anniversary of the Missionary Society, and the following were appointed: Bishop E. G. Andrews, Mr. John French, Dr. M. D'C. Crawford, Judge G. G. Reynolds, and Dr. A. K. Sanford.

The treasurer was authorized to receive from Mrs. Mary L. Haverstick, of New Kingston, Pa., on the annuity plan, and to pay \$465.95 as the share of the Missionary Society in the expenses of the exhibit made by the Methodist Episcopal Church in the World's Columbian Exposition.

An additional teacher in the school at Puebla, Mexico, having been made necessary by the departure of Professor F. D. Tubbs, Dr. Butler was authorized to provide for the payment of the teacher from what remains of the salary of Professor Tubbs.

It was ordered that a portion of the recently purchased property in Guanajuato, Mexico, be sold to the Woman's Foreign Missionary Society at such a price as may be agreed upon by the corresponding secretaries and the treasurer, and the officers of the Woman's Foreign Missionary Society.

Resolutions were adopted giving certain powers of attorney to Dr. C. W. Drees and Dr. A. W. Greenman.

An appropriation was made to assist Dr. W. H. Curtiss, of the North China Mission, in pursuing post-graduate study. The salary of Dr. Pilcher was ordered to be paid to his widow, who has returned to the United States.

The secretary was requested to ascertain the opinion of the North China Mission as to the proposal to employ a teacher now in China to teach chemistry and other special studies in Peking University.

A paper was received from North China signed by the entire membership of the North China Mission, asking that George D. Lowry, M.D., son of Dr. H. H. Lowry, who has just graduated from the College of Physicians and Surgeons in New York, be sent as a missionary to North China next fall. The Board authorized the outgoing expenses of Dr. Lowry and his wife, if they met the approval of the Committee on Missionary Candidates.

Mr. H. E. King and wife and Miss Alice Terrell were appointed to the North China Mission, to teach in Peking University. They are to go out in the fall, their outgoing expenses to be advanced by the treasurer and to be included in the budget for next year.

The secretary and treasurer were authorized to adjust the accounts of the Treasurer of the North China Mission for the year 1893, provided that no additional remittances be required from the treasury.

The expenses of Rev. R. L. McNabb and wife returning from China were authorized.

As the missionary property in Japan is held by a very unsatisfactory tenure, the corresponding secretaries were authorized to correspond with the Secretary of State of the United States and request him to take whatever measures may be necessary to secure the property interests of the Society in that country.

It was ordered that Bishop Ninde should be consulted as to the return to Japan of Rev. E. R. Fulkerson.

The Committee on Self-supporting Missions made their report, recommending that the rents for the current year for buildings in Chili in the towns of Antofagasta, Serena, Concepcion, Anjoe, Iermuco, and Iquique, amounting to \$1,440 in gold, be advanced by the treasurer, to be repaid from special contributions for Chili. The Board ordered the recomittal of the report for further investigation, and also adopted a resolution recognizing the charges submitted as of a kind suitable to be made against the special contributions for which appeal has been made, and ordering their payment as soon as money is received from that source. The secretary was requested to ascertain by correspondence all the facts in regard to debts for chapel rents, etc., incurred since the first of November last, and report to the next meeting.

Rev. I. H. La Petra, of Chili, asked for an appropriation of \$375 for tract publication. This was referred to the Tract Society with the request that it be appropriated if practicable.

Rev. N. J. Rosen, Superintendent of the Finland and St. Petersburg Mission, asked for an appropriation of \$267.57 to be used for the benefit of the Mission, and the request was referred to the Committee on Europe with power.

An appropriation was made to pay the expenses of Dr. B. F. West returning to the Malaysia Mission.

The Board approved the appointment of the following missionaries of the Woman's Foreign Missionary Society: Miss Christine Christensen, for India; Miss Gertrude Gilman, for North China; and Miss Elizabeth L. Goodin, for South America.

The special committee on contributions to the work of Dr. Rudisill, of Madras, India, reported, recommending that the list of contributors and the amounts contributed be printed in the next annual report of the Missionary Society, and the report was adopted.

Several appropriations were made for the benefit of the foreign and domestic missions.

TIDINGS FROM OUR MISSIONS.

Notes from the Utah Mission.

BY REV. J. D. GILLILAN.

THE year on the Utah Mission ended peacefully, notwithstanding the terrible portent of the times, occasioned by the financial depression and the general unrest.

Some of our preachers fared poorly, especially in those charges where self-support was relied exclusively upon.

The greater portion of our charges, however, are supported by the Missionary Society direct, and that makes much difference.

Our apportionment for schools and general work was cut down just \$2,000 last November, and that necessitated the condensing of the work somewhat this year.

For that reason it will be seen by the appointments that there is no presiding elder this year, as formerly, but that the superintendent is to take the district work.

The collections were admirable, amounting to over \$700 for the Missionary Society, while the others were fairly represented.

No new work was attempted or mapped, and nothing dropped.

The reports of presiding elder and the various pastors showed not only increase in membership, but a good outlook for the work in the way of religious interest among the masses. There has been a growing attendance on the study of the Bible, and an increase in the spirit of inquiry.

Revivals this past year were frequent and almost universal, and the number of members reported would have been much larger had not the financial stringency caused many people to move to other parts.

In general, the *personnel* of the workers presents a strong body of valiant, earnest men and women—wives and teachers.

Two new men are admitted, and Bishop Merrill, the president, gave them work—T. J. Hooper, at Tooele, and A. W. Hartshorn, in the Nephi Seminary.

Rev. Wildman Murphy, for so many years Secretary of Young Men's Christian Associations in Leadville and Salt Lake, was given work in Payson, where his wife is employed in the Iliff Academy.

Dr. Iliff enters upon the work with his old-time energy and enthusiasm, that would make one think he never gets discouraged, and with the unanimous good will of the preachers, he will doubtless accomplish a good work for Methodism.

We were glad to have with us Dr. Hamilton, of the Freedmen's Aid Society, who got some of the Salt Lake brine in his eye.

Also, Dr. Cranston, who knew better than to attempt bathing; Dr. P. C. Hetzler, of the American Bible Society; as well as the venerable and beloved Bishop Merrill. Bishop Merrill was here in 1879, when the Conference met at Provo. Two of the men here now were present then—Brothers Jayne and Iliff. Many have since then come, seen, and been conquered. Those here now will likely remain for years, at least it is to be hoped this will be the case, for it is not wisdom in men to be running back and forth like frightened ants, learning the work and then leaving it.

Schools were maintained all or a portion of the past year at Greenwich, Meadowville, Nephi, Payson, Murray, Grantsville, Salt Lake, Benson, and Cannon.

James J. Holmfeldt, a Dane who came to America last year as a Mormon convert, to be a professor of languages in a Mormon college, has been converted and is now engaged in Christian work for Methodism at Spanish Fork, and reports great success.

Thus, as in India a few years since, we gather a pundit; or, as in China, one of the *litterati*, until some day we shall strike a Zahir al Haqq, or a Sia Sek Ong. They are coming—sure as the promises of God and his Son Jesus Christ.

APPOINTMENTS.

T. C. ILIFF, Superintendent.

Beaver, M. O. Billings. Bingham Canyon, R. M. Hurdman. Corinne and Brigham, E. H. Snow. Heber, F. J. Bradley. Eureka, J. G. Clark. Logan, John Telfer. Monroe, G. P. Miller. Mt. Pleasant, G. W. Comer. Nephi, Samuel Hooper. Ogden and Mission, G. M. Jeffrey. Park City, G. W. Rich. Payson, W. Murphy. Provo, Joseph Wilks. Salt Lake: First, W. D. Mabry; Second, G. E. Jayne; Iliff, E. G. Hunt; Heath, G. C. Waynick; Liberty Park, J. D. Gillilan. Tooele, T. J. Hooper. A. W. Hartshorn, Principal Nephi Seminary.

The Earthquake in Japan.

BY REV. MILTON S. VAIL.

THE mail from Japan has brought me the following items of interest concerning the earthquake:

"There was a great earthquake in Tokyo yesterday, June 21, at 2 P. M. Our property is pretty badly shaken. The Theological School tower, and Goucher Hall tower are practically wrecks, and will both have to be taken down to the second story windows." "The gables of the dormitory were badly twisted, and the one on the west end fell outward, making that entrance a mass of kindlingwood. All chimney tops are wrecked. None, however, fell through the roof. The house in which you lived received no damage, save some cracks." (Three years ago, or about that time, I had all chimneys taken down even with the roof, and had pipes inserted.)

"Our damage is from \$2,500 to \$3,000. The

chimney of one of our houses in Isukiji came down through the roof, and Mrs. Mary C. Ninde met with a narrow escape."

"St. Paul's School (Episcopalian) is a wreck, and the Kauji, or business manager, was killed." Tokyo and Yokohama seemed to be the center of the disturbance. "No lives lost at our school at Aoyama, but some of the boys were injured."

I am awaiting with deep interest the full account of this dreadful calamity. Poor Japan! Much shaken religiously, politically, and now the very material foundations are shaken and riven asunder. May God, in mercy and love, place Japan upon the firm foundation, Christ Jesus.

Clifton Springs, N. Y.

Bulgaria Mission.

BY REV. GEORGE S. DAVIS, D.D.

BISHOP NEWMAN spent a week in advance of the Conference in Bulgaria, carefully studying the various hindrances to our work, and collecting the encouraging features that may readily be seen when on the ground.

At the appointed time the usual work of a Conference was gone over, but in such a manner as to give the bishop a thorough insight into the methods and true character of the work. Four men were ordained elders. The changes in the appointments of last year were made in view of the change of plans for school work, the regular gymnasium giving place to the Theological Seminary, and removing from Sistov to Rustchuk, the Sistov school building having already been disposed of.

The Conference unanimously disapproved of irresponsible and unauthorized persons representing the Mission to the office in New York. The boundaries of the Mission were considered, and a committee was appointed to represent existing difficulties to the proper authorities.

Mrs. Newman visited the Loftcha Girls' High School, at Loftcha, and is every way capable of representing the work of that society in Bulgaria.

Professor N. W. Clark, of our Theological School in Rome, visited the mission for the first time. His lively interest, instructive addresses, and able earnest sermon endeared him to all in a marked degree.

The bishop's sermon on Sunday was the achievement of a master, and inspired every pastor who heard it with a higher conception of his holy office. It was a marvelous representation of what may be accomplished through a consecrated individuality.

The statistics of the mission showed that there were on probation, 46; in full membership, 117; that we have 9 Sunday schools, with 20 teachers and 226 scholars; that 21 children have been baptized; that there were 72 adherents who are not members of the Church, and that the average Sunday morning congregation is about 450.

The collections for self-support and benevolences raised during the three quarters showed a gratifying result, being \$136.50 applied on pastor's salary; \$179.06, Missionary Society; \$116.49, Church Extension; \$32.71, Educational collection; \$22.70, American Bible Society; \$22.70, Methodist Tract Society; \$39.74, local improvements; \$136.39, current expenses; \$20.32, Sunday schools; Woman's Foreign Missionary Society, \$27.03; other purposes, \$7.94. Total for nine months, \$761.97.

The brethren have never gone out from the Conference more hopefully and more unitedly than now.

APPOINTMENTS.

GEORGE S. DAVIS, Superintendent, P. O., Rustchuk. Bala Circuit, Ivan Dimitreff. Dobritch, supplied by Varna pastor. Hotantza, Z. G. Dimitreff. Loftcha, J. I. Economoff. Lom, supplied by Yordaki Tsvetkoff. Orchania, Peter Vastleff. Plevna, Stephen Getchoff. Rahova, supplied by Sistov pastor. Rasgrad, supplied by Shumla pastor. Rustchuk, Trico Constantine. Selvi, supplied by Gabriel Elleff. Sillatria, Peter Ticheff. Sistov, Ivan Todoroff. Shumla, M. D. Delcheff. Tirnova, Bancho Todoroff. Varna, K. G. Palamidoff.

Rustchuk Theological Seminary. Principal, George S. Davis; Steven Thomoff and M. G. Vulecheff, Professors, members of Rustchuk Quarterly Conference.

Editor of Publications, George S. Davis.

Woman's Foreign Missionary Society, Loftcha Girls' High School, Kate B. Blackburn, Principal; Lydia A. Diem, Assistant Principal.

Continued Revivals in China.

BY REV. WILLIAM N. BREWSTER.

FOR many months we had been planning and praying for the two camp meetings to be held during the Chinese New Year vacation, in the month of February, at Singin city, the head of the new district of that name, and at Guangan, the center of a recent large ingathering, where we had just built a new church.

We had been expecting a great many helpers. Rev. G. S. Miner and Miss Bosworth, of the Anglo-Chinese College in Foochow, were coming down; Misses Trimble and Bonafield, of the Woman's Foreign Missionary Society, were expected; Mrs. Brewster was going up and take the two children, and of course Miss Wilson, our faithful worker, was to be there. We were expecting great things. Surely so many of God's chosen workers, concentrating their labors and prayers in one place for a week together, would bring down upon the people the power from on high. Perhaps we were counting too much upon the multiplicity of laborers. Perhaps He who "can save by many or by few" saw that we needed to learn that "the battle is the Lord's." At any rate, these hopes were doomed to disappointment. Dr. Lyon, of the Woman's Hospital in Foochow, was taken ill, and Miss Bosworth kindly accompanied her to Central China for a change and rest. In January our baby boy, nine

months old, was taken with smallpox. Mrs. Brewster was quarantined with him until after both meetings were over. Mr. Miner, having children of his own, thought it unwise to expose himself to the contagion by coming. Misses Trimble and Bonafield had arranged to be present at a similar meeting in the adjoining large district of Hokchiang at the same time, through a misunderstanding as to the date of the meeting at Singin. So Miss Wilson and I were left to fight the battle alone; but "we were not alone, because the Father was with us."

The company assembled, too, was not large. We had not been able to provide accommodations for many. Knowing this, the people did not come in large numbers.

The preachers, eighteen in number, were there; several of the theological students, the deaconesses and teachers, and a number of official members from the circuits—only seventy or eighty in all.

But we "were all of one accord in one place." Nearly all these had been in the ten days' meeting in Hinghua city last June, and there had found or refound the clear witness of pardoned sin. Since that they had been out in the harvest field long enough to find how weak they were, though truly converted. They realized how much they needed the baptism with the Holy Ghost to give them power over the tempter, and to witness for Christ before this heathen world.

Just as last June the Spirit plainly led in preaching repentance and faith for present pardon and salvation; so this time it was clear that the time was ripe for leading these converted earnest men and women to the cleansing fountain, to the baptism with the Holy Ghost purifying their hearts by faith. We tarried at Jerusalem. We searched our hearts, and cast out the idols. There was no varnishing over of the plain truth of the word. We assembled at seven in the morning, before breakfast, again at ten and at two, after which the women held a meeting, and the men divided into several bands and went to different parts of the city for street preaching. Again we met at seven in the evening. We began Monday evening, February 12, and closed the following Sunday night.

Day by day, hour by hour, the Spirit led us. We remembered Mr. Wesley's advice, "Do not drive, but draw." These earnest workers were hungry, and ate as only hungry people can. The spirit of prayer became more and more incessant and importunate. Some were blessed in a marked way about the middle of the meetings; but it was not until Saturday morning that "the Holy Ghost fell upon us as upon them at the beginning."

In the testimony meeting, Friday night, I found that some of the most thoughtful and earnest were troubled about the philosophy of the baptism with the Spirit. They found it difficult to grasp it by faith until they had apprehended it by reason.

This is no new difficulty, you readily perceive. So on Saturday morning I talked a little while from that best of all texts for honest doubters: "He that willeth to do his will shall know of the doctrine" (Revised Version). We gathered once more closely around the communion rail. Faith was at last triumphant, and as we prayed the power came upon us. It was a time none of us can ever forget. "They began to speak with other tongues, as the Spirit gave them utterance." There were many clear simple testimonies. I did not count them, but that company of seventy or eighty went back to their work with a new and blessed experience of Christ's power to save. They went exhorting and admonishing each other to keep with the utmost care the precious gift they had received. They will need all the help of our prayers that they may be kept from falling; but that the work was of the Spirit no one who was with us through that week of prayer could possibly doubt.

Monday evening we reached home in Hinghua city. Mrs. Brewster was still a prisoner with her little charge, who was doing nicely. Tuesday was well spent in getting much needed rest. Next day we went to Guangau, fifteen miles north. Here was an old and strong society. They had not grown much, however, for several years, though three or four new places had been opened in that region within a few months. Here was a new situation, different from the large meeting of all the workers held last June at Hinghua city, and different from the one just left at Singin city. Again we felt how utterly unable we were to solve the problem of the exact needs of these people. We could only throw ourselves upon the wisdom of the Almighty and ask for guidance.

Miss Trimble had come from Hokchiang, and was a great help in the work with the women. There were four or five of the neighboring pastors there; the remaining fifty to one hundred were church members and probationers. The devil was active in trying to defeat us. He had many devices, and apparently at one time almost succeeded. It drove us to our knees in an agony of prayer.

It seemed almost impossible to get a real deep conviction for sin in the hearts of the people. We found that few of them had a clear knowledge of pardoned sin by faith in Christ, though many had been exemplary Christians in outward life for many years.

But prayer, pleading, exhorting seemed of little avail for two or three days. Not that the meetings were cold or dead, by no means. They were lively enough, but they seemed to lack that depth of conviction that is essential to genuine repentance. With tears and prayer, and heart melted and bleeding, on Saturday morning we took our stand upon Sinai, and read one by one the commandments of God, and showed how they had broken every one of them.

The sword of the Spirit found out the joints of the harness. There was no doubt about the genuineness of conviction now. In the afternoon meeting we took them to Calvary. They looked and lived. In that meeting not less than thirty or forty testified clearly, with shining faces, that they had there found peace and pardon in Christ. The testimonies were spontaneous, simple, and clear. They had a genuine ring.

Sunday was quarterly meeting. It was a glorious day in Zion. We have heard since that the people themselves and the pastors, of their own accord, continued the meetings two or three days longer and had a blessed time.

The indirect effect of these meetings upon the work and workers in other places is as important and far-reaching as the direct results. The fire is now spread into all parts of the field. I am importuned constantly for men and means to open new places.

I have recently made a short trip in the neighborhood of Guangau, where the second meeting was held. I found that since the meeting closed the preachers and Christians had been continually preaching and exhorting the people to leave their idols and sins and accept Christ, and that the most remarkable and genuine movement toward Christianity that I have yet seen in Hinghua is now in progress in that region. At seven or eight places within a radius of twelve miles, in towns of from five thousand to twenty thousand population, from fifteen to fifty men are importuning for pastors. They offer rooms for the pastor and a place for worship. This is probably only the beginning. After careful investigation, I am satisfied that the work is unusually genuine.

O that God would give his own people eyes to see, ears to hear, and hearts to believe! The doors are open. The heathen stretch out their hands unto God. Shall they stretch them out in vain? You are the dispensers of his bounty, the stewards of his rich storehouse. You can feed the world's hungry millions in this generation, if you will.

In Christ's name I charge you hold back nothing of his trust.

Hinghua City, China. P. O. address, Foochow.

Rev. A. W. Prautch.

ONE of our missionaries in Bombay, India, Rev. A. W. Prautch, was imprisoned for one month because of alleged defamation of the character of a Bombay opium dealer. At a large public meeting held in Bombay on May 18, when Mr. Prautch was liberated, the following resolution was unanimously adopted:

We sympathize most heartily with Mr. Prautch in the personal inconvenience and suffering he has so nobly borne during the imprisonment he has just undergone for his plain speaking of the truth in exposing the government opium traffic. Our confidence in Mr. Prautch as a faithful

man of God, and a true and worthy successor of the apostles in the Christian ministry and in missionary work, is strengthened and increased. We feel sure that he will not in any way lower the standard, and we hope that his future work for the cause of personal and national morals will be as zealous and successful as the past. We hope that in his visit to England he may be much used of God to the enlightenment of the British people as to the evils arising from the connection of the Indian government with the opium traffic; and our earnest prayer is that this warfare may be carried on with increasing vigor until the final victory—of the certainty of which we have no doubt.

Funds are being raised in India to send Mr. Prautch to England that he may assist in giving information as to the condition of the opium traffic and especially the attitude of the government officials toward the opium trade. It is strange that the people of England have not yet been convinced of the wickedness of a trade which results only in degradation and misery. It looks as if the money income had seared the British conscience.

Monthly Missionary Concert.

TOPICS FOR 1894: *Jan.*, The World; *Feb.*, China; *Mar.*, Mexico; *Apr.*, India; *May*, Malaysia; *June*, Africa; *July*, United States; *Aug.*, Italy and Bulgaria; *Sept.*, Japan and Korea; *Oct.*, Protestant Europe; *Nov.*, South America; *Dec.*, United States.

QUESTIONS FOR AUGUST.

- Where and what is Italy?
- What is the population? 30,535,848.
- How do the peasants live? (Page 351.)
- What are the educational advantages of the women? (Page 353.)
- How are women regarded in the eyes of the law? (Page 353.)
- Who is the king of Italy? Humbert I.
- What is the religion of the Italians?
- Who is the Supreme Pontiff of the Roman Catholics and where does he reside?
- What missionaries represent the Methodist Episcopal Church in Italy?
- What important event took place in Rome on May 9? (Page 353.)
- How many conversions took place in the Methodist Episcopal Mission in Italy last year? (Page 355.) What was the increase last year in members and probationers?
- Where and what is Bulgaria?
- What is the population? 3,305,458.
- Who is the Ruler? Prince Ferdinand.
- What is the religion of the people? Chiefly that of the Orthodox Greek Church.
- What missionaries has the Methodist Episcopal Church in Bulgaria?
- How many members and probationers has the Methodist Episcopal Mission in Bulgaria? (Page 381.)
- What is the difference between the Roman Catholic and the Greek Church?
- Why do we send missionaries to Italy and Bulgaria?

ON the condition of souls after death, the Greek Church does not admit with the Roman Catholics a purgatorial fire, but it admits the principle of the intermediate state of purgation, and of the practice of prayer for the dead. It also admits the intercession of saints, and the lawfulness of invoking them, especially the Virgin Mary, and of honoring their shrines and relics. It does not permit the use of graven images, with the exception of that of the cross, but it prays before pictures. It believes strongly in the merit of good works and of fasting.

Missionary Society of the Methodist Episcopal Church.
Foreign Missionaries.

INDIA.

North India:

Rev. Chas. L. Bare and w. (Ogden, Ia.).
Rev. J. Baume and w. (Rockford, Ill.).
Rev. J. Blackstock and w., Shahjahanpur
Rev. J. C. Butcher, M.D., and w., Bareilly.
Rev. Lewis A. Core and w., Moradabad.
Rev. T. Craven and w. (Evanston, Ill.).
Rev. S. S. Deasse, M.D., and w., Bijnor.
Rev. F. W. Foote and w. (Rochester, N.Y.).
Rev. Joseph H. Gill and w., Paori.
Rev. George C. Hewes, Lucknow.
Rev. Samuel Knowles & w., Moradabad.
Rev. J. T. McMahon and w., Dwarahat.
Rev. Wm. A. Mansell and w., Lucknow.
Rev. Jas. H. Messmore and w., Calcutta.
Rev. David C. Monroe and w., Sitapur.
Rev. Frank L. Neeld and w., Bareilly.
Rev. E. W. Parker, D.D., and w., Lucknow.
Rev. J. W. Robinson and w., Lucknow.
Rev. N. L. Rockey and w., Shahjahanpur.
Rev. H. L. Roscoe, Lucknow.
Rev. T. J. Scott, D.D., and w., Bareilly.
Rev. Homer C. Stuntz and w., Naini Tal.
Rev. D. L. Thoburn, Lucknow.
Rev. James B. Thomas and w., Budaon.
Mrs. N. J. Plumb (Delaware, O.).
Rev. Nathan Sites, D.D., Foochow.
Rev. George B. Smyth and w., Foochow.
Rev. M. C. Wilcox and w., Foochow.
Rev. J. H. Worley, Ph.D., and w., Foochow.
Miss Sarah M. Bosworth, Foochow.
Miss Martha I. Casterton, Foochow.

Northwest India:

Rev. Philo M. Buck and w., Meerut.
Rev. E. S. Busby and w. (Hopedale, O.).
Rev. R. Clancy and w., Alahabad.
Rev. John F. Deatker and w., Lahore.
Rev. C. W. De Souza and w., Ajmere.
Rev. R. Hoskins, Ph.D., and w., Cawnpore.
Rev. James C. Lawson and w., Aligarh.
Rev. A. T. Leonard and w., Rurki.
Rev. James Lyon and w., Pisanagan.
Rev. H. Mansell, D.D., and w., Mussoorie.
Rev. John E. Newson and w., Cawnpore.
Rev. Dennis Osborne and w., Mussoorie.
Rev. C. H. Plomer and w., Pharsa.
Rev. J. E. Scott, Ph.D., and w., Muttra.
Rev. Matthew Tindale and w., Agra.
Rev. J. D. Webb and w. (Rahway, N. J.).

South India:

Rev. Albert H. Baker, Bangalore.
Mrs. A. H. Baker (Newton Centre, Mass.).
Rev. W. H. L. Batstone, M.D., Jagdalpur.
Rev. J. B. Buttrick and w., Kolar.
Rev. A. E. Cook and w., Secunderabad.
Rev. W. F. G. Curties and w., Blacktown, Madras.
Rev. D. O. Ernsberger, Gulbarga.
Mrs. D. O. Ernsberger (Ocean Grove, N. J.).
Rev. J. H. Garden and w., Vikarabad.
Rev. Geo. K. Glider and w., Hyderabad.
Rev. W. H. Hollister and w. (Beloit, Wis.).
Mr. H. S. Jefferson, Madras.
Rev. Wm. L. King and w., Madras.
Rev. Ira A. Richards and w., Kolar.
Rev. A. W. Rudisill, D.D., Madras.
Mr. H. W. Rudisill, Madras.
Rev. R. Sorby, Richmond T., Bangalore.
Rev. Charles B. Ward and w., Yellandu.
Rev. J. N. West and w., Vepery, Madras.

Bombay:

Rev. William W. Bruere and w., Poona.
Rev. H. W. Butterfield and w., Narsingpur.
Rev. W. E. L. Clark and w., Poona.
Rev. Horace A. Crane and w., Bombay.
Rev. C. E. Delamater (Boston, Mass.).
Rev. J. O. Denning and w., Narsingpur.
Rev. Charles G. Eism and w., Kampti.
Rev. Daniel G. Fox and w., Poona.
Rev. E. F. Freese and w. (Clanton, O.).
Rev. A. G. Gilruth and w. (Haverhill, O.).
Rev. William H. Grenon and w., Nagpur.
Rev. C. P. Hard and w. (Evanston, Ill.).
Rev. T. S. Johnson, M. D., & w., Jabalpur.
Rev. Thos. E. F. Morton and w., Harda.
Rev. Geo. W. Park and w., Bombay.
Rev. V. W. Pratch and w., Tanna.
Rev. Wm. E. Robbins and w., Igatpuri.
Rev. John E. Robinson and w., Bombay.
Rev. F. E. N. Shaw and w., Karachi.
Rev. Wm. H. Stephens, Bombay.
Rev. Geo. I. Stone and w., Quetta.
Rev. A. S. E. Vardon and w., Khandwa.

Bengal-Burma:

Bishop J. M. Thoburn, D.D., and w., Calcutta.
Rev. William P. Byers and w., Asansol.
Rev. Benjamin J. Chew, Calcutta.
Rev. C. G. Conklin and w., Calcutta.
Rev. H. Jackson and w., Mazafarpur.
Rev. L. R. Janney & w. (Oregon City, Ore.)
Rev. August Kullman, Calcutta.
Rev. Neils Madsen, Pakur.

Rev. Jas. P. Melk and w., Bolpur.
Rev. J. T. Robertson, Pegu, Burma.
Rev. G. J. Schilling and w., Pegu.
Rev. J. Smith and w., Rangoon, Burma.
Rev. Frank W. Warne and w., Calcutta.

MALAYSIA (Straits Settlements).

Rev. Benj. H. Balderston (North Wiltshire, Prince Edward Is., Can.).
Rev. Wm. E. Horley, Singapore.
Rev. Charles C. Kelso and w., Singapore.
Rev. Wm. T. Kensett (Pittsburg, Pa.).
Rev. H. L. E. Luering and w., Singapore.
Rev. D. Davies Moore and w., Penang.
Rev. R. W. Munson and w., Singapore.
Rev. George F. Pykett, and w., Penang.
Rev. W. G. Shellabear and w., Singapore.
Rev. Edward T. Snuggs, Singapore.
Rev. Wm. T. Stagz and w., Singapore.
Rev. Wm. J. Wager, Singapore.
Rev. Arthur J. Watson, Singapore.
Rev. B. F. West, M.D., and w. (Crawfordsville, Ind.).

CHINA.

Foochow:
Rev. W. N. Brewster and w., Foochow.
J. J. Gregory, M.D., and w., Foochow.
Rev. W. H. Lacy and w., Foochow.
Rev. H. L. Lowry, D.D., and w. (U. S.).
Rev. G. S. Miner and w., Foochow.
Rev. N. J. Plumb, Foochow.
Mrs. N. J. Plumb (Delaware, O.).
Rev. Nathan Sites, D.D., Foochow.
Mrs. Nathan Sites (Washington, D. C.).
Rev. George B. Smyth and w., Foochow.
Rev. M. C. Wilcox and w., Foochow.
Rev. J. H. Worley, Ph.D., and w., Foochow.
Miss Sarah M. Bosworth, Foochow.
Miss Martha I. Casterton, Foochow.

North China:

Rev. La Clede Barrow and w., Tientsin.
Rev. F. Brown and w. (in England).
W. H. Curtiss, M.D., (Greencastle, Ind.).
Rev. G. R. Davis and w., Tientsin.
Rev. F. D. Gamewell and w., Peking.
Rev. J. F. Hayner and w., Peking.
Rev. I. T. Headland and w., Peking.
Rev. W. T. Hobart and w., Peking.
N. S. Hopkins, M.D., & w. (Malden, Mass.).
Rev. H. H. Lowry, D.D., and w., Peking.
Rev. J. H. Pyke, Tientsin.
Mrs. J. H. Pyke (Delaware, O.).
J. F. Scott, M.D., Tientsin.
Rev. M. L. Taft, D.D., and w., Peking.
Rev. G. W. Verity and w., Tientsin.
Rev. W. F. Walker, D.D., and w. (Green-castle, Ind.).
Miss Hattie E. Davis, Peking.

Central China:

Rev. J. J. Baubury and w., Klukiang.
Rev. R. C. Beebe, M.D., and w., Nanking.
Rev. J. C. Ferguson and w., Nanking.
Rev. J. R. Hykes and w., Shanghai.
Rev. Ralph J. Irish and w., Klukiang.
Rev. James Jackson and w., Klukiang.
E. R. Jellison, M.D., and w., Nanking.
Rev. C. F. Kupfer and w., Chinkiang.
Rev. E. S. Little and w., Klukiang.
Rev. W. C. Longden and w., Wuhu.
Rev. D. W. Nichols and w., Nanking.
Rev. Leslie Stevens, D.D., and w., Nanking.
Rev. G. A. Stuart, M.D., and w., Wuhu.
Rev. A. C. Wright and w., Chinkiang.
Miss Clara J. Collier, Klukiang.
Miss L. C. Hanzlik, Nanking.

West China:

Rev. H. Olin Cady & w. (Middlebury, Vt.).
H. L. Canright, M.D., and w., Oentu.
Rev. Spencer Lewis and w., Chungking.
Rev. W. E. Manly and w., Chungking.
J. H. McCartney, M.D., and w., Chungking.
Rev. Q. A. Myers and w., Chungking.
Rev. J. F. Peat and w., Chui.
Rev. S. A. Smith (Centralia, Mo.).
Rev. John Walley and w., Chungking.

JAPAN.

Rev. R. P. Alexander and w., Tokyo.
Rev. J. F. Belknap and w., Tokyo.
Rev. Charles Bishop and w., Tokyo.
Rev. Benj. Chappell and w., Tokyo.
Rev. J. G. Cleveland and w., Yokohama.
Rev. I. H. Correll, D.D., and w., Nagasaki.
Mr. W. H. Correll, Nagasaki.
Rev. J. C. Davison and w., Tokyo.
Rev. G. F. Draper and w. (Clifton Springs, N. Y.).
Rev. E. R. Fulkerson and w. (Howard, Kan.).
Rev. H. B. Johnson and w., Nagasaki.
Rev. Julius Soper and w., Hakodate.
Rev. D. S. Spencer and w., Nagoya.
Rev. J. O. Spencer and w., Tokyo.
Rev. H. B. Schwartz and w., Tokyo.

Rev. H. W. Swartz, M.D., and w., Sendai.
Rev. M. S. Vail and w. (Clifton Springs, N. Y.).

Rev. J. W. Wadman and w., Hiroasaki.
Rev. John Wier, D.D., and w., Tokyo.
Rev. W. S. Worden, M.D., and w. (Elmwood, N. Y.).
Miss Jennie S. Vail, Tokyo.

KOREA.

Rev. H. G. Appenzeller and w., Seoul.
J. B. Busewell, M.D., Seoul.
Rev. W. J. Hall, M.D., and w., Seoul.
Rev. H. B. Hulbert and w., Seoul.
Rev. George H. Jones and w., Seoul.
W. B. McGill, M.D., and w., Seoul.
Rev. W. A. Noble and w., Seoul.
Rev. W. B. Scranton, M.D., and w., Seoul.

ARGENTINA.

Rev. C. W. Drees, D.D., and w., Buenos Ayres.
Rev. G. P. Howard and w., Buenos Ayres.
Rev. D. McGurk and w., Buenos Ayres.
Rev. W. P. McLaughlin, D.D., and w. Buenos Ayres.
Rev. A. M. Milne and w., Buenos Ayres.
Rev. W. T. Robinson and w., Mercedes.
Rev. J. M. Spangler and w., Rosario.
Rev. W. Tallon and w., Rosario.
Rev. J. F. Thomson, D.D., and w. Buenos Ayres.
Rev. F. D. Tubbs and w., Buenos Ayres.

URUGUAY.

Rev. G. G. Froggatt and w., Durazno.
Rev. A. W. Greenman, D.D., and w., Montevideo.
Rev. Wm. Groves and w., Montevideo.
Rev. J. A. Russell (Evanston, Ill.).

PERU.

Rev. T. B. Wood, D.D., and w., Lima. (Address care U.S. Legation.)
Professor G. M. Hewey and w., Callao.
Miss Ina H. Moses, Callao.
Miss Ethel G. Porter, Callao.

CHILI.

Rev. W. F. Albright and w., Coquimbo.
Rev. J. Bengue and w., Iquique.
Rev. B. O. Campbell and w., Concepcion.
Rev. H. B. Compton and w., Coquimbo.
Prof. G. P. Gregory, Iquique.
Rev. W. C. Hoover and w., Iquique.
Rev. Ira H. La Feta and w., Santiago.
Rev. E. E. Wilson and w., Santiago.
Miss Lottie Vimont, Concepcion.
Miss Nettie Wilbur, Concepcion.

MEXICO.

Rev. Frank Barton and w., Mexico city.
Rev. J. W. Butler, D.D., and w., Mexico city.
Rev. Ira C. Cartwright & w., Guanaquato.
Rev. S. P. Craver, D.D., and w., Puebla.
Rev. Wm. Green, Ph.D., and w., Puebla.
Rev. L. B. Salmans, M.D., and w., Sileo.
Rev. S. W. Siberts, D.D., and w., Puebla.
Rev. L. C. Smith and w., Oaxaca.

EUROPE.

Rev. A. J. Bucher and w., Frankfurt-am-Main, Germany.
Rev. W. Burt, D.D., and w., 27 Via Vent Settembre, Rome, Italy.
Rev. N. W. Clark and w., Rome, Italy.
Rev. T. Constantine and w., Loftcha, Bulgaria.
Rev. G. S. Davis, D.D., and w., Rustchuk, Bulgaria.
Rev. E. E. Powell, Rome, Italy.

Foreign Missions.	Members.	Prophets.
Liberia.....	3,266	477
South America.....	1,464	1,158
Foochow.....	3,680	3,505
Central China.....	450	136
North China.....	1,835	1,003
West China.....	50	40
North Germany.....	8,668	2,924
Switzerland.....	5,803	986
Sweden.....	13,789	2,104
Finland, etc.....	505	172
Norway.....	4,621	475
Denmark.....	2,359	395
North India.....	11,136	10,823
Northwest India.....	5,056	14,610
South India.....	541	308
Bombay.....	783	1,016
Bengal-Burma.....	846	670
Malaysia.....	162	153
Bulgaria.....	117	46
Italy.....	1,093	277
Japan.....	3,205	778
Mexico.....	1,721	1,364
Korea.....	68	173
	71,218	62,587

GOSPEL IN ALL LANDS.

SEPTEMBER, 1894.



WET GODS OF JAPAN.

THE COUNTRY AND PEOPLE OF JAPAN.

JAPAN is known in the East as Nihon, or Nippon, or Nippon, which, like the word Japan are corruptions of the Chinese "Jippen," which means "The Place the Sun Comes From." In classic Japanese the land is styled "O Mi-Kuni," meaning "The Great August Country." Another name given it is "Toyoshi-wara-no-chi-aki-no-naga-i-ho-aki-no-mizu-ho-no-kuni," which means "The Luxuriant Reed Plains; The Land of Fresh Rice Ears; The Land of a Thousand Streams; The Land of Song; The Land of Five Hundred Autumns."

The aborigines of Japan are known as the "Ainus," and number only about 20,000. They are found chiefly in Yesso, the most northern island, and are interesting from their peculiar appearance and beliefs.

Miss Bird thus describes them: "The men are of medium height, broad-chested, broad-shouldered, thick-set, very strongly built, the arms and legs short, thick, and muscular, the hands and feet large. The bodies, and especially the limbs, of many are covered with short bristly hair. I have seen two boys whose backs are covered with fur as fine and soft as that of a cat. The heads and faces are very striking. The foreheads are very high, broad, and prominent. The eyes are large, tolerably deep set, and very beautiful, the color a rich liquid brown, the expression singularly soft, and the eyelashes long, silky, and abundant. The skin has an Italian olive tint. The teeth are small, regular, and very white.

"They are quite magnificent savages, and when it

is added that their voices are peculiarly soft and musical, and their smile sweet and gentle as that of a woman, we wonder how it is possible for them to be so degraded and stupid. They know nothing of their history, their tradition being that they descended from a dog. The Japanese call them dogs. They live by fishing and hunting, and seem like grown-up children, having little care about the past or future, and but little more care for the present than some animals have. Their language is very simple, but not written; they are clad, but only in skins, and garments made from bark, and they seem to have almost no ideas about God or of spiritual things. Their idols, of which there are several in each house, are very rude, consisting simply of small sticks of wood, the upper ends of which are cut into shavings, so that they look not unlike small and coarse wooden brooms. Before these gods the people often wave their hands and pour out offerings of *saké*, their favorite drink; but they have no temples in which they meet for worship. Aside from these sticks of whittled wood, the Ainu pay some sort of homage, which may, perhaps, be called worship, to the sun and moon and sea, and also to the bear, an animal which abounds in Yesso, and which is hunted continually."

According to Mr. Batchelor, a missionary who has been laboring among them, every Ainu would assent to the following items as a concise summary of his belief:

"1. I believe in one supreme God, the Creator of all worlds and places, made by 'God the maker of places and worlds, and possessor of heaven.'

"2. I believe in the existence of a multitude of lesser deities, all subject to this one Creator. They receive their life and power from him, and they govern the world under him.

"3. I believe there are also many evil gods, who are ever ready to inflict punishment for wicked deeds.

"4. I believe in Aioina Kamui as our ancestor, a man become divine, and who has now the superintendence of the Ainu race; in a goddess of the sun; in a goddess of fire; in goddesses of rivers; in gods of mountains and forests; in the gods of animals; in the gods of the sea, and of the skies, and all things contained therein.

"5. I believe in demons, of whom the devil is chief, and also that there are demons who preside over accidents and all evil influences.

"6. I believe that the souls both of human beings and animals are immortal; that separated husbands and wives will be rejoined hereafter; that all people will be judged, and the good rewarded and the evil punished.

"7. I believe that the souls of departed animals act as guardians to human beings.



AINU WITH SNOWSHOES.

"8. I believe in ghosts; that the departed spirits of old women have a mighty power for harm, and that they appear as very demons in nature.

"9. I believe that there are three heavens, called respectively 'the high vaulty skies,' the 'star-bearing skies,' and 'the foggy heavens.' I also believe that there are six worlds below us."

The religion of the Ainu differs from most other systems of the East in these particulars:

1. It is free from pantheism.
2. It holds to a real creation instead of any form of evolution.
3. There is no trace of asceticism.
4. There is no jugglery, hypocrisy, or priestly imposture.
5. There is no organic form of religion in the tribe or even in the family, and there are no records.
6. The system is greatly lacking in moral earnestness. The idea of future rewards is vague, and heaven has little attraction.

The Japanese numbered in 1892, 40,718,677, and are supposed to have originally crossed over to Japan from Mongolia and Korea. They have made amazing progress during the past thirty years. In the year 1868, after a short war, the power of the Shogun (the *de facto* sovereign), who had held the control since the twelfth century, was overthrown, and the real sovereign became the ruler. The sovereign bears the name of Kotei, or Emperor, but he is generally known in foreign countries by the ancient title of Mikado, or "The Honorable Gate." The present emperor is Mutsuhi, who was born November 3, 1852, succeeded his father February 13, 1867, and married the Princess Haruko February 9, 1869. He has shown himself a very liberal ruler, and has given his people a constitution and a national assembly that met for the first time in 1890.

JAPANESE HOMES.

Miss Bird writes as follows of the Japanese houses: "They are constructed of timbers from tolerably heavy wood, put together without nails, and set right upon the ground. Instead of doors, windows, or partitions, slides are used, the outer ones made of plain paper, pasted only on one side of the framework, while the inner ones, which serve to make separate rooms, are made of beautifully-figured paper pasted on both sides of the framework. The whole house may be thrown into a single room by the removal at pleasure of these slides.

"For protection against thieves and the inclemencies of the weather there are heavy wooden slides, which shut up the house effectually, making it close, dark, and warm. The roofs of the houses are tiled or thatched, with projecting eaves. The rain runs easily from these roofs, which project so far as often to exclude the light. Around the houses are little verandas, the wood of which is very highly polished, and it is the pride of a good housekeeper to



JAPANESE MUSICIANS.

keep it bright and clean. The floors are covered with white mats, which the people call *tatami*, to distinguish it from the ordinary matting (*goz'i*). These houses are generally one story and a half high, or from twelve to fifteen feet. Back of the houses are pretty little gardens, with artificial lakes and rivers crossed by tiny bridges. The Japanese are real landscape gardeners, and contrive, by making artificial hills on their grounds, to put a great deal in a small space."

Another visitor to Japan writes of Japanese homes: "The houses are of such frail construction—where the European style has not been adopted—that nearly everyone has a *kura*, a fireproof storehouse, built near it, in which are kept all their old china, their beautiful wall pictures, in fact, all their valuables. For they do not show all their pretty things at once. A few days a picture will be hung on the wall to be looked at and admired, then another takes its place.

"The only really solid parts of most of these houses are the wooden roof and floor; and the floor, with its covering of delicate white matting, seems too dainty for even stocking feet to tread on. Shoes are never worn indoors. The side walls, on two sides, and sometimes on four, are paper sliding screens, often of translucent paper; thus all may be opened at any time. Thinner paper, covering a lattice-work screen, forms the windows. The rooms are made by paper screens that slide in grooves between the mats of the floor, and in a few minutes a room can be partitioned

off or taken away. Of course, in such a house every word spoken can be heard, and there is no privacy.

"A list of the names of the occupants hangs outside the door, each guest's name being added at once. The builders cut some extra doors that would be undreamed of by us—square doors for the rats to enter by, to prevent their gnawing holes. Stoves, fireplaces, and chimneys, like ours, are unknown. The *kotatsu* is the native heating apparatus. To make it, a hole a foot square is cut in the matted floor, in which a stone vessel is fitted, and a frame of wood about a foot high laid on it to protect the quilt that is spread over it from burning. The vessel is filled with ashes and a charcoal fire burns in it.

"The kitchen does not often have a floor; the range is of clay, it and the sink standing directly on mother earth, under a shedlike roof, and when wood is burned in place of charcoal the smoke often fills the entire kitchen, especially in rainy weather, when the square aperture for the smoke to escape by is closed.

"At meal time each person sits on his heels, with a small table, about six inches high and a foot or more square, in front of him, on which the tiny bowls of food are set. Sometimes the table is in the form of a box, in which can be stored the individual rice bowl, vegetable dish, and chopsticks. Some tables stand on two broad and flat legs, some have drawers in their sides. In large families two oblong blocks of hard wood are clapped to announce dinner time. Grace before meals is unknown. Everyone must sit on the floor, the table and screens being the only furniture, and as paper walls cannot be leaned against, there is no lounging. The paper walls are soon punched through, and there is too much ventilation. Lately, glass—which is much more expensive—has been introduced, the shops having often part glass and part paper. At night solid pine board sliding doors make everything close.

"The floor mats are about two inches thick, made of straw with matting on top. Each mat is six feet

long by three wide, and all the rooms in the house are made to hold a certain number of mats. Consequently one often hears people talking of four-mat rooms, or eight-mat, or twenty-mat rooms.

"During the daytime a closet holds all the bedding arrangements, which are: A thick quilt, to be spread on the floor; a long, wadded wrapper, to be put on over one's day clothes; a pillow of wood, hollowed out above, and having a pad of paper to support the neck—this keeps the hair from being mussed, the elaborate Japanese hairdressing not permitting a daily coiffure; and another quilt for a cover. Before going to bed, a hot bath—without soap, which old people believe turns the hair red—is taken in a tub about four feet high, heated by charcoal in such a way that the fumes often prove fatal. Having shut up the house that not a breath of air can enter, sleep is sought. The pillow may be arranged so that the head may not be toward the north; by it is placed a tray of food and smoking utensils, lest, waking in the night, one should wish to eat or smoke. Lights are always kept burning at night, for the Japanese all dislike darkness, hence a lantern, too, belongs to the sleeping room.

"So particular are the people about points of the compass, that private houses have them marked on the walls, and many carry small compasses with them, that no mistake may be made about sleeping."

JAPANESE BOYS AND GIRLS.

Japanese children are gentle in their manners and ways. Their toys are the most fragile of playthings, and yet they keep them intact for years. An American child will pick out her doll's eyes to see how she shuts them, and dig holes in her ribs to let out the sawdust; in fact, make her "a thing of shreds and patches" in less than twenty-four hours. The little Japanese lady carries her doll as if it were made of precious stuff, and keeps it very carefully. When she is a grown woman she has her dolls and toys in a good state of preservation. One little matron of eighteen or nineteen summers took me in the *godown*, the fireproof building for valuables, and showed me an array of dolls that was quite surprising. They were beautifully dressed, and looked as if they had been bought yesterday.

The Feast of the Dolls takes place on the third day of the third month. At this time all the dolls of the family, some of them hundreds of years old, are brought out, and for three days great festivities are carried on. There are dolls dressed like the mikado and his wife in antique court costumes, daimios, samurais, and so on down the social scale, each accessory carried out with great nicety and precision. Oftentimes all the household furniture in miniature is packed away with the dolls and brought out on feast day. At such times the trays, bowls, cups, and rice buckets are filled with tiny scraps of food, and the dolls



A STREET IN YOKOHAMA, JAPAN.

fare sumptuously during the three days of the feast. A delicate kind of saké, which is harmless, is brewed for this occasion, and everything is done for the household of dolls as carefully as if they were real creatures of flesh and blood. The tiniest of combs and brushes and other toilet accessories, such as paint and powder, red and white, as well as the liquid for blackening the teeth when the doll is married—all are there, the smallest piece made with as much care and finish as if it were to belong to the mikado himself.

For three days the girls run riot with their dolls and toys, and then the latter are again locked up in the storehouse to remain another year without seeing the light. Rather hard lines for the little ones, isn't it?

Beuten, the Japanese Venus, is supposed to give girls beauty and attractiveness, and to her do all girls and women pray devoutly. All children wear amulets in the shape of embroidered bags around their necks, with small gods inside; and Beuten, the goddess of beauty, is more often found on the girl's neck than Kwannon, the goddess of mercy. As the bite of the serpent is supposed to be more fatal to girls than boys, the nails of their little fingers are dyed red to prevent an attack of the reptile. The girls play a game of battledoor and shuttlecock, with a flat wooden paddle for a battledoor; this is shaped not unlike a small fan, and is covered with silk or crape ornamented with miniature figures of gayly dressed Japanese women.

The boys' festival, corresponding to the feast of the dolls takes place on the fifth day of the fifth month, and is called the Feast of Flags, or the Festival of Hachinau, the god of war. The shops are full of suitable toys, effigies of heroes and warriors, generals and commanders, soldiers on foot and horse. The toys represent the equipments and regalia of a daimio's procession, and all kinds of things used in war. A set of these toys is bought for each son born in the family. Poles adorned with paper carp, after the manner of flags, are set up all over the city, one carp for every son that has been born in the community during the past year. The reason carp are used is that they are supposed to swim up river against the current more bravely than any other fish. So the Japanese think well of the sturdy boy who, overcoming all obstacles, rises to fame and fortune. The city presents an animated appearance with all the gayly-colored fish-flags flying in the air, and the children dressed in their best toddling about on their wooden shoes. This festival lasts a week, and guests are invited, each one of whom brings a present, and refreshments are served at all hours. *Geishas* are hired to play the *samisen* and to dance; and the whole day and night are given over to festivities by all the people.



JAPANESE BOYS.

THE WOMEN OF JAPAN.

Mrs. J. A. Brunson, a missionary in Japan, received from her Japanese teacher the following information respecting the women of Japan:

In ancient times it was the custom when a female child was born in Japan to let it lie upon the floor for three days, to show that woman was of the earth, and that man, her superior, was from heaven. Her parents deemed a knowledge of housekeeping and a little sewing a sufficient education for her to fill her place in life, which was, in reality, to be summed up in the three obediences, and did not require much independent thought on her part. In fact, the more completely she subjected herself first to her parents, then to her husband and his parents, and lastly to her eldest son, the more was she to be commended for her good behavior and discretion. The ancient law permitted, nay, compelled a man to be divorced from a wife who refused to obey his parents, showing them all due reverence and respect.

And mediævalism is not dead in Japan yet, though Western ideas are beginning to revolutionize the forms of government. Customs which have prevailed for centuries are so strongly implanted in the very nature of the people that it will be many years, if ever, before woman will be accorded a position corresponding to that of her occidental sisters. It is not considered proper for a wife to resent the conduct of her husband, however dissolute he may be. She must remonstrate kindly and humbly with him. Even if he introduce into her domicile a mistress upon whom he bestows all his endearments, she must behave in a most conciliatory manner toward the minion and keep her sweetest smiles and profoundest salaam for her recreant lord, hoping thus to win him back. Otherwise, she might be sent back to the home of her parents, in which case she would be greatly censured for her unfortunate disposition and want of discretion.

The daughters of Dai Nihon are usually gentle,



JAPANESE LADIES IN A JINRICKSHA.

graceful, and attractive. As wives they are faithful and self-sacrificing.

Wives of the lower classes are in some respects more fortunate than those of high rank, since poverty has a tendency to place both sexes upon an equality. They usually share their husbands' councils and have much more freedom than is accorded to their wealthier sisters. Passing along the back alleys of cities, with the low, dingy houses on either side, the shrill tones of untidy dames collected at the wells, the common property of all, fall rather unpleasantly upon the ears. If we listen to the conversation of those "well councils," as they are rather facetiously styled in Japan, we find that the women are busy discussing the merits or demerits of some absent member with whom perhaps they are on ill terms, or else lauding the virtues of their respective husbands, each vigorously maintaining that she has the best man of all. If one of the company should be lucky enough to come by a small sum of extra money, she proudly invites the "well council" to which she belongs to a feast of tea, cakes, and other inexpensive delicacies, in order that they may rejoicingly partake of her good fortune with her.

The daughters of rich parents are designated as the "*hako iri musume*," literally, the girl in the box. It is expressive of their true condition, for they are under strict surveillance and are not allowed to go

abroad unless accompanied by an older member of the family or a servant. When they are married all the arrangements are made by the parents and the mediator. When informed by her father of the disposition to be made of her, she usually weeps as a modest and proper Japanese maiden should under such circumstances, acquiesces of course, and then calmly, often happily, accepts her fate. She is sometimes permitted to see her betrothed, generally at the house of the mediator, at least once before the ceremony is performed. But if she does not like him, her preferences in the matter are not thought worth considering, if, for other reasons, the match seems to be a desirable one. But even in Japan love sometimes laughs at locksmiths.

The maidens of Dai Nihon, like those of Europe and America, are very fond of the theater, and discuss most enthusiastically the charms of young actors. There is an aphorism which in the Japanese reads, "*Shibai Konyaku mo nankin*," the import of which is that Japanese girls would rather go to the theater than eat. Of course, the young men are fond of going also, and often take advantage of the opportunity to have a *tête-à-tête* with their sweethearts. The girls who attend the schools in Japan where foreign teachers are employed are sometimes like their brothers in affecting a somewhat foreign type of civilization. They often wear glasses, also foreign

hats and shoes, and talk to each other in broken English, or in a mixture of English and Japanese. They march along very proudly through the streets, as if to say, "We are very civilized women and imitate foreign manners." In a word, they are "tipsy in foreign spirits."

The servant girls in city families are usually rustic maidens who come into the towns in order to earn a livelihood. At first their complexion is extremely dark, having been previously accustomed to labor bareheaded in the rice and vegetable fields. Their hands are also rough, but their plump, graceful little forms and good-natured smiles compensate in a large measure for these defects. They are regarded as objects of curiosity and targets for mirth by the juvenile members of the household, who mimic their quaint speech and poke fun at them for their want of proper breeding. But they are quite docile, and give strict attention to the instructions of their mistress, and hence soon learn just how to sink upon the floor, how many times to polish their noses upon the mat, and how many honorifics to use when proffering tea or cake. They usually work quite diligently and look very picturesque moving about the house with their loops and coils of ebon hair, covered by a blue cloth to keep the dust from despoiling the shining tresses. Their long flowing sleeves are bound back by a cord crossing at the breast and back, displaying their shapely, well-rounded arms.

They patter about, pigeon-toed, in their cloven stockings, here and there, making the house tidy, cooking the dinner, and responding to the calls of the master or mistress by a loud and, to a foreigner, startling "Hei." Speedily presenting themselves when called, they fall upon their knees on the soft, clean mats that cover the floor, making one or more profound salaams as the case may seem to require, and await instructions. When their terms of service expire they are too much enlightened to wish to return to their country homes, and frequently marry and remain in the city. Sometimes they are so captivating that they are won by a male servant in the same house before the expiration of their contract. When one is about to enter into married life, her master often helps her to purchase the wedding garments, and makes her useful presents as a reward for faithful services.

The system of concubinage has existed in Japan from very ancient times. In fact, several of the mikados have been sons of concubines, the real wife, however, being considered the legal mother in such cases. The poetical appellation, "Flower," is frequently bestowed upon this class of women by their admirers, for, like the lilies of the Bible, they neither toil nor spin, and, in reality, many of them are beautiful enough to deserve the name. Furnished by their lords with elegant abodes in which to bloom and display their charms, they spend most of their time in the practice of such accomplishments as are considered necessary to the education of a finished young lady, playing on the koto and samisen, stringed instruments, and studying the poetical arrangement of flowers.

A Japanese banquet would be incomplete without the singing and dancing girls, who are always called for after the little red and black lacquer bowls have been rifled of their contents. The dancing is quite different from that to which Westerners have been accustomed. It usually represents some story, which is sung by girls seated on the floor to the accompaniment of the softly-twanged samisen and the little tripping feet of the dancing girl. The "No" dance, which Sir Edwin Arnold so graphically described, is a great favorite at high feasts and on important occasions. Among the many beautiful dances is that of



JAPANESE ARTIST STUDYING FROM NATURE.

the butterfly. A friend who witnessed it described it as follows: "After the food was removed the screens were pushed aside and the geisha entered, and, kneeling on the mats, began playing softly upon the koto and samisen. Dreamily and sweetly the music floated out upon the evening air. Soon a vision of loveliness, as enchanting as if from fairy land, chained the attention of the listeners, and the music was heard almost unconsciously, only as a part of the perfect idyl, for two maidens arrayed as butterflies flitted into the room, all gorgeous in green, gold, and embroidery, and began darting back and forth, coquetting with each other, just as these merry creatures do among the blossoms in the gardens. The spectators looked on in breathless admiration as the bright creatures moved here and there, fluttering their gay wings, now rushing together, now off yonder, all in perfect time to the strains of the music from the instruments. After the dancing is over they mingle with the guests, bringing their sparkling wit, enlivening conversation, and social charms to add attractiveness to the entertainment, such as the wives and daughters are not permitted to do in the Orient."

RELIGIONS.

By the new constitution absolute freedom of religious belief and practice is secured so long as it is not prejudicial to peace and order. There is no State religion and no State support. Shintoism has ten sects and Buddhism twelve sects. In 1891 there were 193,153 Shinto temples, and 71,859 Buddhist temples.

Rev. T. R. Beck, D.D., writes of the religions of Japan: "The native systems of religion and ethics are three—Buddhism, Shintoism, and Confucianism. The first alone is properly a religion, if by the word is meant a system of belief and worship having God for its object and man for its subject.

"The general character of Buddhism is well known. Its special features have been developed in



THREE HAPPY GODS OF JAPAN.

accord with the mental characteristics of the people who have adopted it. In China its dogmas differ materially from those of India, its original seat, while Japanese Buddhism differs from both. In all the countries where it prevails, Buddha, the Enlightened, or Sakya Mouni, as is his historical name, the Reformer of Brahmanism, is the supreme object of worship. Its chief doctrines are: (1) Nature is unreal, an illu-

sion of the senses. (2) Metempsychosis, or transmigration of the soul at death into various forms of human, animal, vegetable, and even insect life, according to the nature of the deeds done in the body. (3) The final absorption of the soul into Deity, or the state of Nirvana, where the soul is completely purified. It was introduced into Japan from China by way of Korea in the sixth century, A. D.

"Shintoism (way of the gods) is a cult rather than a religion. It may be divided into pure Shintoism and impure, in which latter form it incorporates many of the peculiarities of Buddhism. Pure Shinto temples (Miya) contain no images, altars, nor pictures. Its symbols are the mirror and *gohei* strips of white paper fastened on sticks of *hi-no-ki* wood. The essence of Shintoism consists in the worship of ancestors, connecting it with all the changes and circumstances of life. Thus, buildings are erected, ground is consecrated, the dead are buried according to Shinto rites. The ancestral spirits are supposed to be present and participate in all that interests their descendants. It may be roughly described as a refined sort of Spiritism.

"The emperor, in his frequent rescripts, or ordinances, constantly appeals to the spirit of his ancestors. He himself is regarded as the veritable father of his people and the head of the Shinto Church—the Son of Heaven, Tenno, or Tenshi. In the best room of every house in Japan, even the humblest, is the *tokonoma*, or little recess, elevated about six inches above the floor, which would be occupied by the emperor should he ever visit that house, and which, in his absence, is adorned by a pot or vase containing a bunch of some choice flowers or fruit as an offering to his majesty.

"Confucianism is in no sense a religion. Confucius himself expressly disclaimed all knowledge, or even curiosity, about the future state. He was simply a systematizer of preexisting elements of Chinese civilization, and the task he undertook and accomplished was the political union of a number of contiguous, isolated communities, based upon a common code of morals. His place in history is, therefore, among the politico-ethical reformers, like Zaleucus or Pythagoras, of Greece, or Zoroaster, of Persia."

A New Religion in Japan.

BY REV. JOHN G. DUNLOP, OF JAPAN.

THE monthly summary of the religious press in the *Japan Weekly Mail* of March 3 contains an account of Tenrikyo, or the Religion of Heavenly Truth, a new propaganda which is meeting with wide success, and has already taken deep root in all but three of the forty-nine prefectures and civic districts in the country. It is not Buddhistic, it is not Shinto, it is not Confucian—all these are old and in their dotage. Needless to say, it is not Christian, and yet it aims at purity of life; at satisfying the hunger for

a "heavenly" blessing, and it has been marked by great vigor and remarkable emotional force in its spread throughout the whole of Japan.

It is strange that in a land where womankind are often spoken of as so much under the dominion of the sterner sex, some of the most celebrated literary characters and artists have been women, and some of the greatest national glories have been achieved under women rulers; and now Tenrikyo comes as the revelation of a prophetess.

Nakayama Miki, a poor woman, born and brought up and dying (a few months ago) in one of the southern provinces, received the heavenly communication ten years ago. She lived to see devotees of her system in noteworthy numbers all over Japan. A peculiar coincidence—and one that in some part must account for its ready acceptance by many people—is that Tenrikyo springs from the very same province and the very same village to which, by the Shinto mythology, is assigned the honor of being the birthplace of the Japanese people, and—from the view point of that mythology—of the human race. Izanagi and Izanami (the first man and the first woman) met on the very spot where now rest the bones of Nakayama Miki, the founder of Tenrikyo; and it is part of the expectation of the votaries of the new sect that all mankind shall yet acknowledge Yamato as their primeval home, and Tenri as the divine truth.

The system includes ten gods. The names for seven of them—but not the properties or spheres of action—are taken from the old Shinto theology. These gods have their respective functions and spheres clearly defined—in nature, in the human domain, and in the heavens. The points of the compass are divided among them; one being lord of the north, another of the south; others, of east, west, southwest, etc. One is the god of supreme virtue; one in the world governs the waters, and in the heavens is the moon god. The special virtue of one is wood—firmness and rigidity are in his charge; of another, fire, and he quite appropriately rules the sun and the south; of another, metal and all attractive and connecting forces, and the skin and muscles of men. Others look after the genesis of life, breathing, eating, and drinking, the germination and putting forth of seeds, and so forth.

But there is supposed to be a unity among these gods, and from all combined flows the heavenly truth, so that it is not a real polytheism. A mighty spiritual blessing is looked forward to, called "the rain of heavenly dew," with the descent of which the blind shall see, the lame walk, the dumb speak, the deaf hear, and the lepers be cleansed, and all human ill be destroyed.

Is it any wonder that many receive this new Gospel? Even now, as an earnest of this blessing, miracles are wrought, and the poor have the Gospel preached unto them. The educated classes are

wholly untouched by the new evangel. It is the poor farming and village people, as in the first days of our own faith, who neglect their work, and flock to the temples to hear the preaching and take part in the dancing and singing, and give of their substance to support the unsalaried teachers of the heavenly truth.—*Christian Guardian.*

The Feast of Lanterns in Japan.

UPON the first day of the feast the ghosts of the departed are supposed to leave the spirit land in order to revisit their homes upon earth. On this day the head of each family, in his best apparel, sits in the reception room of his house, the entrances to which are all thrown open. At frequent intervals he bows ceremoniously and utters words of welcome, in order that the spirits as they enter may not feel themselves to be neglected.

On the second day all the spirits are supposed to have arrived, and the household temple (a small cabinet apartment which is to be found in the house of every true believer of Buddha, set apart for the use of the dead) is gayly decorated with flowers and filled with choice stores of fruit, rice, tea, wine, and other delicacies. The family of the house, sitting in the room to which the spirit chamber is attached, hold high festival, eating and drinking, and enjoying themselves after the Japanese fashion. This feasting of the living with the spirits of the dead continues throughout the whole of the second day and the greater part of the third, but the night of the third day is the time appointed when the ghosts must return to their places in the spirit land, and, as the evening draws on, the people, old and young, in vast numbers, betake themselves to the burial places and deck out the graves with bright paper banners and many colored lanterns, which are lighted as the sun goes down and darkness comes on. This decoration and illumination is made as beautiful and brilliant as possible, so that the last view taken of the earth by the departing spirits may be pleasing and happy.

Toward midnight, as the time for departure draws nigh, the male portion of the people form themselves into processions, every individual of which bears aloft a lighted lantern suspended to a bamboo pole about ten feet long, and, like so many torrents of fire pouring down the hillside, proceed to carry to the sea the boats in which the spirits are to return to the land whence they came.

These boats are made of plaited straw, and are more or less elaborate models of the ordinary native craft. Each is decorated with flags and streamers, and has a stock of provisions and money on board—the money for the ferrige of the Styx. The size of these straw boats varies from two to ten or thirty feet in length, and all are provided with one or more lanterns to enable the spirit crew to steer their course.

The procession having reached the shores of the bay, and the lanterns on board the straw boats having been trimmed and lighted, the fragile barks are launched upon the waters and sail away into the western sea, carrying the spirits to that far-off land where the sun and stars go to rest, and where is situated that glorious Nirvana where the spirits of all good Buddhists pass the time in happy oblivion.

The myriad lights of the boats scattered far and wide, dancing upon the slightly ruffled water, make a scene, viewed from a distance, of almost fairy enchantment. The cries of the people, the chanting of the priests, the sound of gongs, the music of *samisens*, the naked (except the girdle cloth), bronzed figures of the people flying hither and thither in wild excitement, blended with the shadows of the night, form altogether a picture impossible to describe, and which leaves upon the memory an impression of some wild, weird phantasmagoria.—*Washington Post.*

The Hokkaido.

BY REV. JULIUS SOPER.

THE Hokkaido—"Northern-Sea-Way"—formerly called Yesso, is the most northerly of the four large islands of the Empire of Japan. Twenty-five years

ago this large island (about 35,000 square miles) was practically a *terra incognita*, even to the Japanese. This island had been the home for hundreds of years of the aborigines of Japan, called "Ainus," about 17,000 of whom still remain. These people in the remote past also inhabited the main island, but were gradually decimated and driven northward by the new masters of the country, the blended Mongolian and Malayan conquerors, who took possession of these islands over 2,500 years ago. The remnant of these aborigines was finally driven to Yesso—"Barbarian-land." They left their impress, however, upon the land of their forefathers. This appears in the names of many of the places. And there are families whose names are supposed to be of Ainu origin. They also contributed not a little of their blood in the formation of the present Japanese race, this being especially observable in the more northerly parts of the empire.

This ancient race, a kind of cross between the Eskimos and Indians of North America, is fast dying out. In a few years it will become entirely extinct, or lost by amalgamation with the Japanese. Drink, smallpox, and cholera have already made sad havoc among them. The child is now born that will doubtless see the last of this people as a distinct race. Even at the present time the number of pure



CAPITOL AT SAPPORO, HOKKAIDO.



REV. JULIUS SOPER ITINERATING IN THE HOKKAIDO.

Ainus is small. Opening up the country has not helped to preserve and perpetuate this people.

The Church Missionary Society of England is carrying on work among them. So addicted are they to drink, however—especially the men—that it seems almost a hopeless task to attempt to reform them. Mr. Batchelor has been indefatigable in his labors among them. As a result nearly 300 have been baptized—the large majority, however, being women. The men, as a rule, are unreliable. In Hakodate this society has a school for boys and girls—so far, mostly boys. This school, numbering about twenty-five, is under the care of Mr. and Mrs. Nettleship. There are a number of promising lads among them. The aim of this school is to raise up teachers and evangelists who will go among their own people and preach the Gospel. It is an experiment. Whether the fond hopes of the projectors of this school will be realized only the future will tell. At any rate, the

men and women who are working among this downcast and abject race are worthy of all praise for their earnest and self-denying labors.

During the Shogunate of the dynasty of Iyeyasu and his descendants—from 1600 to 1868—there was one, and only one, Daimyoate (feudal lord's fief) on this island, that of Matsumae, situated at the extreme southwest, at the castle city of Fukuyama. This is the oldest place on the island. The ruins of the old castle are still to be seen. This was, in fact, a kind of trading post, where the Japanese came in contact with their "barbarian" fellow-subjects. The Japanese, however, did not penetrate far into the interior. At stated times traders would meet with the Ainus and exchange commodities, rice, *saké* and other productions of the south, for bear skins, deer skins, fish, etc., from the north. The Ainus learned to drink *saké* "rice beer," from the Japanese, just as the Africans are learning from the

"white man." This was the great article of export to this northern island. The name, even at the present time, for this beer among the Ainus is "official milk." Would that it were the "milk of human kindness!"

Shortly after the restoration of the present emperor to his rightful authority in 1868, the government began to take steps toward colonizing this "New Land" of the north. To this end they established Colonization Bureau, under the management of General Kuroda. A number of Americans were called to help in this great undertaking. Among others was General Caperton, formerly connected with the Agricultural Department in Washington. To him was given large powers in the work of laying plans for developing this island. Soon Sapporo, the future capital, situated in the large valley of the Ishikari River (about twelve miles from the seacoast) was laid out much after the fashion of one of our Western towns. At this place was early established the Agricultural College and Farm. Dr. Clark, of Amherst College, was called to start this new enterprise. He spent about one year in this work. It was chiefly through Dr. Clark that Christianity got so strong a foothold in Sapporo from the very beginning. Through his faithful Bible teaching quite a number of young men of the college became Chris-

tians, nearly all of whom are faithful witnesses for Christ, even to the present. Sapporo is the educational as well as the political center of the island.

Dr. M. C. Harris, who together with his wife, was the first Protestant missionary in the Hokkaido, reaching Hakodote in January, 1874, at the request of Dr. Clark, in 1876, went to Sapporo and baptized the first set (about twenty) of these young men. These young men were seriously considering the question of organizing a Methodist church in Sapporo at that time; but a Mr. Dening, of the Church of England, stepped in and said: "If you organize a Methodist church, I shall organize an Episcopal church." He had previously baptized two or three in Sapporo. As a result, these young men decided, rather than have two churches at that early stage of the work, to organize an independent church—all heartily concurring and uniting (even Mr. Dening's converts). This independent church is still in existence. It is the strongest single body of Christians in the Hokkaido.

The chief sources of wealth of the Hokkaido are the fisheries, minerals (principally coal and sulphur), and agriculture. The first is the great industry. Large quantities of salmon and herring are caught every year. The herring is mostly converted into manure (by boiling and drying), and shipped to the



AINU HOUSE.



AINU FAMILY.

more southerly portions of the empire. Whales and seals are also caught along the coast. There are vast mines of coal, as well as large quantities of sulphur. Agriculture is still in its infancy, but its possibilities are very large. There are several large and productive valleys, not to speak of hundreds of smaller ones. Settlers are now coming in large numbers to this Northland. The government is offering large inducements to settlers. The land can be taken by responsible companies or individuals, at a merely nominal price, to be paid for within ten years; and no taxes for thirty years. Already there are scores of new settlements (in addition to the "soldier-farmer" settlements, opened up by the government itself), hard at work, felling the primeval forests, cultivating the soil, and raising crops of wheat, barley, corn, potatoes, and vegetables, not to speak of apples, grapes, and other fruits. Among these settlements are three or four strictly "Chris-

tian," one of them being named "Immanuel." There are also one or two each of Buddhist and Shinto settlements.

There are now over 400,000 people in the island. In twenty-five years the population is destined to be 4,000,000. The principal cities are Hakodate, Otaru, Sapporo, Iwanai, and Nemuro (on the extreme east). Christian missions are here hard at work—Methodists, Episcopalians, Presbyterians, Congregationalists, Baptists, and Independents, as well as Roman Catholics and Russo-Greeks. The two latter are quite strong in and around Hakodate. The Methodists and Episcopalians are about equal in numbers—nearly 500 each. The Presbyterians have at least 350. The independent church in Sapporo, together with one or two smaller organizations, has about 300. The Congregationalists and Baptists are still small in numbers—probably 150 in all. So there are about 1,800 Protestant Christians in the island. Young men of

the Congregational Church are doing a noble work as moral instructors in the prisons of the Hokkaido.

As intimated above, "our" Church was the first Protestant body to establish a mission in this island. The Russo-Greeks were several years ahead of us. Brother and Sister Harris labored for four years in Hakodate. In those days the interior was but little opened up. Dr. Harris, however, made several evangelistic tours. It was through their labors that the Hakodate church was organized. This church is now self-supporting; in fact, it was the first to lift up this banner in our Japanese work. Dr. Harris was succeeded by Rev. W. C. Davidson, now of the Northern New York Conference. Then followed L. W. Squier, C. W. Green, and John Wier. Brother Green labored the longest in this field. He made frequent tours into the interior. The present plan of work in the island is largely his. He surveyed the land and cleared the way for his successors. Brother Wier gave two years of faithful service to the work. He is now the dean of our Theological School at Aoyama, Tokyo. The writer was appointed to this district by Bishop Mallalieu two years ago, after having finished six years on the Tokyo District.

For two years I have gone up and down this new, large, and wonderfully developing field. At present we are second to none in numbers, in position, and in influence. We have occupied all the large cities and towns, except Nemuro (the Baptists are working there). We have six organized churches: Hakodate, Otaru, Sapporo, Iwanai, Kabato, and Yoichi. In addition to these centers we are at work at a number of smaller places. The work is opening up finely; no part of Japan, in fact, at the present time, giving greater promise of early returns for labor expended and money spent than the Hokkaido. We have built three chapels during the past two years, and are planning for the fourth.

If we would hold our own, however, and make the progress our position justifies and demands, we must be still more earnest and diligent. Had we six or eight thoroughly consecrated Japanese workers, and one or two more missionaries (I am the only male representative of our Church in the whole island), our cause would soon be firmly and securely established; and, instead of 500 members, we would, in the near future, have hundreds, if not thousands. The Church Missionary Society of England realizes the importance of the work and future of this island. Besides the two families working among the Ainu, it has two families and three ladies working among the Japanese. A bishop, named Barlow, has lately been selected for the work in the Hokkaido alone. He is expected out this year. We must look to our "laurels!"

The Woman's Foreign Missionary Society of our Church has long been at work in Hakodate. They have an excellent school here, called "The Caroline Wright Memorial." This school is a great help to

our work, and is exerting a good influence in the north. Most of the girls up to the present are from the northern part of the main island (Hondo). Including day scholars, the school now has nearly one hundred students. There were ten graduates this year. Who can measure the influence—the far-reaching influence—of these young ladies as they go out from this school? Miss Dickerson is the principal of this school, assisted by Miss Hampton. Miss Singer, from Philadelphia, has lately joined these ladies in their work. Most of the graduates of this school remain for several years and teach. So, in addition to the "foreign" force in the school, they have an efficient corps of Japanese teachers. There are six female (graduates of the school), besides three male.

The work is especially encouraging just now at Sapporo and Otaru. Otaru is destined to be the largest city in the island. It is the seaport of Sapporo. It is competing with Hakodate. It now has a population of nearly 40,000. Hakodate has 60,000. Within three or four years there will be a railroad connecting Hakodate and Otaru. There are already about 200 miles of railroad on the island.

Hakodate, June 12, 1894.

Shinto.

BY A. H. MCKINNEY, PH.D.

IN Japan there is a triad of religions, the rites and ceremonies of which are so intermingled that millions of people may be counted as belonging to all three. These religions are Shinto, Buddhism, and Sorto, which is the Japanese term for Confucianism. We propose to take a survey of the first named, which as the old national religion was called Kami-no-Michi (or Mad-su), and is now generally known as Shinto.

There are many ways of spelling this word Shinto, which is simply the rendering in Chinese characters of the words Kami-no-Michi, meaning "the way of the gods" (*shin* = God, *to* = way), and is equivalent to the Greek *θεός λόγος*. The Chinese explain the word as follows: *shin* = spirit, *to* = the doctrine, and they declare that Shinto is a form of spirit worship.

So dense is the darkness that enshrouds the early history of Japan that it is impossible with any degree of certainty to trace the genesis and early development of that which afterwards became the national religion of the empire. The drift of scholarship, aside from the Japanese, is settling toward the theory that at least the germs of Shinto were brought from the mainland of Asia. When we know more of the religion of the Ainu, perhaps we may be able to speak more decisively concerning Shinto.

Not only is the origin of Shinto a matter of great perplexity to investigators, but the religion itself has been so modified by its contact with other systems, that no superficial observer can tell just what Shinto

is. Japanese scholars themselves are divided into hostile camps when this subject is upon the tapis. Foreigners who have investigated the system with the most disinterested motives do not agree in their conclusions, and many of the most candid are the least dogmatic in their statements.

A returned missionary, for a long time resident in Japan, on being asked for some information as to what Shinto really is, replied: "I would like to learn something about Shinto myself." One scholar declares: "Shinto is an engine for reducing the people to a condition of mental slavery." Another says: "There is good evidence that Shinto resembles very closely the ancient religion of the Chinese." A third holds that "the leading idea of Shinto is a reverential feeling toward the dead." "In its higher forms Shinto is simply a cultured and intellectual atheism. In its lower forms it is a blind obedience to governmental and priestly dictates." This is the verdict of Dr. Griffin, whose long residence in Japan, and scholarly, unprejudiced investigations combine to give it weight. In fact, it is only since 1870 that we really know anything about Shinto, as writers prior to that time told us of Buddhism, and not of Shinto.

An examination of the sacred books of Shinto will show us at least the starting point from which what may be called the doctrines of the system were developed. Then a glance at the rites and ceremonies of those who claim to be exponents of the system will enable us to judge how far those doctrines affect the lives of the people.

I. THE SACRED BOOKS.—The literature of Shinto, like that of so many ethnic faiths, is a development of the early fables and folklore which were handed down from generation to generation by the minstrels. These recall to mind the bards of the Druids, the rhapsodists of the Greeks, the priests of the Zoroastrians, and the early reciters of the Vedas, to whom, respectively, we are indebted for much of what we know of these peoples.

Although some Shintoists are positive in their assertions that there was an early divine alphabet called Shindayi, or God-letters, no traces of it can be found. About A. D. 284, or the fifteenth year of the Mikado Ojin, it is supposed that Chinese characters were introduced into Japan. Soon after this there must have been the beginnings of a printed sacred literature, but investigators have found nothing that belongs to this early date. There is a tradition that the sacred books that are now known to us were preceded by two similar works compiled in 620 and 681 A. D., but there are not remains of these to substantiate the tradition.

The earliest sacred books that are now available are:

1. The *Kojiki*, or *Records of Antiquity*.* This is a

* A translation of this work may be found in the supplement of Vol. X. of *Transactions of the Asiatic Society of Japan*.

collection of oral traditions which was reduced to writing in 721 A. D., and now forms the Japanese Scriptures. It is also the oldest Japanese history. It consists of narratives without dogma, ethical code, or ritual. The work is in three volumes, the first of which deals with the mythology of Japan, and the second and third contain narratives of the doings of the mikados for about thirteen hundred years (B. C. 660 to A. D. 630). Japanese historians declare that the compiler was a female of the peasant class, whose memory was so extraordinary that she could repeat everything that she ever heard. This declaration is certainly a great tribute to the memory of the female, but it does not tend to increase our reverence for the trustworthiness of the narrative.

2. The *Nihongi*, or *Chronicles of Japan*. This was compiled in 720 A. D., and contains records of the mythological period. It contains the history of the mikado down to 699 A. D. These two works are written in the ancient language, and can be read only by those who have specially studied the archaic forms of the language.

3. The *Engishiki*, or *Book of Ceremonial Law*. This dates from 729 A. D., and contains many prayers and chants.

In addition to these three there is a collection of ancient myths, entitled *Koshi Seibun*, and a great mass of commentaries on the sacred books. None of these writings can be relied upon for historical accuracy.

II. DOCTRINES OF SHINTO.—There are many that claim that Shinto is not a religion at all. It is certain that there is no attempt at any systematic statement of belief, and there is little to help the most careful student of the system in formulating what might be justly called a statement of the doctrines of Shinto. There is not even a moral code. The following may be considered a fair expression of what the Christian would call the doctrines of Shinto:

1. Creation. There is no real creation, only development. Here is a summary of the Shinto doctrine. In some unexplained way the universe was evolved from a germ which had remained hidden somewhere in chaos. Then came the Kami, or gods. These developed in pairs, very imperfect at first, but approaching perfection until the perfection of the creative principle was reached in Izanagi and Izanami, who were male and female respectively. Using his jeweled spear with which to stir the sea as he stood in heaven, Izanagi collected on its point some drops, which, as they fell, consolidated and formed an island, to which he and Izanami descended, and which they used as the base of operation in forming other islands.

Then came the separation of sun and earth. The daughter of the first pair, Amaterasu, became the ruler in the sun. Meanwhile, disturbances began on the earth, and anarchy prevailed until the sun goddess sent her grandson, Ninigi-no-Mikoto, to restore

order. This required a long series of violent struggles between the heavenly and the earthly powers, and resulted in Ninigi-no-Mikoto becoming the first Mikado of Japan.

2. God. According to the foregoing account of creation, it seems that the universe came into existence before the gods. It is held by many, on the other hand, that Shinto teaches that one supreme God, from whom all others sprung, had existed from eternity, and that he apparently came forth from between the heaven and the earth when they separated. A second and a third god followed. From these sprung Izanami and Izanagi, who were the progenitors of all beings. Thus it is evident that whether God is considered as eternally existent or as evolved from less perfect beings, the doctrines of creation and of God are intimately connected. Many scholars hold that both doctrines are evolution pure and simple.

It is true that the conception of a supreme, personal God is well-nigh lost. Many foreigners who have mingled with the people assert that Shinto is practically hero and ancestor worship. While the sun goddess is revered above all others, other gods and objects of nature are also worshiped. As the representative of this goddess, the mikado practically occupies the chief place in the system. He exercises both temporal and spiritual power over the people. He is at once emperor and pope.

3. Prayer. There is a vague conception of a god of some kind who is interested in man's affairs. The prayer in the heart is heard. The mikado prays daily for his subjects. Prayers are for temporal blessings. The dead as well as the living are prayed for. The following, quoted by Dr. Griffis, indicates that together with the belief in many gods there is a recognition of a personal, providential ruler of the universe: "O God, that dwellest in the high plain of heaven, who art divine in substance and in intellect, and able to give protection from guilt and its penalties, to banish impurities and to cleanse us from uncleanness—hosts of gods, give ear and listen to our petitions!" Forces of nature and many local gods, such as those of the mountains, seas, rivers, wells, and roads, are addressed in prayer.

4. Death. Like the Zoroastrians, the Shintoists will have as little to do with a corpse as possible, because they consider that death is polluting. In both systems the effects of sun worship are seen in the treatment of the dead, and in abhorrence of all forms of uncleanness. Further on it will be noted how the Shinto priests lost their influence because of their unwillingness to come near a corpse.

5. Immortality. There is no developed doctrine of the immortality of the soul; but as the Japanese all believe that they are descended from the immortal gods, the inference is that they consider themselves immortal; but there is no dogmatic teaching on the subject. One reason why Buddhism made such an

easy conquest of the Japanese may be found in the fact that its doctrine of Nirvana gave the people something to which they could look forward, while Shinto was silent as to the great beyond. To the ordinary oriental life is drudgery and weariness, and he has no wish to prolong it. A Japanese proverb runs: "If you hate a man, let him live." Hence the idea of Nirvana, with its consciousnessless existence, was acceptable. On the other hand, how can we account for the fact that cows, horses, etc., were formerly buried with the dead, except on the hypothesis that preparations were made for a life beyond? Another curious practice that needs explanation in this connection is the prayers which the Shintoists offer for the dead. Sir Edwin Arnold declares that "one point in which Japanese women are above and beyond all their Christian teachers is the tender regard that they pay to their dead, and in the ceremonies, full of a strong and sublime faith in the future life, which they make at their graves." This faith has its roots in Shinto rather than in Buddhism.

The five commands of Shinto relate to:

- (1) Preservation of the pure fire as an emblem of purity and a means of purification.
- (2) Purity of the soul, of the heart, and of the body.
- (3) Observances of festivals.
- (4) Pilgrimages.
- (5) Worship of the Kami in the temples and at home.

The three cardinal tenets promulgated by command of the mikado in 1872 show how little of religion there is in the system. They are as follows:

- (1) Thou shalt honor the gods and love thy country.
- (2) Thou shalt clearly understand the principles of heaven and the duty of man.
- (3) Thou shalt revere the mikado as thy sovereign, and obey the will of the court.

III. RITES AND CEREMONIES.—Most interesting are the religious ceremonies of the Japanese. From these we learn, if not the doctrines of the primitive cult, at least the popular beliefs of the present time. Here we have to do only with those practices which belong peculiarly to Shinto. We must, however, keep in mind the fact that Buddhism has leavened everything in Japan, and it will not be surprising to find under the name of Shinto some things that should be labeled Buddhist.

1. Purification. As sin is regarded as pollution, the chief rite of Shinto is purification. At first the mikado ordered public ablutions. Afterwards paper figures representing men were cast into the water. Later still the high priest at Kioto threw into the water an iron figure the size of the mikado. This rite represented the cleansing of the whole people. Now the festival of general purification is held twice a year. Besides this there are frequent washings for purification, which, with the ceremonies connected

therewith, are similar to those of the Brahmans of India.

2. *Festivals.* As has been noted, the sun goddess is the supreme object of worship. The hierarchy consists of the mikado, two ecclesiastical judges, and numbers of priests and monks. In the springtime festivals are held in honor of the goddess, at which these dignities play a most important part. The mikado is the representative of the goddess. The priests make offerings of fish, rice, etc. Ceremonies in imitation of planting and sowing are held.

3. *Pilgrimages.* Each district now has its own deity and its own temple; but there is a most sacred temple (or several of them) in the province of Ise. This was built in honor of the sun goddess, and to it all Shintoists make at least one pilgrimage during their lifetime. The more pilgrimages that can be made the better. The Shintoists believe that the gods of Ise have more than once saved Japan from destruction. When Perry anchored his fleet in the bay of Yeddo "orders were sent by the imperial court to the Shinto priest at Ise to offer up prayers for the sweeping away of the barbarians."^{*}

4. *Marriage.* The marriage rites and relations are held to be under the direct patronage of Izanagi and Izanami. It is deemed most unlucky for a Buddhist priest to officiate at a wedding. A Japanese has but one lawful wife, but he may have as many concubines as the size of his purse will allow. While in ancient times polygamy was common, now the great majority of the people are monogamists.

5. *Hero worship.* By decree of the government, semidivine honors are conferred on the dead. Statues of poets, orators, and famous men are placed in the temples and regarded with reverence.

Idols are now worshiped, but this is due to the influence of Buddhism. Keeping in mind the fact that the first mikado was a god, and that his successors are regarded as descendants of the gods, it is not strange that reverence is paid to them. Add to these the large number who have been deified, and one can imagine what an intricate and complex system of hero worship has been developed.

IV. *MYTHS.*—Of these there is no lack. The most interesting of them is that of the sun goddess. As this myth lies at the basis of Shinto, we give a condensed statement of it. Izanagi and Izanami produced a most beautiful daughter, resplendent and glorious. While she was embroidering beautiful textures her mischievous and wicked younger brother spoiled her work by covering it with defilement. The maiden, displeased, withdrew into a dark cave and left the world in darkness. After long deliberations among the eight hundred thousand gods, three stratagems were resorted to for the purpose of drawing the goddess from her place of concealment. First, another beautiful goddess was sent to dance almost naked before the cave, so as to arouse her jealousy.

^{*}Griffis, quoting a native annalist.

Then a large number of cocks were placed near by, so that their crowing might excite her curiosity. Finally, as an appeal to her vanity, a mirror was placed before her cave. These efforts proved successful. Hearing the gods laugh, the goddess opened the door of her place of concealment; as she did so she beheld her reflection in the mirror, and stepped outside to get a closer view of her loveliness. At this the "God of Invincible Might," who had remained hidden near by, caught the goddess, pulled her forth, and shut the door in the rock. The gods then returned her to her proper place in the sky. The meaning of this parable is given by the rationalistic writers of Japan. The maiden is the sun, the defilement is the evil of the world, the withdrawal into the cave is an eclipse, and the return to her original place is the separation of light from darkness subsequent to the eclipse.

The scene representing the rival naked goddess dancing at the mouth of the cave has been dramatized, and has produced a corrupting effect on the morals of the people. After marriage purity is emphasized; but among the unmarried laxity in morals exists to an alarming degree. Much of this immorality is directly traceable to the worship of the sun goddess, and more especially to the representations of such scenes as the one narrated above. Much of what the Anglo-Saxon considers immorality may be excused by keeping in mind the differences in the moral standpoint of the two races. The sweeping assertion that most Japanese women are impure is unworthy of notice, as it is the offspring of ignorance. On the other hand, it must be admitted that Shinto has lowered the moral tone of its devotees.

It is admitted that there is a wide difference of opinion among investigators as to the influence of Shinto. Says Griffis: "Left to itself, Shinto might have developed codes of ethics, systems of dogma, and even a body of criminal and civil law, had not the more perfect materialistic ethics of Confucius and the more sensuous ritual of Buddhism, by their overwhelming superiority, paralyzed all further growth of the original cultus." Shinto has had, and in a measure has preserved, the idea of one supreme God. On the other hand, its many inferior gods, its adoption of the rites of Buddhism, and the sun myth with the immoralities connected with the worship of the sun goddess, have done much to lower the moral tone of the Japanese, so that while they may not go to the excess of immoralities indulged in by other peoples, they have not much positive morality. As a counterbalance to the demoralizing effect of the sun myth, Shinto preachers discourse eloquently and learnedly on ethical subjects, but little moral power results from their teachings. Buddhism has done more than Shinto in the way of education, civilization, and general advancement. The latter, however, has one redeeming feature. That is the honor that

it has shown to womanhood. The Japanese woman occupies a far higher position than do her sisters of other Eastern countries. Nine of the sovereigns of Japan have been women. To-day, women, as a rule, are respected and cared for. How far this is due to the exalted position occupied by the sun goddess is a subject worthy of investigation.—*Missionary Review.*

Shintoism.

(A Paper read at the Cambridge University Missionary Union.)

BY IMMANUEL SHINSAKA KODERA, OF JAPAN.

SHINTOISM is not, like Buddhism or Mohammedanism, a religion invented by a man gifted with some fine intellect, and then propagated and spread among others voluntarily or by compulsion, but is simply a remnant of the general worship long prevalent among the rude tribes of the islands which compose the land of Japan, and then developed and shaped according to the degree of civilization to which they attained. It contains no subtle ideas of morality, or elaborate systems of philosophy, like some which were bequeathed to mankind by the ancient sages of Greece and China. It is only a mixture of nature worship, which is very common among uncivilized races, and the worship of ancestors, especially of some chiefs or heroes, which is, too, not seldom found among the less advanced nations; its very foundation consisting of the old legends and fabulous traditions that form the first period of the Japanese history, or in other words, the mythology of Japan.

This mythology was in ancient times kept in the memory of certain persons, like the bards of the old Britons, and handed down from one generation to another, till the introduction of the Chinese letters, which took place about the middle of the third century A. D., enabled it to be committed to writing. Partly from these writings, which are now no longer preserved, and partly from the legends which were still lingering in the minds of men, was compiled, in the year 712 A. D., a book called *Kojiki*, which means Ancient Record. This is the oldest written history now existing in Japan, and is the Bible of the Shinto priests, especially the first third, or the purely mythological part of it.

According to this tradition, heaven and earth were evolved spontaneously out of a chaos; then came into existence the Lord of heaven, the first god of the new creation. To him followed, one after another, two single and four coupled deities. In the last of these couples there was the manifestation of sexes; their eldest child was a daughter, whose beauty shone so splendidly that both heaven and earth were filled with light. She thus became the goddess of the sun, whose direct descendant every Japanese sovereign claims to be.

Now Shintoism assigns the headship of all gods to

the goddess of the sun, the greatest visible sign of the powers of nature, who is at the same time considered as the first ruler of Japan and the arch-ancestress of the Japanese emperors. On this account a Japanese emperor is not a mere servant of God chosen to rule a nation, but, as the direct descendant of the supreme God, is himself a god, and, indeed, above all men and gods put together, except his own ancestral gods, because the other gods are either the followers or the creatures of his divine ancestors. He is the sole representative on the earth of the highest divinity that rules in heaven; he can himself create gods.

The Shinto gods are not only the imperial ancestors and those divine personages who lived in the mythological age,* but many of them are the poets, scholars, warriors, statesmen, and patriots who were made gods by the imperial decrees; and this process of making gods and also promoting the ranks of the dead, who were some years ago deified and worshiped, is still kept up. If you read some Japanese newspapers you will sometimes meet official proclamations conferring on certain dead persons the divine titles, or promoting the ranks of those who are already in the list of Shinto deities.

Shintoism combines together the worship of nature and the deification of ancestors and heroes. But it has no idols or images for the objects of its worship; its temples, built of pure, plain wood, and thatched with straw or bark of fir tree, are marked by complete simplicity. Within the temple are placed a mirror, the symbol of divine soul; and strips of white paper on a plain wooden wand, the emblem of holiness and purity. Before every temple, or rather at the entrance to its precincts, stands a kind of gateway, consisting of two upright trunks of fir, on the top of which rests horizontally another trunk, with ends slightly projecting, and under it a second and smaller trunk. Sometimes the temple and the gateway is hung or "adorned," as a Japanese calls it, with ropes of twisted rice straw. There are, however, many Shinto temples splendidly lacquered, painted, and even gilded with gold and silver; in fact, nearly all temples are more or less ornamented to the recent taste or style of architecture; the gateways, too, are ornamented even so richly, some of them being constructed of enormous pieces of cast bronze or polished granite. But this sort of building or construction is not in proper accordance with the pure Shinto architecture. They were mostly done during the period when Buddhism prevailed over Shintoism. The Shinto temples which are in construction at present avoid as much as possible these ornaments, and nearly follow the original model of the holy temple which stands in the province of Ise.†

* Some of them are none other than the personified powers of nature.

† In the year 92 B. C. Emperor Sujin built, for the special worship of the sun-goddess, a temple in the province of

All Shinto priests receive their appointments and ranks from the government, but only some get regular salaries; the others are wholly supported by the offerings and incomes of the temple properties. Besides the priests, there are attached to each temple a certain number of priestesses who dance before the divine shrine on ceremonial occasions. They are dressed in white when they officiate. The priests wear the old-fashioned court robes, which according to their ranks vary in color and shape.

Shintoism detests all forms of uncleanness, and is very particular in bodily purification. The priest must bathe before officiating, and bind a slip of paper over his mouth when he brings offerings to the shrine. Every man must wash his mouth and hands before he goes to worship, with the water provided in a basin at every temple. The worshiper stands on the front of the temple, rings the bell by pulling the rope which hangs down from it, and claps his hands twice, and bows his head and knees, and then prays in silence. This is the usual way of worship, but if anyone has some special petition to make, he may ask the priest to do so for his sake and enter the temple and attend the service. There are definite forms of prayers corresponding to the definite occasions on which they shall be repeated; in every one of these prayers occur a certain expression, meaning, "O Lord, cleanse our uncleanness, and purify our impure hearts!"

For a period of at least one thousand years preceding its complete separation from Buddhism Shintoism had nothing to do with the dead; the very idea of death was a great pollution, and the funeral ceremonies were entirely intrusted to the hands of Buddhist priests. When a death occurred to a family, its house shrines, or any symbols of Shinto worship were shut up and covered with white paper, and its members were not allowed to enter into the precincts of any Shinto temple, or to pass through its gateway. Those who were present at a funeral service had on their return to cleanse themselves by the use of salt before entering their own houses. This is still the case with the ninety-nine per cent of the Japanese population who belong to Shintoism and Buddhism at the same time; only a very small minority of people who receive Shintoism as their only religion on its separation from Buddhism, observe the Shinto rites of death, considering it no longer as any pollution.

Yamato. This temple was removed in the year 5 B. C. by Emperor Sulmin to the province of Ise, where it now stands. Of course the temple has been very often rebuilt, but always in its original simple style. This is the holiest temple in Japan. Every honest Japanese, whether he belong to Shintoism or Buddhism, thinks it his duty to make a pilgrimage to this temple at least once in his life, and though, since the introduction of the Western civilization, the religious feeling of the people has been very much weakened, still numberless pilgrims visit this temple every year and pay their pious respect to the goddess of the sun, the chief ancestress of the emperors and the greatest deity of the nation.

When a Shintoist dies, his relatives or friends ask the priest to come to his house, to pray for his soul and bury his body. The coffin is covered with white cloth and carried by men dressed in white; a long flag, also white in color, bearing the name of the dead with his title if he has any, and a pair of ever-green trees hung with pieces of white paper, form the necessary appendage of a funeral procession. When the coffin is buried, the priest or priests offer a prayer, and the relatives and friends of the dead approach one after another to the grave, put on the table purposely placed on its front a branch of ever-green hung with strips of white paper, bow down, pray in silence, and then disperse. The name of the dead is written on a small wooden tablet and preserved in the house shrine, and prayed, especially on the days of his departure from this world. If any of his relatives is in an official position, he shall suspend his work for a definite number of days following after the sorrowful event.

Such is a brief account of the religious form of Shintoism. As to morality, it provides no special systematic rule. Let me, however, now give a few facts showing how firmly it takes root in the political and domestic life of the people.

1. We have no native word conveying the idea of civil government without at the same time including the idea of serving gods to govern and to worship being one and the same word. Thus, the expression, "The Japanese emperor conducts his government," is identical with this: "The Japanese emperor worships his gods," namely, he does the will of his divine ancestors.

2. The Confucian principle of morality, which gave the rule of life to the governing or educated class of the people, considers, as prevalent in China, obedience to parents as the first and highest duty of men, and the next, obedience to the sovereign. But in Japan this is reversed, the duty to his mikado, the outward embodiment of the gods, is the first duty of a Japanese. Consequently no Japanese, if I remember the history of my native country rightly, has ever attempted to upset the throne of his divine emperor—with three exceptions, which however all failed. The Shoguns, whom foreigners called the temporal rulers of Japan, were in name none other than commanders of army, and often lower in rank and other titles than some of the petty court nobles. Otherwise they could not have continued in power. It was chiefly through this particular reference and loyal feeling to the mikado, on the side of our feudal princes, that about twelve years ago they gave up at once their territorial rights and hereditary possessions to the imperial government. Foreigners seem to be perplexed to explain this fact, but to an honest Japanese who loves his native sovereign and native land, it is a matter of easy understanding, at least it was so at the time of the late revolution, when the loyal and patriotic feeling was aroused to its highest pitch.

3. Buddhism has wrought a tremendous influence upon the minds of the common people, still it has never been strong enough to replace completely the Shinto faith in the hearts of those who have in practice adopted this foreign religion, for every Japanese house has some signs at least, showing that its inmates pay respect to a certain Shinto deity; of course, with the exception of the houses belonging to the Buddhist priest, and to the Christian believers, who are however as yet very few in number.

4. Every village, town, or part of a town, has its common Shinto temple, which is dedicated to its patron deity, and the people living within this particular local allotment or parish are called the "children" of this particular local deity. Every baby is taken to the temple, when a certain number of days have passed after its birth, and made one of its "children." The "children" observe, in honor of their patron deity, at least two great holidays in a year, when they all feel very jolly, and go together to the temple in their best attire. But no Buddhist temple has any such local parish attached to it.

5. The great national holidays, in which the whole people almost without exception join, are entirely of Shinto origin, or take place by special decree of the emperor.

6. Marriage is wholly a Shinto institution; Buddhist priests are excluded from the wedding feast as something unlucky, and therefore unsuitable to the happy event. It is represented in Japanese mythology, first by that of the divine pair, the parents of the sun goddess, and then by that of their son, namely, the younger brother of the national deity, with a maiden whom he saved from the jaws of a horrible dragon; he himself, whose temple still stands in the province where he married and lived, is the particular god who presides over the uniting of two hearts that beat like one. So he is much worshiped by the young people who are attaining to the matrimonial age. Here I may add a few words about the position of Japanese women, which is, I think, a little too much underestimated by Europeans. That degradation of the female sex which prevails so especially among the Mohammedan nations, and also in China, is really not so much the case with the Japanese as is supposed by some foreigners. The highest national deity of Japan, as you have seen, is a female in character and in every other respect, and we have also had many reigning empresses, and may still have others when the male heirs to the throne fail. Some of these empresses were indeed very energetic, and did great things for the national glory. On this account some old Chinese scholars have called Japan the "Land of Ladies."

The above six points will sufficiently show what a deep hold Shintoism still has on the mind of the people. They are, in fact, the very things which make Japan so different from all other oriental countries in regard

to its national characters. Buddhism and Confucianism sacrificed some of their most important doctrines or principles, or, in other words, modified themselves a great deal, before they could be adopted by the people of Japan, who would not entirely give up their old ideas based upon Shintoism. But now true Christianity of course will not and cannot suffer itself to sacrifice even an atom of its truth, and consequently it will come into full conflict with Shintoism. If, however, those who profess to be Christians really do what God commands them to do, and lead the people who are unfortunately still so ignorant of the holy truth, not only by words and declarations, but also by deeds and examples, I am most sure that no obstacles can stand in the way of the propagation of the Gospel; God will open the eyes of those who so pitifully remain in the clouds of old superstition or in the mist of new skepticism, and they will see the light that shines to them in darkness, and they shall comprehend it.—*Christian Intelligencer.*

The Policemen of Japan.

BY REV. E. SNODGRASS, OF TOKYO.

THE police of Japan seem to be everything in the way of law and order. They are, too, a model compared with the United States police. They never hang around hotels, saloons, or other places of evil idleness. A policeman here who would do so would be summarily discharged. They never swear or make a noise about arresting a man. They are persuasive. I have seen a policeman persuade for thirty or forty minutes to get a disorderly man to go along with him. Time is nothing.

At the corners of the streets usually, and at convenient distances apart, they have little offices about eight or ten feet square. Here you always find two policemen—one on duty, walking up and down the street, the other in the *koban* (office) resting. They relieve one another every hour or two. At night two other policemen relieve the day ones; and thus it goes year by year.

At intervals, as regular as the hours, a policeman will pass from one *koban* to another—round and round, day and night, relieving one another. Hence a policeman is called *o-mawari-san* (honorable go-around-Mr.).

In the villages throughout the country the policemen are stationed in just the same way. You are scarcely ever out of sight of one; and you always know them—in the winter, by their blue uniform; in the summer, by their white clothes. Being low of stature, the long swords they carry reach the ground.

A Japanese policeman is as silent as an Egyptian mummy. He has no association or conversation with the people around him. He is apparently incarnate dignity, reservedness, coldness. He never bows, but, standing as straight as an obelisk, answers your bow with a military salute.

His business is to make himself skillful in handling the sword, which he does by practicing daily with a bamboo sword. He is the genuine guardian of the peace, an official detective, the arbiter of all the petty quarrels, and contentions which arise among the common people on the streets, and an ever-present appeal and protection to the foreigner against the exorbitance of his dishonest countrymen. And it can be said to his credit that in this last capacity little partiality is shown.

He takes frequent censuses of the neighborhood in which he is on duty, thus being able to tell just who are living within his jurisdiction. If you wish to find the residence of a man, all you have to do is to inquire of the policeman, who, after looking in his census roll, can tell you where the man lives, if he is within his territory.

This frequent taking of the census has another advantage which is of no little blessing to the people. It affords one of the best means of catching a thief. A thief who escapes from one ward to another cannot long evade the policeman, who comes around every few days to see who are living in each house.

The police know the business, profession, and calling of every man. They record his age and the *caste*, so to speak, to which he belongs. They seem to know what every man is doing, and where he is. A foreigner beyond the treaty limits is watched with an eagle's eye by them. His passport is examined wherever he stops; and when he happens to go beyond the limits of his passport the police respectfully turn him back.

Various and petty are the duties of the Japanese policeman, and yet he is the embodiment of stern dignity, and scrupulously jealous of the respect he thinks is due him.

They are carefully considerate of the official welfare of one another. To illustrate: On one occasion, I crossed the river, which is the city limits, and thus, got beyond the prescribed bounds for foreigners, not knowing, however, that the river was the line. After a while I turned and started back, when I was stopped by a policeman and asked for my passport. I explained that I did not know I was beyond the treaty limits, and hence had not provided a passport. This was, in his eyes, so great an offense that it was thought proper to detain me till the Tokyo office could be telephoned to ascertain what should be done. I was invited into the office till a council could be held. All the police of the office assembled, and I was questioned as to my nationality, occupation, and residence, and then told that I would have to wait till an answer came from the head office. Knowing that one policeman was loath to being the cause of another's discharge, I answered that if I were detained I should certainly report the policeman who, standing on duty at the river, allowed me to cross without informing me that I was going beyond the limits, and without asking for my passport

there. When they heard this the whole attitude was changed. I was bid to depart in peace.

The policeman here is especially serviceable in recovering stolen property, and in catching up with the thief. In this he is amazingly successful where an American policeman would utterly fail. Last year we lost a nice Bible and a copy of Milton's works from off the parlor table. We knew not how they had disappeared, nor did we suspicion any of the Japanese visitors who had at various times been calling. We were only sure that the books had not walked away by themselves. We thought of putting the police on the search for them. So on Saturday morning at ten o'clock, I went to the ward police station, described the books, and gave my address. At four o'clock in the afternoon, a policeman brought, not only the two books I reported as lost, but another also which we had not missed. The thief also was caught, who, in the shape of a young man, had been going among the missionaries, from house to house, wishing to study Christianity, and at the same time stealing their books. He had succeeded in stealing quite a library from several of our neighbors, at one place filching even a Webster's Unabridged Dictionary.

Not long ago I lost my pocketbook containing nine dollars. I asked the police to find it for me, telling them where I had been, and the various streets through which I had passed. Some time after, a policeman called, being dressed in ordinary citizen's clothes, and said: "We cannot find your pocketbook, but we have found the thief." "Who is it?" said I. "Your cook," he answered. And he further said that, with my permission, he would arrest her and try her. (According to the treaty, no official can come into the Concession and arrest the servant of an American without permission of that American.) I gave permission; and the next morning the woman was taken before the police judge, where she confessed the theft.

The policeman is everything in Japan in the way of the practical enforcement of law. He is the true guardian of the peace, a terror to the evil doer, and he beareth not the sword in vain.—*Herald and Presbyterian*.

The Evangelistic Work in Japan.

BY REV. A. MIYAKE.

In the life of everyone who has the position of influence over others in public affairs, there are three successive stages which he usually has to experience, namely: The age of welcome, the age of trial or criticism, and the age of fixedness or establishment. So it is with the growth of Christianity and the Christian Church in this Empire of the Rising Sun.

Of course, we cannot say that Christianity was accepted with universal favor at its first introduction, on account of the old edict forbidding Christianity

which was put down some twenty years ago, and also on account of the prejudices of the people against this religion as something dangerous and harmful. Consequently, the first missionaries to this country experienced many difficulties and even periled their lives. But up to the year 1889, I should say Christianity was at the stage of welcome. This I can prove from the record of the church in my pastoral care.

During these years of the first stage the progressive spirit was at its height; the people were just enamored with everything European in principle and ways. So the ladies began to adopt the European dress; the study of the English language prevailed throughout the empire, so that every day school and night school where English was taught drew crowds to overflowing, no matter how imperfectly it carried its management. Dancing and music were very popular and eagerly attended.

While things were going on like this, the Christian schools and churches were just packed with eager learners and listeners. The additions made to the Church were the largest at this period. Most of the large church buildings which are now found in the empire were built during this stage, in order to accommodate the constantly growing number of attendants. The Temma church (my church) was organized in 1878, with only nine persons, and naturally the additions were small in its first several years, but the largest additions were made to the church during the years 1884-1889; thus 40 in 1884, 51 in 1885, 52 in 1886, 81 in 1887, 80 in 1888, and 83 in 1889; but the average yearly addition being only 36 in late years.

But action and reaction come alternately in the course of nature, so the general feature of Japanese thought began to change toward conservatism from the year when the first Parliament was called. The nationalistic spirit and Kokusui Hozon principle which began to prevail among the leading men of Japan, and the theological difficulties which troubled many Christian workers, considerably checked the growth of the church and evangelistic work. We are not yet out of the depth of this trouble. All schools founded on Christian principles are thinned out to the half, third, and even to the fifth part of the number they registered at their high prosperity. The halls which were too small to accommodate the audience are now too vacant, so that the preachers have to face many empty benches. Surely Christianity and the Christian Church in Japan have entered into the second stage of severe trial and criticism.

The following report vividly portrays the disastrous effects of the antichristian spirit: "The year 1879 saw 1,084 additions to the Japanese churches, out of a total membership of 2,071 adults, a gain of 67 per cent in a twelvemonth. . . . A 50 per cent annual increase was frequently recorded;

. . . the year 1889 also witnessed a gain of over 5,000, but then came a drop in a single year from an increase of 5,677 to 1,199, and in rate per cent from 22 to less than 4." (Kumi-ai Church Report of 1892.) The last year's statistics do not show any improvement, but worse.

There is another thing we must remember; that is, in the first stage the people did not care what and how Christians were, but they were simply curious hearers, like the ancient Athenians who spent their time either to tell or to hear some new thing. They gathered for curiosity's sake and enjoyed if they heard some eloquent and reasonable speeches. Consequently the preaching by tongues was most effectual, and those who were eloquent were successful in their work.

Now, in the second stage they did not care what they heard, but began to question whether the Christians live up to Christ's teaching, and to notice closely the acts and deeds of those who profess to be on Christ's side. Nothing but the preaching by lives can hasten the kingdom of our Lord Jesus Christ. This is, I believe, the secret of the Christian's evangelistic success in Japan.

The weaknesses, carelessness, and faults of Christians often cause the outsiders to stumble at the holy and true religion. It is too often true that the greatest enemy of Christianity is the Christian himself. A Japanese poem says, "Soto kara wa, Te mo aterarenu, Yōgai wo, Uchi kara yaburu, Kuri no Iga kana" (Though the chestnut cannot be touched from the outside, yet it breaks out from within).

These facts mentioned above make the evangelistic work in Japan harder than ever. The people look at Christianity with critical eyes and read the lives of the Christians. Understanding these circumstances, if we work patiently and prayerfully, our efforts will be rewarded with great joy, and his kingdom will come in all its splendor.

One of our Sunday school girls, when she was asked, "How to glorify Christ," answered in this way: "It seems to me like this. One day my mother got some flower seeds—little, black, ugly things. She planted and watered them; they grew and blossomed beautifully. One morning a neighbor came in and saw these flowers and said, 'O, how beautiful! I would like to have one myself. Can you give me some seeds?' Now, if this lady had seen only the seed—a little, black, ugly thing—she would not have asked for it. It was only when she saw the beautiful blossoms that she wanted the seed. So it is with Christianity. When we tell the truth of Christ it seems to them hard and uninteresting, and they say they do not care for it. But when they see the same truth blossoming out in our lives—kind words and good acts—then they say they must have it too. So with our lives, more than by our tongues, we can preach Christ to our unbelieving friends."

Buddhism is the religion which exercised a great influence upon the life and morals of the people in the past. It is not true that the Buddhist system is almost dead. The critical spirit of the age and the general tendency to unbelief, to be sure, have had a serious effect on this religion centuries old. Among the tens of thousands of Buddhist priests, there are many who are troubled for a living; and of tens of hundreds of temples, many are left to their natural decay and gradual ruin.

But there is a liberal and progressive sect of Buddhism, the Hongwanji or Shinshū sect, which advocates reform. This is the only influential and active sect of Buddhism. Rejecting the pessimistic idea, it is studying Christian methods of work, and is trying to adopt them in many important lines. It is a new and strange feature for Buddhism to have Young Men's Associations and Women's Associations like ours, and such benevolent institutions as an orphan asylum and a poorhouse. These, I believe, are born out of the circumstances rather than from the principle of the religion itself.

Bitter and unjust attacks against Christianity are made so persistently that all the sects have united in this purpose. Lately the attacks are made not so much by public lecturings as through publications. A few months since one of the professors in the Imperial University of Tokyo tried a severe attack on Christianity, dogmatically asserting that it tends to destroy the spirit of nationality and to oppose the emperor's rescript concerning the education which inculcates loyalty and filial piety. The wide controversy thus brought among the educated class of the people awakened the spirit of religious inquiry, and providentially turned the public's attention as never before to the religion of our Saviour Jesus Christ.

Thus the intellectual conflicts are constantly going on, and the religious literature is rapidly multiplying. But our religion is life, and not intellect. The religion which is founded in the head will surely be overcome by the true religion of the heart. Let the future tell the story!

According to the well-prepared Missionary Statistics for the year 1893, the total number of the Protestants is 35,534 in 365 local churches. These figures do not include Roman Catholic and Greek churches; the total number of the two taken together is somewhere near twice that of the Protestants. Though the rate per cent of the increase is small, we are witnessing a steady and healthy growth in our churches, and the spirit of self-support is growing stronger and wider. This is the peculiar feature of the Japanese Christian Church.

Let me say a word, in this connection, about the great obstacle to the evangelistic work in this land. It is said that the Protestant work is carried on by means of thirty-one different organizations. These denominational differences and sectarian divisions!

Some say the sectarian spirit tends to stimulate by competition the energetic work and unflinching endeavor in individual churches, but the evils and disadvantages can never be overestimated.

Buddhism is divided into many sects, and must Christianity show the people the same embarrassing feature? What is the use of emphasizing the forms and formulas, the history and defects of each denomination? Imagine yourself in our position. Can we help from falling down into doubt, despair, and disgust? Even we Christians are come to raise this question, "What is Christianity?" If Christianity is Christ, and Christians are simply Christlike lives, as I understand, why can we not put the principal truth foremost, and do away with the minor and unnecessary differences and forms?

I do not see any wisdom in introducing the schisms of the West into this young colony of the Christian religion. When I became a Christian and joined the Church, just fourteen years ago, I did not know whether I was a Presbyterian, or Methodist, or Congregationalist, or Episcopalian; but I was a believer in Jesus Christ. So with most of the Christians of ten years ago. How simple our faith was! How unprejudiced our forms of worship were! Our desire is to build up the simple, unprejudiced, and uncolored Christian Church of Christ in Japan.

The native churches received much help and encouragement in Christian activity by the visitors who came from the West to spend several months, not simply to see the country, but mainly to see the extent of Christian work and to aid whatever they could.

Five years ago it was Mr. Wishard, the Secretary of the Young Men's Christian Association, who visited this country and lectured in many places for the cause of His kingdom. His work was to start the summer school, which we see now growing popular year by year. Last July the fifth summer school was opened in Suma, one of the nicest summer resorts in Japan, and over five hundred persons, both Christian workers and laymen, men and women, gathered for ten days to enjoy the most profitable hours, religiously, intellectually, physically as well as socially. This is one of the interdenominational movements, and tends to promote closer relations and kind feelings among Christians in general.

Last year Professor Ladd, of Yale University, visited this country, and his lectures in Tokyo, Kioto, and specially in our summer school, have done a great deal of good to us all.

Miss West came, whose short visit to Japan was well spent in promoting the cause of the temperance movement everywhere throughout the country. Her earnest and incessant work increased the interest and activity of the temperance societies, inspiring the many members of the different associations and arousing the spirit of reform in the public. This work is most effectual and widely influential in

Hokkaido, the northern part of the Japanese islands.

Another visit which will be remembered in the history of Christianity in Japan, is that of Dr. Clark, the President of the Young People's Society of Christian Endeavor. His visit was an occasion of the new Christian movement. He spoke in many places, and to many interested people, for the cause of the Christian Endeavor Society as an instrument of strengthening local churches and promoting the work of Christ. Now there are, according to the report up to April 1, 1893, thirty societies, eight hundred members, and fifty honorary members. The first great convention of the Endeavor Societies in Japan was held in Kobe on the 6th and 7th of July, 1893, and almost all the societies in the country were represented, starting the new era of aggressive Christian work.

These visits have done much good, and their lasting influences will be felt in the history of the Japanese Christian Church. Now the time is come when the whole Church should wake up to the great commission of preaching the Gospel to every creature, and take the responsibility of Japan's evangelization with thorough consecration.

During our Lord's lifetime a vision, "I beheld Satan as lightning fall from heaven"—the speedy overthrow of the kingdom of evil, was granted. What was the explanation of the joy of our Lord in that eventful hour? Why did he behold the consummation so speedily effected? The secret of our Master's joy was the vision of a consecrated and aggressive Church, and those seventy at that time seemed, apart from the apostles, to have constituted the entire Church. They responded to his call and went forth joyfully to his work. It was this spectacle that thrilled our Lord with holy joy.

A false view of the Church has greatly delayed the extension of the kingdom of our Lord. The Church is a body of faithful persons—saints; and if the Church to-day as a body heartily and eagerly will do his bidding, consecrating each one his body and soul, that will fill him with joy and will call

forth from his lips the announcement of the speedy consummation of his work.—*Japan Evangelist*.

The Inland Sea of Japan.

THE scenery of the Inland Sea of Japan is most charming. The higher peaks of the mountains that surround it are covered with snow, glistening in the sunlight, while perpetual verdure clothes the lower islands with its charming green coat, from base bathed in the sea to highest peaks. Hundreds of sugar loaf islands are in full view as I write; some within a hundred feet, others miles and miles away. Just now a bark under full spread of canvas and ten steamers are in view, and numberless fishing boats and Japanese junks, with their peculiar square sails. It is a scene altogether unique. No other sea in the world approaches this for picturesqueness or even grandeur. A sheer mountain, two thousand feet high, rises abruptly from the water now on our left, to the base of which I could almost cast a stone; and lo! that is gone and other sugar loaf hills, covered with terraced fields, appear in view, while in yonder quiet cove nestles a pretty fishing village, with scores of thatch-covered houses, and beyond them a long flight of steps leading to what is doubtless a temple, half-hidden among the trees. Away to the right are four islands, one of which is an entire barren rock for five hundred feet, and is crowned with a grove of trees; while another is totally destitute of trees for hundreds of feet and fringed with dark green undergrowth all around the base. An immense mountain away beyond them, covered with snow, glistens in the sun, while a higher range to the farther right fades from snow into white clouds, and is as beautiful as the fancy of man ever pictured.—*Rev. S. L. Gracey, D.D.*

The First Protestant Believer in Japan.

WE are indebted to the *Japan Evangelist* for the picture of the first known Protestant believer in Japan, and the account of his life, compiled by J. Maeda. Murata Wakasa-no-kami was born in 1815, of the Samurai class, and when he became a man was appointed a minister of the Daimyo, or Prince of Saga, Hizen, Kiushiu, and a commander of the army of his prince. He heard of the Protestant Bible and desired to read it. Hearing that a Chinese version was published at Shanghai, he secretly sent a man there and bought a copy, and he with a younger brother and some friends carefully studied it.

When the younger brother went to Nagasaki in 1862 to



INLAND SEA OF JAPAN.



MURATA WAKASA-NO-KAMI.

get aid in understanding the Bible, he met Rev. Dr. Verbeck, a missionary of the Reformed Church, who answered the many questions he asked as to the meaning of different passages of Scripture. Afterwards Wakasa sent his relative, Motono Shuzo, to Nagasaki to study English and the Bible, and Dr. Verbeck taught Wakasa and others through this channel, Motono serving faithfully as a messenger, carrying questions and answers back and forth for nearly three years. They grew in faith and determined to be baptized.

On the 14th of May, 1866, Wakasa visited Dr.

Verbeck, and this was his first interview with his unseen teacher, and on May 20 Wakasa, his brother, Ayabe, and his cousin, Motono, were baptized, and partook of the Lord's Supper. Wakasa was then fifty-one years old.

When these Christians on their return reported to their prince what they had done, he, seeing the firmness of their faith, left them undisturbed. The imperial government, on hearing of Wakasa's conversion, commanded the prince to punish him. The only punishment he received was the burning of some of his books. He died in 1874.

PROTESTANT MISSIONARY WORK IN JAPAN FOR THE YEAR 1893.

CONDENSED FROM A TABLE COMPILED AND PUBLISHED BY REV. H. LOOMIS, YOKOHAMA.

NAME OF MISSION.	Year of arrival in Japan.	MISSIONARIES.						Organized Churches.	Baptized Adult Converts, 1893.	Total Adult Membership.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Contributions of native Christians for all purposes during the year, in yen. 1 yen = 64 cts. (gold).
		Male.	Unmarried Women.	Total, including Wives.	Stations.	Outstations.								
Presbyterian Church of the U. S.	1859	20	23	62	10	20	..	..	..	..	..	..	..	..
Reformed Church in America	1859	10	9	29	5	15	..	..	..	24	..	..	..	..
United Presbyterian Church of Scotland	1874	1	..	2	1	..	..	..	..	..	..	..	..	..
The Church of Christ in Japan (*) . . . . .	..	..	..	..	..	82	92	782	11,126	42	53	103	13,392.32	..
Reformed Church in the United States	1879	4	1	8	1	5	..	..	..	26	..	..	..	..
Presbyterian Church in the U. S. (South)	1885	8	6	21	5	26	..	..	..	10	..	..	..	..
Women's Union Miss. Society, U. S. A.	1871	..	4	4	1	..	..	..	..	..	..	..	..	..
Cumberland Presbyterian Church	1877	4	6	14	4	12	..	..	..	3	..	9	..	..
Evangelical Lutheran Mission, U. S. A.	1892	2	..	2	1	..	..	5	7	1	..	1	5.00	..
American Prot. Episcopal Church (b)	1859	14	12	38	6	36	27	195	1,529	23	6	33	4,935.65	..
Church Missionary Society	1869	24	26	72	13	46	49	459	2,652	34	7	94	3,089.09	..
Nippon Sei Kokuwai . . . . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Society for the Prop. of the Gospel	1873	12	9	26	3	7	8	104	945	4	8	37	986.07	..
Wyckliffe College Mission (Canada)	1888	3	..	5	1	1	1	2	31	..	..	2	34.63	..
American Baptist Missionary Union	1860	17	14	47	8	73	19	234	1,547	10	6	59	1,022.14	..
Disciples of Christ	1883	5	6	16	1	7	2	84	372	3	6	7	264.48	..
Christian Church of America (c)	1887	1	1	3	1	5	5	22	199	5	2	8	126.00	..
Baptist Southern Convention	1889	2	..	4	2	3	..	7	31	..	..	4	20.00	..
Kumi-ai Churches, A. B. C. F. M. (d)	1869	26	31	83	13	202	65	956	11,110	61	39	94	21,667.92	..
American Methodist Epis. Church (b)	1873	20	28	66	10	30	59	378	4,034	40	35	86	10,149.14	..
Canadian Methodist Church (b)	1873	10	15	34	7	12	20	128	1,987	13	19	64	4,374.81	..
Evan. Association of North America	1876	5	..	10	2	9	11	95	610	8	11	14	1,040.86	..
Methodist Protestant Church (c)	1880	4	4	19	3	8	3	47	263	3	2	5	713.42	..
American Methodist Epis. Church, South	1886	19	6	40	9	14	10	57	507	15	5	14	375.00	..
The Scandinavian Japan Alliance	1891	6	7	15	11	12	..	35	..	2	1	12	..	..
General Evan. Prot. (German-Swiss)	1885	2	1	4	1	3	1	9	194	8	2	1	110.00	..
Society of Friends, U. S. A.	1885	2	3	6	1	3	1	12	51	..	..	6	30.00	..
International Missionary Alliance	1891	3	1	4	1	..	..	..	..	..	..	..	..	..
Unitarian	1880	1	..	1	1	6	..	..	..	23	2	8	..	..
Universalist	1890	3	..	5	1	7	3	25	103	9	2	3	..	..
Independent . . . . .	..	..	3	3	2	..	1	..	100	..	1	..	100.00	..
Total of Protestant Missions, 1893. . . . .	..	228	216	643	125	644	377	3,636	37,398	367	206	665	62,416.73	..
Total of Protestant Missions, 1892. . . . .	..	219	201	602	119	537	365	3,731	35,534	359	233	460	63,337.00	..
Increase in 1893. . . . .	..	9	15	41	6	107	12	..	1,864	6	..	205	..	..

(*) To August 30, 1893. (b) Statistics to June 30, 1893. (c) To August 1, 1893. (d) To March 31, 1893. (e) Including 1,474 classed as "children." (f) Not including 31 other organized churches, but not independent or self-supporting.

Newspapers in Japan.

THERE are 120 newspapers and magazines published in Tokyo, the most important, from the standpoint of circulation, being the *Asabi Shimbun*, or *Morning News*. This paper enjoys a circulation of 100,000 copies daily, while at Osaka, a paper of the same name prints over 130,000 copies every morning.

The *Daily News* of Tokyo has a circulation of 30,000 copies. The large circulation of the *Morning News* (*Asabi Shimbun*) is greatly due to the fact that it prints, from day to day, continued serial stories of fiction, and on this account is largely bought by the

women in Tokyo and vicinity. The *Daily News* does not adopt this feature.

There are thirty-three other dailies in Tokyo, the majority of which are morning papers. Japan has not as yet adopted to any extent the American custom of printing evening papers, either separate or in connection with the morning edition.

The Japanese are early risers, and the papers are printed at such time in the morning as to enable them to be delivered to readers by early dawn. This custom holds good the year around. The usual price for a newspaper is *ni sen*, or two cents.

this effect have appeared so often in American papers, that there ought to be some reason for the misunderstanding. Perhaps it is because Korea has no religion apart from her national life, her whole existence from king to cooly being one complicated system of ancestral worship, that one may easily fail to notice, seeing it enters so subtly into every detail of life.

"While writing this to-night (February 16)—Korean New Year's Eve—there is to be found in every loyal household a spread of ancestral food. Even the poorest puts forth his greatest effort to make a luxuriant display in the presence of the spirits of his fathers. Fruit, rice, meats, distilled drinks, incense, candles, are some of the items on the list for ancestral worship. The natives put off their greasy garments, and, dressed immaculately, sit out the night. When the first cock crows the candles are lighted before the tablet (two walnut slabs fastened together, with an opening between, where the spirit is said to reside). The worshipers bow, offer drink, and call on the shades to accept their sacrifice. Then when each in turn has made his salutation, they retire from the room and lock the door, in order that the spirits may inhale (as they say), the offering unembarrassed by the presence of the living. Again they circle about and bow repeatedly until the end, when they set to and feast on what the spirit leaves—a dinner that is supposed to bring them earthly prosperity, but which, to all appearances, leaves them disordered in stomach and poor in pocket for many days to come.

"New Year's is the sacrificial season, but it by no means includes all. For three years after the death of parents, night and morning the children offer food, meat, and tobacco before the tablet in the room where the dead once lived, making, besides, numerous offerings at the grave. From the palace to the lowest mud hut the three years of mourning and daily sacrifice are observed with the utmost strictness. During such time the royal household is occupied entirely with the spirits of the dead, believing that the prosperity of their dynasty hangs on such worship. In the case of the poor people they bring their food, and staff in hand, with loud lamentations (usually purely mechanical), spread it out before their father's ghost. For three long years this endless ceremony goes on, after which period they limit the direct sacrifices to about six important days in the year—the four national *fête* days and anniversaries of birth and death. A native absent from his ancestral home will walk from the farthest end of the peninsula, if necessary, to be at the grave on the appointed day. Such devoutness in religious service I have never seen even among the strictest Romanists, nor have I read of anything surpassing it among Mohammedans or Hindus.

"As far as its being universal is concerned, I have never heard of any failing to sacrifice except the

handful of Buddhists and a few professing Christians. To neglect this is to make oneself an outlaw and an alien to the land of his fathers, 'beasts and dogs that ought not to live!' Last month a Kim went, according to custom, to pay his respects to an elder relative. The first question was, 'Have you failed of late to sacrifice?' 'Yea,' says Kim, 'I cannot sacrifice again.' 'Then away with you; you are no relative of mine—a villain that would mix with dogs and forget his fathers!' It is quite as much as a man's life is worth to neglect this sacred custom.

"The time between sacrificial ceremonies is taken up with searching the hills for a propitious site for burial. The hills themselves become dragons, spirits, ghosts, and what not, to gain whose favor and find a suitable resting place for the dead is the burden of every heart, for through that alone can they hope for earthly prosperity. Hence praying to the mountain spirits, and worshipping at every hilltop is the outgrowth of ancestral reverence. Shrines or spirit trees are at every mountain pass where travelers bow or make some trivial offering.

"In the choice of a grave site there are many points to be taken into consideration. So complicated and mixed are the methods of arriving at a proper conclusion, that a large number of people make a special study of it, and gain their living as experts in geomancy. A grave is chosen on a mountain front, if possible, having two armlike ridges on either hand, one called the dragon side and one the tiger.

"After burial, the native watches as a matter of the most vital moment to see that no one encroaches on or interferes with his ancestral graves. If it becomes a choice between feeding or clothing the living and making some outlay for this resting place of the dead, they will decide in a breath in favor of the latter. Should a household meet with repeated disaster, up come their ancestor's bones, and are buried elsewhere, thinking thus to conciliate the spirits. From the idea of certain localities being possessed has grown the belief that there are spirits in every mound, rock, and tree. Also from the years of sacrifice in the home comes the idea of a guardian spirit, which is worshiped by food, prayer, and characters posted on the walls. A species of venomous snake so commonly makes its home in the tiles, and is seen winding in and about the roofs of Korean huts, that they have associated him with this guardianship, and one of the commonest kinds of worship is prayer and offering to the serpent. To this has been added a host of other spirits, the guardian dragon, which they worship by dropping food into the well, his supposed retreat. In this guardianship they include weasles, pigs, and unclean animals of every kind, dividing off to each so many days in the year, making a constant round of religious ceremony.

"Some interested in Korea have thought that there are two religions, one cultured and refined, under-

stood as direct ancestral worship; the other, heathenish throughout, including superstitions and the worship of unclean spirits. Koreans themselves, however, make no distinction; they call it all 'kouisin worship,' and 'kouisin' is a word that is translated 'demon' in the Chinese and Korean of the New Testament. They themselves claim that their worship is all of a kind, which agrees exactly with 1 Cor. 10. 20: 'But I say, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God.'

"The Manchurians taking China at the close of the Ming dynasty, even though they adopted the conquered nation's religion, helped in a measure to stem its tide. In Korea, on the other hand, there has been no hindering power, and it has gone on uninterrupted until at present spirit worship enters into the dress (sackcloth), the language (countless honorifics), and every detail of the government and life of Korea.

"The land is dotted over with little temples, reared in honor of those who have been faithful to their parents, more especially after death. In one, erected some hundred and fifteen years ago near my present home, there is a tablet with this inscription: 'Kim Ik Pin, a faithful son, lost his father at ten years of age. He mourned so like a full-grown man that his flesh wasted away and only bones remained. At seventeen, when the season of sacrifice came round, and there was no fish to be taken because of the summer rains, in his agony he went out, and weeping, prayed by the seashore, when lo! a fish flashed from the water and came falling at his feet. Again we see his devotion, for fires had surrounded the mountains and threatened to envelop his father's grave; in he rushed, at the risk of life, praying the spirits to spare his father's resting place, when down came the rainy season's floods and quenched the fires. Was he not a faithful son?'

"Books, too, that are used everywhere in the schools and taught the children, deal exclusively with the subject of service and sacrifice to king, parents, elder brothers, etc. I give here a translation of a story from the *Five Social Virtues*, a book known to everyone in Korea who has passed his primer: 'During the Haw dynasty there lived a man called Tong Yeng, a citizen of C'heng Seng District. His father died; and Yeng, having no means of giving him honorable burial, borrowed ten thousand cash, agreeing to pay the debt or give himself instead as bondsman. Returning from the funeral sacrifice, he was on his way to slavery, when suddenly there appeared before him a queenly lady, who requested him to take her for his wife. Yeng, amazed, answered, "I, so poor that I am even now on my way to bond service, why do you ask to become my wife?" The lady replied, "I wish to be your wife; that is enough; your poverty and humble station gives me no cause for shame." Thus urged, he took

her with him, and the debt master asked if she understood any kind of handiwork. "I can weave," she answered. "Then," he replied, "if you will weave me three hundred bales of silk I'll give you both freedom." Within a month the three hundred bales were finished; and the master, amazed (in superstitious fear at the quickness with which a whole life's work was done), sent them both away; and as they passed the spot again which had been their first meeting, she said to Yeng, "I must leave you now, for I am a woman come from the weaver's star. Heaven saw your filial piety, and being moved with love sent me to pay your debt." Thus she spoke and ascended into heaven.'

"It is the teaching of Confucius interpreted and added to. The object of it all is earthly prosperity. There has never been a time that so strongly proves it a failure in this regard as the present, and yet they carry it on with wonderful vigor."

Mission Work on the Chemulpo Circuit, Korea.

BY REV. GEORGE HEBER JONES.

THE present report covers the first six months of the present Conference year, being from September 1, 1893, to March 1, 1894. The year began with my removal to Chemulpo, which occurred upon securing a Japanese house in the general foreign settlement as a place of temporary abode. Like all such houses tissue paper entered largely into its composition, and the cracks and ventholes were many. However, by putting in plenty of glass, and using paper and paste to close up all unnecessary ventilation, and a generous supply of coal, we have passed the winter quite comfortably.

It took a little time to get settled and ready for work, but by October 10 the "decks were cleared for action" and the battle entered upon in dead earnest. The battle has been a hot one, and at times things have looked blue, but victory has been ours, as I believe the following summary will prove.

In my report to the last Annual Meeting I outlined the difficulties which confront us on the Chemulpo Circuit. These are: (1) the transient character of a large portion of our people; (2) an all-engrossing mercenary spirit; (3) heathen vices intensified; and (4) gross ignorance and superstition. These grow more real as the conflict spreads. We are getting into closer range and sharper fire with the devil, and the character of opposing forces is becoming more clearly revealed. This is the dark side of the picture, or rather the background in which our work is set. It should not be ignored. No attempt to present our work can be just and complete without it.

The circuit embraces Port Chemulpo as a center and our strategic base, and a radius of twenty-four hours' travel out from the port. The population embraces fully 500,000 people, the larger portion of

whom are an agricultural folk, the rest being fishermen and sailors.

In speaking of the detail of the work during the past six months I would first call your attention to

Port Chemulpo.—Here our work has embraced (1) stated services, (2) personal work and pastoral visitation, (3) work among women, (4) a boys' school and special work for children, (5) a workers' training class. In all these I have been ably seconded by our local preacher, Brother C. H. Kang, and a most excellent board of leaders and stewards. Brother Kang, burdened with a weak body and continued sickness of both himself and wife, has borne up bravely. In the work of preaching and instructing he has been untiring and persevering and has enabled me to spend much more time out on the circuit than would otherwise have been possible.

First. Stated Services.—These comprise two services for worship Sabbath morning and evening, a Sunday school in the afternoon, a prayer meeting for men on Wednesday evening, which is a prayer meeting and class meeting combined; a combined prayer and class meeting for women on Friday evening, and boys' prayer meeting on Tuesday afternoon, which I trust will soon develop into an Epworth League. Owing to the native views concerning the association of the two sexes, mixed meetings have not been deemed wise yet at Chemulpo.

Aside from avoiding scandal among the heathen, separate meetings for the sexes are desirable in order to facilitate instruction, which should be adapted to the hearer. This, of course, multiplies our stated meetings, which so far we have not found harmful in the least. Thus, while the regular morning service of worship is going on in the chapel for men, Mrs. Jones conducts a similar meeting for the women in Sister Kang's home. In the evening the men vacate the chapel and the women occupy it. These services are a genuine blessing and are well sustained by our members.

In the services for the men I have taken up consecutively the chief events of Christ's life, the sermon being composed of the lessons of practical and saving truths which cluster around the event selected for the sermon. This has served the double purpose of instruction and edification. At these services we have a regular average attendance of fifty.

Second. Personal Work and Pastoral Visitation.—The great agency in reaching the people, however, has not been the stated services so much as personal contact and work with the individual. Especially in reaching the unconverted and leading them to return to the Father through Jesus has individual work proved powerful. The brethren are constantly bringing to me, both at the chapel and in my home, friends and acquaintances whom they may have interested in the truth. In these interviews the truth has often reached the heart, and the interview ends with prayer which marks the start of a soul for heaven.

In these conversations the foundation is laid which enables them to understand and take part in the services, where otherwise all would prove strange and often ludicrous. To the Korean heathen our prostrations in a room containing no visible object of worship, our prayer to no visible ear, and, above all, our singing seem very queer proceedings, and explanation of their meaning and signification has to be made.

This personal work has further been carried on by pastoral visits. Admission into the homes of the brethren has meant more than a mere visit. It has meant admission into the actual life of the Korean which has enabled me to understand and appreciate him as was never before possible. We have to go into their homes before we can learn the joys and sorrows, the perplexities and difficulties, the motives and obligations of a Korean brother's life. Then we learn just what remedy to apply, just what balm is needed. And as Mrs. Jones and I have made our weekly rounds we have found in these mud huts and extreme poverty hearts as warm and loving and devotion to Christ as sincere as can be found amid the grander surroundings of Christian civilization.

Our Koreans have hearts susceptible to high affections, and their souls, when made alive by the life-giving Spirit, turn with as strong aspiration for God as any whose Christian heritage has come down through past generations. The great truths of pardon, peace, assurance, regeneration, and sonship are very dear to their hearts, which until these came bringing light, life, and sunshine were indeed cheerless. And as we have gone among these homes and tried to understand and share their joys and sympathize in their sorrows, we have felt that God is indeed the God of all the earth and Christianity is God's own remedy for all ill.

Third. Work among Women.—Mrs. Jones, by episcopal appointment, has sole charge of this work on the circuit. Under her fostering care the work has prospered beyond all my expectations. She has had peculiar success in winning the confidence of the women both here and in the country, and their hearts for Christ. In all her labors she has found faithful helpers in Cecilis, wife of Brother Kang, the local preacher, and in our Bible woman, Helen. These have been always with her in labors abundant. But as she did the work no one should rob her of the pleasure of reporting it, so I subjoin the following short summary made by herself. Mrs. Jones writes:

"I held the first meeting ever held for women on my husband's circuit early in May, 1893. There were but three women present at that time, the mother and wife of one of our Christians and the wife of another Christian. From that time they have been our most faithful members and have grown into beautiful Christian characters. They are the first fruits of our work among women in Chemulpo. Others have been added to our numbers until we now

have from fifteen to twenty women in regular attendance. Ten women and five girls have been baptized. There are five full members in the church and ten probationers.

"My work lies chiefly in house-to-house visiting, both in Chemulpo and in the country. I have been enabled to open work in the country by accompanying my husband on his trips. I find a ready entrance into the homes and am always made welcome. With Helen, our Bible woman, I have made in all about four hundred visits since last Annual Meeting. At our station on Kang Wha we have three baptized women. We have sent to the girls' school at Seoul one girl, the daughter of one of our Christians. Cecilia is instructing another little girl, from which small beginning we hope for a girls' day school."

Fourth. *Boys' Day School and Work among the Children.*—Our boys' day school has prospered. Organized to accommodate our Christian boys, for I felt we could not trust their education to heathen hands, the people of the neighborhood have taken advantage of it, and we have our little schoolroom crowded by the twenty-five boys who attend every day. The enrollment is more, but this is the average attendance. The boys of non-Christian parents are admitted with the distinct understanding with their parents that they shall study the same course and be under the same Christian instruction and regimen as our Christian boys. This has in every case been agreed to gladly and with the result of awakening an interest in Christianity in some homes that might otherwise not have been reached.

An alteration has been made at a slight expense, which gives us additional room in our school building, so we can accommodate all our boys. They are day scholars and entirely self-supporting. Indeed they contribute to the running expenses of the school, and I trust this will amount to sufficient to pay for our fuel, so that the only expense to the Mission will be that of a tutor, \$5 (silver) a month. Local Preacher Kang is vice principal of the school and has almost entire charge of it. To him belongs the credit of its success, and it speaks well of his ability and his acceptableness as an instructor to the people.

We center our work for children around the school. We have daily chapel exercises for the scholars, often attended by some of the brethren living in the neighborhood. On Tuesday afternoon we have a boys' prayer meeting, and a more reverent and interested little company it would be hard to find. We use picture charts to instruct them, and the facts of Scripture history thus pictorially presented make an indelible impression on their minds.

These boys form the larger portion of our Sunday school, of which Brother Kang is the efficient superintendent. I personally catechise the boys every Sunday at this time, and the intelligent grasp their little minds get of our Methodist Episcopal Catechism is surprising. The Sunday school is a great

factor in our Church life, and is mighty for good. Our probationers are faithful in attendance, as well as the children.

Their work among the children is a source of much joy and great hopes. I feel that among these boys are the religious captains who will lead God's host in the great conquest of Korea, when we are dead and gone. And possibly among them may be a Paul, with a debt of love and the Gospel to preach to all nations.

Fifth. *Our Workers' Training Class.*—God is raising up about me a body of sincere, enthusiastic, and successful workers, and at their request I organized them into a training class for systematic instruction in the Scriptures. The class numbered five, all of whom, with the exception of Brother Kang, having been raised up on the charge. We confined ourselves to the Book of Hebrews, giving it a very critical and close study.

This served three very good purposes. (1) To train them to read the text intelligently and well. This was my first object, that they might know just what the Holy Spirit had caused to be indited. (2) To explain the Old Testament rites and observances, and their significance and relation to God's great and gracious purpose of saving the human race. (3) To thoroughly imbue them with the mighty truth of the atonement and the priestly character of Christ's relation to this sinning race. This is the training of which I felt my helpers stood in great need.

We spent some fifteen sessions on Hebrews, and the result was beyond my expectations. This mid-winter class is one of the great features of the year, and will probably be a permanent feature of the work. The evangelistic spirit pervades each heart, and shows itself in a thirst for souls which shrinks before no danger, turns for no difficulty, and endures all insult gladly for Christ's sake. I am glad to have such a body of workers. I am proud of each one of them, and did the limits of this report permit, I should enjoy greatly to tell of some of their efforts here on the circuit. This ends the summary of the work at the port.

We now turn to the country work on the circuit. Here much of our energy has been spent, and many of our most lasting results achieved. Nearly every week has been marked by a visit out from Chemulpo in some direction, either by myself or one of the native helpers. One and all we have felt irresistibly drawn to the hearts sitting in the gross darkness and superstition of these Korean hamlets. Knowing nothing of God, ignorant of their own souls, these are a people whose ears have never been gladdened by the good news of heaven and immortality, who lie prostrate in the dust before pieces of paper and bundles of straw.

The native brethren pioneer the way. They visit places, and secure a friendly hearing and a reception for myself. And in thus following them up, I find

usually some little conception of the nature and meaning of my visit. I have also tried to do my share in this pioneer work in the circuit, and have added three more places for regular visitation. One of these is at a village at Kangwa, where at least we find people who will listen to us. I visited the home of one of my former pupils at another village on Kang Wha, with the result that an interest has been awakened in soul salvation, though certain circumstances have prevented the development of more than merely an interest. The third place of which I speak is a village into which the work has been pioneered by Brother Youn. At a wayside hamlet on the road to Seoul, a most promising interest has broken out, and we have secured in one of the residents of the place a man who I hope will be instrumental in leading many about him to Christ. We are now working three routes out from Chemulpo. They are fields ripening for the harvest, in which the wheat is being separated from the weeds and gradually garnered.

Sirimi is Methodism's first genuine foothold in the country. Here I found a sturdy, energetic company of farmers, anxious to experience deliverance from the devil and to know the way of life. First among them is Brother Yi Song Whau, a convert from our Chemulpo work. He has acted as our leader at Sirimi, and has had a wonderful experience of God's power to save. He cannot talk calmly of Jesus and his truth. I have seen no man who could stand before him in preaching; he is a tornado. The church in Sirimi is in his home, and wonderful has been the work he has developed around him. It has spread from his own home out, and now we have seven genuine Christian families in the village, and the heads of several others are inquirers, so that it is only a question of time when the entire village will be wholly Christian.

Never have I seen Korean life so completely laid bare as in my relations with the people of Sirimi, and as I have seen them braving devil and man, boldly breaking away from every superstition and vice, reforming their lives until hardly a vestige of the old Korean mode remains, I have felt "God is surely in this place." From here the word has gone forth, and they are opening up new stations for me, of which my next report will speak. In this work on the circuit I have been ably seconded and sustained by Brothers Kang, Yi Youn, and Chang. They are men of God, and God has blessed them. I found I could depend on them. Both in the port and out on the circuit they have been tireless. Love for souls shows itself in all they do. No extreme of heat or cold, no expenditure of strength, neither the muddiest roads of the rainy season nor the slippiest roads of winter, have drawn a murmur from them. So the work has gone on, as it will continue until the last sinner has heard of Christ.

Numerical Results. — Members. We began the

Conference year with twenty-three probationers and nine full members. Of the probationers six have deserted us, having loved this present world better than Christ. I still long and pray for these wandering ones, and hope some may yet again seek the eternal welfare of their souls. We have also transferred 2 full members to Seoul, leaving us of the original number 7 full members and 17 probationers—a total of 24. We have received from probationers 3 full members and 2 by certificate, a gain of 5, giving us 12 full members. We have received 16 new probationers, making a total of 33 now on the rolls. Thus we now have 12 full members and 33 probationers, or 45 in all, a net gain of 13 members. We have baptized 13 persons—3 men, 6 women, and 4 children, this number being made up largely by the baptism of 3 entire families.

The growth in grace has been marked and most encouraging. We have seen men and women transformed. We have seen whole families transformed, and the day is not far distant when we shall see communities transformed, too. I have pursued, with unabated conviction of its fundamental relation to missionary success, the policy of emphasizing the family for Christ. As long as the hearth is heathen, the man will be a Christian with a ball and chain to his leg. The brethren have been all with me in this effort to win the family for Christ, and God has abundantly rewarded and blessed it. One of the first duties of a new Christian is to send his wife to the women's meeting and his children to the Sunday school. I find they need no urging in this, and the result is a genuine conversion in every case.

The General Hospital of the Methodist Episcopal Church, Seoul, Korea.

BY J. B. BUSTEED, M.D.

SEOUL, the capital of the Hermit Kingdom, is the great center for medical work. From all parts of the country the roads lead to Seoul. The Korean Yang Ban, or nobleman, if he be in the country, improves the first opportunity to visit this metropolitan center, and, in fact, he is considered by most of his countrymen behind the times if he has not recently paid a visit to Seoul.

Several times during the year government examinations, or "quaggas," are held, and men from all parts of Korea assemble at the palace and vie with one another. At these "quaggas," perhaps six thousand strangers will be in the city. Thus the capital city affords ample opportunity for reaching all the eight provinces.

At present there are in the city six hospitals, three for men only, two for women, and one for men and women. Notwithstanding this apparently large number for one city, we must bear in mind Seoul is a city of 150,000, and this number is greatly augmented

in the holiday season and during government examinations, and I assure you we all find enough to do.

There is a tendency to-day, I am glad to say, to place more confidence in the foreign doctor, and the native physicians are recognizing the fact that although they can give a great many remedies, when it comes to surgery they have to give in to the foreign doctors. Several times during the past year I have had cases referred to me by the native doctors, which shows that they are beginning to appreciate Western medicine.

Notwithstanding this, we have many obstacles to meet. 1. The majority of the patients in the dispensary continue to use native medicine along with the foreign. 2. If we label the bottle ever so carefully and repeat the directions verbally several times, many are sure to take the whole amount at one dose thinking that they will be cured the sooner, or when the mixture is labeled "Eye wash," they take it by the mouth. If the remedy be at all powerful we must dilute it with a pint or two of water.

Our surgical cases bring us the best results, for these cases are treated under the personal supervision of the doctor. We are reasonably sure of keeping on a bandage, and thus preventing the application of the filthy salves of the native doctor, and, lastly, the patient can see for himself the rapid improvement in a comparatively short time.

While undergoing medical treatment, and I would say here most of the cases are chronic, the Korean is impatient. He wants to be cured immediately, and is surprised if we cannot do this. Men who have been deaf for many years go away in disgust almost when we tell them their case is incurable.

With these preliminary remarks perhaps you will now like to hear more about the general working of the Methodist Hospital. The native name is Si Pyung Won, and this was given us by the king eight years ago, since which time the hospital has been opened. The buildings are one story, and of native architecture, with tiled roof and walls of a mud plaster on a sort of wicker frame. A waiting room, a drug room, dispensary, surgical ward, seven medical and fever wards make up the buildings.

If you will come with me I will show you around the hospital a little, but you must bear in mind this is the old building here in the foreign community, and you will notice we are quite removed from the surging masses of people we wish to reach further down in the city, but we are working hard to complete our new hospital building on the great South Gate Street, and are only waiting for money to put up another building to enable us to work there.

This room with paper windows and floor covered with the native oiled paper is the waiting room. Do you notice those small, round mats on the floor? Those serve as chairs for the Koreans. They come in early in the day and sit down, waiting their turn

to see the doctor. Those charts hanging on the wall containing characters in Chinese, or what the Korean calls "Hanman," and also characters in "Enmoun," the spoken language of Korea, are passages of Scripture such as John 3. 16, that golden verse of the Bible, and passages that will catch the curious eye of the Korean, and form perhaps a topic of conversation for the native evangelist. In this room the sick people wait their turn to be treated, and while doing so the native evangelist, Mr. Han, preaches to them and tries to explain things hard for them to understand concerning the new doctrine.

From here we pass into this larger and well-lighted room, which we are at present using for operating room as well as dispensary. Here the doctor in charge meets his patients daily from two to four in the afternoon. This large wooden table is where so many operations have been performed and where many have found the light, for in the midst of our work we frequently stop to tell these ignorant people of Jesus, the Light of the world. This native you see here with white apron on, who is straightening out the towels, cleaning the instruments, and preparing the absorbent cotton for the dispensary this afternoon, is Clang Ho, my first native assistant. He was rescued by Dr. W. B. McGill over two years ago from the street, a poor victim of drink; now he is a sincere Christian and a valuable assistant to me.

This next room in front of us opening out of the dispensary is the drug room, and you will notice, if you look carefully at the drugs arranged along the shelves, that we keep a fair stock of medicines on hand. Step over by the window, and I will introduce you to those two boys who are at present weighing out quinine and making it up into powders to be used this afternoon in the dispensary. You notice they both have their hair braided and hanging down their backs, looking like girls instead of boys, but this is only a custom in Korea for those who are not married. This is Kum Yong Yi, and this is Yu Sang Yi. I am very proud of them. They cannot understand our English, so I will tell you right here how glad I am to have two such good faithful boys with me. They are both earnest Christians and quite frequently help me, in teaching the patients about the Saviour. They go to the Mission School in the morning and help me here in the afternoon. These boys are also studying medicine with me, and give promise of becoming valuable aids in my hospital and evangelistic work in the near future.

Excuse me, but I see Chang Ho, my assistant, wishes to see me. He tells me one of the fever patients needs attention, so if you will kindly follow me this way through the wards I will show you where the fever patients are. Those suffering from native fever (a fever peculiar to this part of the country) are isolated in those three small rooms left open to the air in that low building on the other

side of the compound. This man, you will notice, is very weak from exhaustion and has to be watched carefully, so Chang Ho was quite right in calling me, for although he had a cold bath early this morning and received his medicine, his temperature has risen again, and we will be obliged to repeat the bath. Chang Ho has been well trained in this department, and yet we must watch him carefully lest he should give our patient too much cold water and injure instead of doing him good.

The bath over, medicine having been given, we leave the patient more comfortable, and return through the surgical ward, for I want to show you a case of double amputation below the knee which I performed in company with Dr. Hall and Miss Dr. Cutler in March. He is getting along nicely now, and his stumps have both healed, but for a time we hardly thought he would survive the shock of the operation, which was a severe one. He answers now as a good object lesson to those who shrink from an operation when it is necessary. A little talk with this patient seems to give them greater confidence. Let us ask him a few questions. "Did you ever hear of Jesus before coming to the hospital?" "No." "Do you know now who Jesus is?" "Yes, he is God's only Son, and I pray to him every day." Now, here is a case that I think is very encouraging, for, although he knows ever so little, he is able to derive a great deal of comfort from the fact that God's Son died for him, and that his sins are forgiven. This other little boy in the corner, who is breathing through that tube in his throat, came to us last November. He had tried to commit suicide by cutting his throat with a penknife, but by an operation we succeeded in prolonging his life, and he is now obliged to wear a tube, although he is not able to speak. Since coming to the hospital he has learned a good deal and is now studying the Catechism and parts of the Bible, and in place of despair he is quite hopeful and happy.

These are only some of our patients, but it will be enough to give you a general idea of our work. Upon the whole, the work of the past year has been very successful, and we have been able to reach a large number of families in the city, and by distribution of Christian literature in our dispensary to those who come from distant parts of the peninsula, we are able to sow seed which will in due time, with God's blessing, bear abundant fruit.

During the past year from July 1, 1893, to June 8, 1894, 2,984 cases were treated in the dispensary, and 65 cases have been under treatment in the hospital in-patient department and have remained with us from a few days to several months, during which time they have had Gospel teaching twice daily. The average attendance at the dispensary has been 13, the largest at one time being 31.

The preaching of the cross is the end to which we are working, and we have abundant opportunity for

doing this work. No trouble in obtaining ready listeners, and thus far no opposition to our preaching and the distribution of religious literature.

Services are held at 8, 9, and 12 A. M., and 3 P. M. At 8 prayers are conducted in the dining room for the assistants. This service has been the means of great good both to the physician in charge and to the workers, as it has enabled us to understand each other better and has given us an opportunity to counsel one another regarding the work of the day. The 9 o'clock service is conducted by the native evangelist in the surgical ward, and consists of Bible instruction for the in-patients. At 12 o'clock the evangelist preaches to the patients who have assembled in the dispensary, while at 3 o'clock another service is held in the hospital wards for the in-patients when the native teacher gives them instruction in the Methodist Catechism.

Although we have abundant opportunity for spreading the Gospel message among the dispensary patients, and for the distribution of large quantities of Gospel tracts and portions of the Bible, the work among the in-patients has been far more satisfactory. This is because we have an opportunity to teach them daily.

We have made it a practice to teach them the Ten Commandments, Apostles' Creed, and the Lord's Prayer, in order that they might on their discharge carry away with them something which will form a basis for further teaching.

Many cases have come to us without the knowledge of the Saviour, and when they left they told us they were so glad that we not only healed them, but had told them how God's Son came into the world to save them, and that henceforth they would endeavor to serve him. One man came from the ancient capital, Song Do, for operation. We were able to help him, and daily while in the hospital he had the Gospel preached unto him. When he left he desired to know more of the doctrine, and took with him a large supply of books and tracts.

We have not seen him since, but can we say all has been forgotten? We will know only in eternity what work has been accomplished. We have sowed the seed; others may enter into our labors, but the harvest is sure to come.

The Korean, as a rule, is very grateful for what is done for him, and many a time we have been stopped on the street, perhaps in some distant village, by an old patient whom we have forgotten, but he has not forgotten us, and invites us into his house to share with him what his table affords.

The people are generally very poor, and many are not able to pay the few cash charged in the dispensary for the medicine. Those who are better off in this world's goods pay the full cost of the medicine, and show their gratitude by sending to the hospital strings of eggs or several chickens. In Korea eggs are carried in bundles wrapped in straw, and this is

what we mean when we say string of eggs. Ten are wrapped in one string or bundle, and are transported quite safely in this way. Sometimes a rich patient will send in ten strings, or one hundred eggs, and write us a long and carefully written letter thanking us for our kindness to him.

Several times a year the doctor makes a trip into the country, taking his medicine chest with him, and in this way the work is extended, and small Christian communities formed in the inland cities and villages outside of the treaty ports, but owing to the small number of workers in the field these are not followed up as well as is desirable.

On Sundays we carry on evangelistic work at the new hospital site at the South Gate, and hope soon to remove all our work there. Five thousand dollars will be needed to complete the buildings, but as it is God's work we know that in due time the funds will be provided and friends raised up who will place the hospital on a firm basis. Any information regarding the medical work in Seoul, our needs, the new hospital, etc., will be cheerfully furnished by addressing the writer at Seoul, Korea.

Wesleyan Home, Newton, Mass. U. S. A.

BY MRS. S. J. STEELE,

President of the Wesleyan Home Association.

THE "Wesleyan Home" at Newton, Mass., for the children of the foreign missionaries of the Methodist Episcopal Church, has recently been placed under the management of the Woman's Foreign Missionary Society, which has opened its doors for the reception of those desiring to avail themselves of its benefits.

Two children from India have already been enrolled, and the society is ready to receive others under the terms of this circular.

As stated in a former notice, sent out by Dr. William Butler, the home is located in the suburban city of Newton, Mass., seven miles from Boston. The children will have the advantages of the public schools of Newton, which are unsurpassed in excellence, and which prepare students for college.

The Wesleyan Home is near the Methodist parsonage and an active Methodist Church, and in a delightful residence portion of the city.

No intoxicants are allowed to be sold in Newton.

The terms of admission to the home will be as follows: For children under eleven years of age the annual charge will be \$150; for children between eleven and fourteen years, \$175. Those over fourteen will be received on such terms as circumstances may seem to justify. Reduced rates will also be made for two or more children from one family. These sums will include board, clothing, the educational privileges of the Newton schools, and also school books.

Should any of our missionaries desire for themselves a temporary home while in this country, it

may be possible for them to be accommodated here at the rate of \$4 per week. Any now in this country are cordially invited to visit the home, and inspect its facilities and surroundings. Arrangements for placing children in the home may be made through Dr. S. L. Baldwin, Recording Secretary of the Missionary Society at New York, or by writing to Mrs. S. L. Nutter, 4 Berwick Park, Boston, Mass., who is the Secretary of the Wesleyan Home Association.

Auburndale, Mass., July, 1894.

The Karaite Jews.

THE *Jewish Herald* gives an account of a small sect of Jews in South Russia, who escape the cruel persecutions which other Jews are at present suffering in that empire. They are the Karaite Jews, some ten thousand in number, whose rabbi lives in Odessa. They claim to have been a distinct sect as early as the time of Christ. Their ancestors (they declare) had no share in the crucifixion of Christ; nor have they ever joined the rabbinical Jews in blaspheming the name of Jesus.

They are, moreover, perfectly friendly to those Jews who have become Christians. They reject the Talmud and the traditions of the rabbis, having thus a certain intellectual affinity with Sadduceism, though happily no sympathy with the spirit of the Sadducees who figure in the gospels. Their rejection of all additions to the Old Testament gives them their name, Karaites (people of the law). Their reputation in Russia is unblemished.

"Their high standard of morality, good conduct, and upright dealing have been recognized by the successive rulers of Russia, and they enjoy special privileges, having permission to reside in any part of the Russian dominions. It is said that a mere word of a Karaite is more to be trusted than the bond of another Jew. Their chief occupation is farming, but they are also grocers, drapers, silk mercers, and artisans. Money lenders are unknown among them, nor do they encourage the liquor traffic. On one occasion the emperor wanted to press them into military service. They asked him to make inquiries if, during 600 years, any public crime had been laid to the charge of a Karaite. The emperor admitted their plea, and exempted them from the conscription."

The secretary of the society of which the *Jewish Herald* is the organ, during a recent visit to Russia, had an interesting interview with the Karaite rabbi. They carried on a two hours' conversation in biblical Hebrew, the chief subject they discussed being the Messianic teaching of the Old Testament.

The rabbi was asked how he interpreted Isa. 9. 6: "Unto us a child is born," with its cluster of exalted titles. "O," he said, "that refers to a son of Hezekiah. God, who has all those titles, will himself call the child to sit on the throne of David, whose

kingdom shall have no end." Isa. 53. was read over in Hebrew. "Rabbi, is not this chapter a clear prophecy of the sufferings of the Messiah?" "No," he replied, "it refers to the sufferings of the Jewish nation." "But how could the sufferer be the Jewish nation when the prophet says, 'All we like sheep have gone astray; we have turned every one to our own way; and the Lord laid on him the iniquity of us all?'" "Yes," he replied, "the Gentile nations in the last days (at the coming of the Messiah) will confess their blunders in afflicting Israel, in having made the Jews to bear the consequences of their hatred and their sins; but the time will come when the Jews for their shame shall have double."

He then produced a Hebrew New Testament, saying of it: "I keep this book among my other sacred volumes, and," added he, "I am not a stranger to its teaching." He had a friendly word to say of the society's missionary to the Jews in Odessa. "I know Dr. Ben Zion well by his writings, and I am glad to hear that such learned men are willing to practice among the poor, because it is so much like the Jewish religion, 'showing mercy.'—*Messenger*."

A Sketch of Mrs. Thoburn.

In a recent number of the *Western Christian Advocate* the Rev. F. W. Warne, of Calcutta, writing under the caption of "A Bishop's Wife," gives a very interesting account of the work in Calcutta of the wife of Bishop Thoburn, and of the responsible duties which she assumes during her husband's protracted absence in the United States. We are sure our readers will be glad to see the glimpse which this letter affords of the life and character of one who truly adorns her position with both a meek and quiet spirit, and with good works.

Mrs. Thoburn was born at Kingston, Rose County, O., and graduated at Lake Erie Seminary, Painesville, O., in June, 1876. After teaching in the seminary from which she graduated for a year or two, she entered upon the study of medicine, and graduated at the Woman's College in Philadelphia in 1882. It was while still a medical student that she met Bishop Thoburn, in August, 1880, and in the following November Anna Jones became Anna J. Thoburn. The young bride quietly continued her studies at the medical college, while the husband hastened back to his work in India, both of them seeming to anticipate unconsciously the life of frequent and long separations which lay before them. In April, 1882, Mrs. Thoburn, having completed her course, joined her husband in India, and began her life work.

Twelve years later Mr. Warne writes of this good woman:

"In India, and especially in Calcutta, we are getting accustomed to the absence of Bishop Thoburn. This is the fourth time he has placed the globe between himself and his family. We are also accustomed to see in the home papers all sorts of complimentary notices of him and his work, but so seldom do we see any notice of his better half that we think it is not fair and right, and send this to partially right the wrong. We do not feel so badly at letting him go, so long as he leaves his wife with us in India. Of course she cannot perform his official duties, but her presence goes far in filling his place in other respects. She is one of the quietest of women, but yet one of the most efficient in almost all forms of Christian work, and has a very large place in the hearts of the Christian Church in India, in and beyond the Methodist circles.

"In the bishop's absence very much important correspondence must necessarily pass through her hands and receive temporary attention. Advice is constantly being sought by mail from India, Burma, and Malaysia, and wisely given. When our home friends wonder how the work goes on in the bishop's absence, they should always count on the presence of his wife in India. Though we are not



MRS. J. M. THOBURN.

positively glad to see Bishop Thoburn leave for home, yet it is not so hard when he leaves his wife as deputy bishop, for she fills the place marvelously well.

"Besides this, it is Mrs. Thoburn, M.D., and she has no small number of calls on her time and strength in a professional way. In this she is also a success, and many come to her. At several different periods she has been the physician of our large girls' school, with an attendance of over two hundred girls. She is also the physician to our missionary circle; but those who profit most are the poor of the city, who come and get medical advice and medicine free. I think it would be an object lesson to many of the ladies of the home Church to see her receiving the poor into her home and consultation rooms.

"Then, again, she gives much of her time to going about among the people of the congregations, sometimes alone and sometimes in company with our deaconesses, who do work in English and two Indian vernaculars. One incident will illustrate. Several months ago a letter came to the Deaconess Home, saying that in a certain part of the city there was a 'man with the delirium tremens, and help was wanted.' Miss Maxey, the pastor's assistant, was about to go alone, when Mrs. Thoburn heard of it, and said, 'You must not go alone,' and went with her. They found one of the most degraded of men in a most deplorable condition. They worked several hours with him; heard his vile, delirious talk; persuaded him to leave the place where he was living, and took him to a temperance boarding house, which Mrs. Thoburn was chiefly instrumental in getting started in Calcutta; got a man to stay with him for several days and nights; worked with him till he was reformed, converted; and when the work was done we learned that he was connected with one of the most respectable families in the city. This is the kind of work that she is constantly doing in the city.

"There is a Rescue Home for fallen women, in the management of which she takes an active part. There is also a branch of the Woman's Christian Temperance Union, of which she is president, and one of its most active members. She is also a class leader, and has in her class about forty of the women of the English Church of Calcutta, and these are visited and cared for in the good old Methodist fashion. One of the ways in which the people of the church specially enjoy her work is in the prayer meeting of the church, in which she is ever ready to take part in testimony or prayer.

"Mrs. Thoburn's spiritual-mindedness, her wonderful power in prayer, and her marvelous testimonies to the power of sustaining grace in times of the sorest bereavements, are among her greatest elements of power in exerting influence over other people. Some people have been struck with the spirit-



THEODORE THOBURN.

ual power attending her husband's ministrations; but, perhaps, all have not known of the incessant prayers that are offered for him and his work by a devoted wife, who has special interceding power before the Throne.

"The world's greatest workers are often the silent workers; and, as Mrs. Thoburn goes on daily in her quiet way, exerting an influence as wide as the Indian Church, we think of her as one of these."

BISHOP THOBURN'S FAMILY.

In connection with the above sketch of Mrs. Thoburn, our readers will no doubt be interested to learn a few particulars of Bishop Thoburn's family. In December, 1861, when stationed at Naini Tal, India, the bishop married Mrs. Downey, widow of a young missionary who had fallen at his post in 1859. A year later he laid his wife in her grave, and was left with a delicate little babe only four weeks old. The following year he brought his child to the United States, and, after a stay of some length, returned to his work. The child thus left is now the Rev. C. R. Thoburn, of the Puget Sound Conference, and President of Puget Sound University, at Tacoma, Wash. For eighteen years Bishop Thoburn walked alone, until, in 1880, he married Miss Anna Jones, as noted before. Since their marriage these parents have seen three little daughters pass on before to the better land. One little boy, Theodore, remains, and we are glad

to be able to give our readers a glimpse of his face. He appears in "hot-weather costume." Our readers will now understand what the bishop meant when he said the other day, in reply to a question, "I have two boys; one is thirty-one years old, and the other a year and a half."

Christian Converts in India.

BY BISHOP J. M. THOBURN, D.D., OF INDIA.

It was with both surprise and regret that I read Mr. Mozoomdar's severe criticism upon the native Christians of India in a recent number of *The Outlook*. Very many readers of his paper were undoubtedly under the impression that Mr. Mozoomdar is himself a recent convert to the Christian faith, and hence his testimony is accepted as that of an impartial and well-informed witness. As a matter of fact, however, no one who knows Mr. Mozoomdar in Calcutta, or in any part of India, ever dreams of calling him a Christian, nor has he ever been associated with Christians any more intimately than other non-Christian gentlemen of like culture. I doubt if he has ever seen any considerable number of village Christians, and am quite sure that he has never been associated with any of the notable leaders who are now achieving such splendid success in both North and South India. Had he known his Christian fellow-countrymen better, he would not have written:

"What reforms do they—the converts—originate? What labors do they carry on? What advance do they make in the confidence of the great Hindu society? What contributions do they offer to the great world of Christian thought? They live and die more as figures and ciphers in a statistical table than as living souls clothed in flesh and blood."

I am sure Mr. Mozoomdar would never have penned these words if he had even once been brought into contact with any considerable number of our Indian Christians. I am personally acquainted with a thousand men, any one of whom could set him a worthy example in working for reform, in elevating their fellow-men, in winning the confidence of both Hindus and Mohammedans, and in rooting out a score of evils which have long afflicted Hindu society. I have seen twenty Christian young women in a body attending lectures in the Agra Medical College. All of these were the daughters of village converts, and their presence in such an institution means that a revolution is going on among the masses of the people—the teeming millions whose condition men of Mr. Mozoomdar's class rarely study or in any way consider. I have seen long processions of Christians pledged to total abstinence parading the streets and other public places in the interest of the great temperance reform. I have seen hundreds and thousands of Hindus, whose confidence had been secured by these devoted Christians, looking on with friendly interest, and sometimes even joining in the demon-

strations. I have been a witness during the past third of a century to what I can regard only as a revolution in the feelings of millions of Hindus in northern India toward Christian converts. Thousands and tens of thousands of these Christians are bearing noble witness against child marriage, polygamy, extortion, drunkenness, and immorality of every kind. To call such men "ciphers" is so cruelly unjust that I am sure Mr. Mozoomdar must have penned the words in absolute ignorance of the character of the men and women whom he misrepresents.

One of the most influential non-Christian papers in India is the *Hindu*, published in Madras. A year or two ago the editor of that paper wrote as follows of the Christians of southern India:

"The progress of education among the girls of the native Christian community, and the absence of caste restrictions, will eventually give them an advantage which no amount of intellectual precocity can compensate the Brahmans for. We recently printed the statement of a Bombay paper that the social eminence which at the present moment the Parsees so deservedly enjoy was due to these two causes, namely, that their women are educated, and they are bound by no restrictions of caste. These two advantages slowly make themselves felt among our native Christian people, and it is possible that they will soon become the Parsees of southern India. They will furnish the most distinguished public servants, barristers, merchants, and citizens, among the various classes of the native community."

This testimony will suffice to refute Mr. Mozoomdar's statements so far as southern India is concerned. As for northern India, it is generally conceded that the Christians there are in advance of their brethren in the south, and already their sons and daughters are gaining promotion rapidly.

Mr. Mozoomdar proceeds to point out that the Indian Christians do not seek shelter beneath the all-shadowing branches of the ancient Hindu tree. "How does it happen," he asks, "that other non-Hindu communities, like the Sikhs, the Kabir Panthis, the various Vishnabite and Tantric sects, are included within the fold of all-embracing Hindu society, and why is it that native Christians alone are rigidly excluded?" This question is vital. Mr. Mozoomdar may well ask why Christianity does not subordinate itself to Hinduism, as so many other religious systems have done. Mormonism could take such a position, and the Hindu religion would place no bar in the way; but Christianity cannot do it. The kingdom of Jesus Christ can never be made tributary to any earthly power or system. The Christians of India are taking their place among the great body of the people, but they are doing so as Indian—not Hindu—Christians. Their right to a place in the general community is now seldom challenged. Mr. Mozoomdar, like many others in India, does not seem to realize that the Christians are rapidly advanc-

ing in many parts of the empire, and that, in proportion to their numbers, they are taking a more prominent position than any other section of the general community. I speak, of course, of Protestant converts. Mr. Mozoomdar objects to the exclusion of Roman Catholics, but the mass of these are descendants of the nominal Christians who were gathered in during the Portuguese era, and are never reckoned as "converts" by any class in India. The missionary era dates from the arrival of Dr. Carey in Bengal, and the number of Roman Catholic converts who have been won from heathenism since that date is comparatively small.—*The Outlook*.

Magic Lantern Views for Foochow, China.

BY REV. GEORGE B. SMYTH.

It is as true of China as of everywhere else, that before one can preach to the people he must get at them. And this is not always as easy as it might seem. From certain classes of the Chinese missionaries have hitherto been almost as completely separated as if they were living on the other side of the globe. And then when one does reach them, their interest has to be aroused before they will listen attentively. There are different ways of doing this, and one is by the use of well-selected magic lantern slides.

We have recently been trying this method at Foochow, and with good results. The interest of many has been aroused, and thousands have heard the Gospel who never heard it before. The Rev. G. S. Miner has exhibited the pictures to great numbers in the neighborhood of the city. Everywhere great interest has been shown and perfect order maintained. One evening he gave an exhibition to a large crowd in the open court of a heathen temple. I have also shown them myself to many.

Last week I gave an exhibition at the home of one of the students of the Anglo-Chinese College. He belongs to a well-known family in the city, and I asked if his uncle would like to have me show the pictures at his house, and would invite some of his friends to see them. His uncle was delighted with the suggestion, and when I went I found about a hundred people, some of whom were members of the most distinguished families in Foochow. Among them was a very high official, who came quietly and remained to the end.

Now, unfortunately, I have to depend upon the kindness of friends for the use of some of the most interesting pictures we exhibit. Though the Anglo-Chinese College has a number of slides, they are mostly pictures of natural scenery. From my friend, an Italian gentleman in the Imperial Customs Service, I have repeatedly borrowed many views of fine buildings, churches, and other characteristic products of the civilization of the West. But we ought to have such pictures ourselves, and I therefore write this appeal for them.

There is one set of pictures which I want especially. It is a set of ten rackwork astronomical slides sold by T. H. McAllister, of 49 Nassau Street, New York, or any other first-class dealer in magic lantern goods. It costs \$40. Then I want some views of houses, churches, public buildings, streets, ships, railways—of anything, in fact, which will show the progress which Christian nations have made.

Finally and especially, we need views of Bible scenes. These bring the facts of the Bible home to many whom words alone would not interest. Several such views have already been shown, but we have had to borrow them, some from the friend already mentioned, and some from one of the English missionaries. As these gentlemen, however, sometimes use them themselves, we cannot always get them when we want them.

For aid in this work I appeal to all who are interested in our work here. The slides may be sent to Mr. C. I. Cheney, of the Mission Rooms, 150 Fifth Avenue, New York, who will forward them to me. In sending them to him please say they are for Rev. Geo. B. Smyth, Foochow, and they will be sure to reach me. If anyone would like to send money for slides instead of the slides themselves, please send it to Rev. S. L. Baldwin, D.D., of the same address. Dr. Baldwin spent over twenty years in mission work at Foochow, and knows perfectly what we want.

Any who respond to this appeal may be assured that they will be giving an immense amount of instruction to many in whose lives there is but little that interests, and, better still, will open many a door for the entrance of the preacher of the Gospel.

Appropriations by Conferences, and not by Countries.

BY REV. FRANK W. WARNE, OF CALCUTTA.

I HAD been steadily in Calcutta for about two years, and my people voted me a month's leave; and it was on the vacation trip I took to Singapore and Penang that I thought out the ideas suggested at the heading of this letter. Our last Central Conference impressed me as being of priceless value to our work throughout the Indian empire and Malaysia. We are now all united, understand each other, have a definite sympathy for and with each other's work in a sense that we could not do if we had not met and taken "sweet counsel together." When I got down to Singapore, and knew that I was near the other mission fields of the Church, China, Japan, and Korea, and that they were thought of as other mission fields and written and spoken of as other mission fields and under other forms of administrations, I thought why cannot these fields be united in one mission, and have all Asia represented as one mission, meet in one Central Conference, compare notes, come to an agreement on mission questions, send

home to the Church united reports, and have the appropriations made to the Conferences according to their needs, and not to countries?—When I returned to my home the first thing that caught my eye on looking over the contents of the May and June number of the *Methodist Review* was the discussion of the comparative merits of China and India as mission fields. This so stirred me as to set me to write the suggestion at the heading of this letter.

I favor this idea for the following and many other reasons:

1. It would be so easily carried out. I suppose that about fifteen days' travel would enable the delegates from the most extreme parts of India, China, or Japan to come together for consultation. This to take place once in two years would be only a very moderate expense, and in my opinion the advantages to the missions and to the Church at home would be inestimable.

2. There is so much in common between the mission fields. I saw this more clearly than I had ever known it before. I had thought that the Chinamen and the Japanese were so much more difficult to reach than the low castes of India, until I looked into the work of our mission in Singapore among the Chinamen, and talked with Dr. Leuring, who has looked into the work in India thoroughly. He told me that the laboring classes of China are as accessible as the low castes of India, and it is his opinion that they form a larger per cent of the people. Rev. W. N. Brewster, who spent some time in India, has gone to work in China on the same lines as the North India missionaries, and he has in a few years gathered a native church of about two thousand persons. I do not know how many more in China and Japan work on the same lines, but Dr. Leuring told me that if he had enough workers to look after the people he could have a thousand of the working Chinamen into the church in Singapore before the end of the year. If we could come together in a Conference I have no doubt that India missionaries could learn much from the China and Japan missionaries, and *vice versa*.

3. I see that this would raise the question of episcopal supervision. I do not think that any Methodist preacher could hold the bishops of the Methodist Episcopal Church in higher esteem than I do. I will not take a back seat for anyone who has not gone too far on that line, but the plan of having a man come to a strange country, where not a familiar sight will greet his eye, or a familiar sound fall on his ear, except when he talks with persons from his own country, and preside at the Conference, and then say good-bye, and be sure to have that little visit at the most favorable season of the year, and to call that episcopal supervision, is a kind of supervision that will not much longer be so called by any body of missionaries or the Church at home.

As it was said at the last General Conference, there is one word that answers that question, and that word is "Thoburn."

I repeat, this is not said with any want of appreciation of our bishops, but the time is near when the bishop of a mission in the foreign field must himself be a missionary. If one of the home bishops would like to supervise the foreign fields, and to that end is willing to become a missionary, and come here not for the pleasant season only, and then away, but if he will say good-bye to home and friends, and bring his family and come out here for the rest of his life, learn the language of the people, and get the confidence of the native Church, then all right. The missionaries will receive any such bishop in the Church with open arms; but otherwise, the work of supervision, of leading the native Church, of opening up the heathen world, and planting new missions is an impossibility. The Church of the future will have in the foreign fields only bishops who are missionaries—missionaries in the true sense of being here for life.

If the appropriations could thus be made by Conferences, and each one get according to the work on hand and the needs of the work, such unseemly debates as the one in the last annual Missionary Committee meeting would be a thing of the past. I should like to hear through your paper what the other missionaries in the other countries of Asia think of this suggestion. I have not seen it anywhere, but think it is workable, and would unite and help on all questions in common—and there are many—all our missions in Asia. For an example, take the vexed salary question. If the missionaries from the several countries could meet on the field and discuss the question, a representation could be sent home that would be unanimously agreed to out here, and that could be accepted at home; and the question could be regulated as exchange may vary in all time to come by representations from the field.

During the present century the great gatherings of the Methodist Church have been in the Occident, but the indications are that during the twentieth century this will be in the Orient, and we must plan accordingly. I see in the future a great Church in Asia with a great Central Conference, composed of ministers, laymen, the representatives of the Woman's Foreign Missionary Society, and, I trust, the English Methodists; and this Conference will legislate for the work of the Methodist Church among the eight or nine hundred millions of Asia.

The next Central Conference of India and Malaysia will meet in Poona, just before the next General Conference. I am sure the Indian brethren would be delighted if China and Japan would send their General Conference delegates, *via* India as fraternal delegates to the Central Conference in India. We extend to them a cordial invitation, and will assure them an enthusiastic welcome!

YOUNG PEOPLE'S DEPARTMENT.

The Burman Girl's Lament.

BY MRS. N. HARRIS.

Ah me! I am so tired!
 My feet are very sore.
 I've climbed the same old hillside
 So many times before.

For every morning early,
 Though it's cool and nice for play,
 Upon my head I'm bringing
 Some offerings, on this tray.

They tell me Buddh is angry,
 And will my soul disdain,
 Unless I feed this idol,
 And thus some merit gain.

I've brought seven large bananas
 This morning up the hill,
 And placed them right before him;
 Now let him take his fill.

I stand apart and watch him,
 He looks so very odd;
 He never moves a feature,
 Nor even deigns to nod.

His head is brick and mortar,
 It must be hard to think;
 His eyes have no expression,
 I never saw him wink.

His ears, they say, are handsome,
 But loth are clogged with clay;
 And when I kneel before him,
 He cannot hear me pray.

His feet are good for nothing,
 He cannot budge a peg;
 His hands are quite as useless,
 They're resting on each leg.

His mouth he never opens
 To speak, nor yet for food;
 To bring it here is *nonsense*,
 It *can't* do any good.

The crows and dogs are coming,
 All ready for a fight.
 They tear my fruit in pieces,
 Each claims the other's right.

Ah, me! How can I bear it?—
 This life so late begun,
 With nothing more to live for,
 I almost wish 't was done.

Who made the sun above me,
 The moon and stars as well?
 It must be some one, somewhere;
 Where can he always dwell?

But most of all, I'm longing
 To know who first made me,
 Who gave me thought and feeling,
 Who gave me eyes to see.

O that some little fairy
 Would tell me when I call!
 For all around is darkness,
 I nothing know at all.

Alas! I'm always groping
 Without a ray of light;
 And when this life is over,
 'T will be a darker night.

But then 't would be no better
 To be a dog or cat,
 Or worse, some loathsome reptile,
 And often killed at that.

The Burman Girl's Joy.

BY MRS. N. HARRIS.

To-day I am so happy,
 I thought you'd like to know;
 For when I sat in darkness,
 I told you all my woe.

'T was on that very morning
 My heart was sick and sad,
 For worshipping the idols
 Had failed to make me glad.

So, coming homeward slowly,
 With many doubts and fears,
 I drew my 'kerchief downward,
 To hide the falling tears.

I heard my name soon spoken
 In tones so strangely sweet,
 I wiped away the tear-drops,
 And walked with lighter feet.

When, lo! there stood before me
 A form so very fair,
 With garments light and flowing,
 And a crown of golden hair.

"Is this," said I, "the fairy
 I've longed so much to see?
 And can you tell me truly,
 Who made a child like me?"

She laid her lily fingers
 Upon my tawny hand,
 And, smiling kindly, answered:
 "I've seen no fairy land;

"But I'm the foreign mamma,
 I came across the sea
 To bring you joyful tidings,
 So I'll your fairy be.

"Just now I've seen your mother,
 And gained her full consent
 That you my school may enter,
 And learn to your content.

"So hasten now, make ready,
 The hour has come to go;
 And then I'll teach you gladly
 What most you want to know."

A month has passed so quickly
 Since that eventful day,
 And I have been so happy,
 I almost wish 't would stay.

I've learned who made the heavens,
 And all things else as well,
 I've learned who formed this body,
 Wherein my soul doth dwell.

But, best of all, I've listened
 To the story of God's love,
 Who sent his Son to save me,
 Down from his home above.

I've learned to say, "Our Father,"
 And much I love to pray;
 I never more will worship
 Dumb idols made of clay.

I care no more for Nig-bau
 Nor merit try to gain,
 For grace, free grace in Jesus,
 Will cleanse my every stain.

And when this life is over,
 How blessed 't will be to meet
 My own dear precious Saviour,
 And worship at his feet!

GENERAL NOTES AND COMMENTS.

THE *Indian Witness* of June 23 reports that the Methodist Episcopal Girls' School at Rangoon, Burma, is having the most prosperous year in its history. The boarding department is full, and every department of the school is flourishing.

Bishop Thoburn thinks that Christianity is soon to be subjected to the severest strain which has ever been put upon her, and that the time has come for Christian men and women to think and pray and do and dare as they have never done before.

The city of Sendai, Japan, reports "The Club of Love and Friendship." It is for the study of the Bible. A house is rented where there is a reading room, and where Bible classes are held and Christian lectures delivered. The club has become a power for good, and the center of moral and religious influence.

A Bible agent in Brazil reports that the priests destroy every Bible they can get hold of, and do all in their power to prevent the people from buying, telling them that the Protestant Bible is false and full of lies, and a very dangerous book, and that the written word was never intended by God for the people to read.

The Home of Pandita Ramabai, at Poona, India, carries on educational work among fifty-one pupils, thirty-four of whom are widows. The institution is supported by seventy-five Circles in the United States. When Pandita Ramabai commenced her work six years ago she was promised aid for ten years from her friends.

We have been in the habit of designating France as a Roman Catholic country. A Paris correspondent of *Evangelical Christendom* writes: "In France scarcely 5,000,000 out of the 40,000,000 reputed Roman Catholics may be said to be worthy of the name, the rest are nonchurch-goers, unbelievers, atheists, and anarchists."

Sir M. Monier Williams urges that well-trained missionaries be sent to India who shall be thoroughly conversant with the systems against which they have to contend. He says: "Hinduism is not a feeble system which must necessarily melt before the missionary, but one which calls for the highest powers to combat its errors."

The Thibetan Pioneer Mission, under Miss Taylor, is at Darjeeling, India, on the borders of Thibet; and while not permitted to enter Thibet it is able to do some work among the Thibetans living in Darjeeling. One missionary writes: "One poor sick man that we went to see was having prayers made for him by a Lama, and candles were burning upon the altar which contained an image of Buddha. Nearly every household has its altar."

We regret to hear of the death of the gifted Miss Maria A. West, the author of *Romance of Missions*, and the founder of Strangers' Rests at Constantinople and Smyrna. For many years she was a missionary of the American Board, and was formerly a valued correspondent of this magazine.

There are in Spain representatives of 14 Protestant Churches and societies, and they report 20 foreign male and 29 foreign female missionaries, 41 Spanish pastors, 37 evangelists, 3,600 communicants. The American Board and the American Baptist Missionary Union are the only American societies at work there. The others are from England, Scotland, Ireland, Switzerland, Germany, Sweden, and Holland.

Rev. Francis Ashcroft, of Ajmere, India, writes that Hinduism is not seriously alarmed at the advance of Christianity. "Here and there, no doubt, a temporary panic has prevailed under the excitement of some important conversion or the sudden turning of a low caste village. But, on the whole, Hinduism maintains a practically unbroken front, and so thinks it can afford to ignore or disdainfully despise aggressive Christianity."

The view which Mrs. Besant, the new high priestess of Theosophy, and the convert to Hinduism, takes of Christianity, is seen in an extract from one of her addresses in India, in which she said: "The custom of sending children to school under the missionaries, or under government where a new religion is taught, or where no religion is taught, is the cause of so many young Hindus turning skeptics and materialists, and, what is worse, becoming converts to Christianity."

The director in charge of the Bethel Sautnal Mission in India (Rev. A. Haegert) says that his eight missionaries "get food and clothes, and no salary; their salary they get on arrival in heaven." They are better off than some missionaries who are not furnished with food or clothing but have salaries which do not purchase them all the food and clothes they need. So far as we know there are few missionaries receiving a larger salary than necessary to provide them with food, clothing, and proper shelter.

Dr. James Martin, of Antioch, Syria, writes that the Turkish government is doing all that it can to close the Protestant mission schools. "Even where they cannot give effect to a formal order for closure of schools, they are trying to accomplish the same object by other means, as by intimidating, fining, and banishing the native teachers, whom they forbid, under penalties, from teaching any more; or by preventing pupils going into our schools by inflicting fines or other penalties upon parents who send their children to the schools."

For two years the Greek Protestant congregation at Ordu, near Trebizond, on the Black Sea coast, has been prevented from engaging in worship on the Sabbath on the ground that the Protestant place of worship was too near the Greek church. A government commission decided that there was no good reason for the opposition, and on May 20 the Protestants assembled for worship. A great mob of Greeks collected, stoned the house, and smashed the windows, and for seven hours besieged the congregation of three hundred and fifty. The police relieved them from their dangerous position, but did not arrest any of their assailants, and prohibited Protestant worship.

Who should go as foreign missionaries? Are only a few called to this vocation? The order, "Go ye," is a standing order. It is as urgent now as when first uttered. Is Dr. A. C. Thompson right when he says that as regards the personal service among the heathen, it is for each minister who remains at home to show good reason why he is not in the foreign field? Our missionary societies are not to wait for volunteers and from them select those who will represent the Church in foreign lands, but look over all the ministers at home and from them make the selection and appointment, and let the responsibility of remaining at home or going rest with the one thus appointed.

We need in every foreign mission some missionaries who are learned men and able defenders of the truth against manifold error. At a gathering in Japan of native ministers and teachers, about four years ago, one of the conclusions reached was: "We do not deem it necessary that many more missionaries shall be sent us from America to preach the Gospel to the masses of the people. The ordinary work of preaching can be done quite as well by educated men of our own race; but if our friends across the ocean can send us men capable of becoming leaders, able to teach us how we may grapple with rival systems of religion or philosophy and all the burning questions which confront us, then the more they send the better."

Rev. H. C. Squires, of the English Church Mission in India, in writing of the connecting links between the past and present in western India, says: "Saintly George Bowen was one of these links. For part of the two years that I lived in the Money School, he lived opposite me at the Tract Society. Plantains, bread, water were his only fare, except when a guest at some friend's table. In those days there were still among Europeans of good social position in Bombay some who deemed it a privilege to have this man of John-the-Baptist-like abstemiousness and simplicity of attire at their table. But Bombay society has changed greatly since those days, and for years before his death I often felt sadly that Bombay knew not one of its greatest and saintliest men. While we were there, on one morning of

each week, he never failed to occupy his place at our breakfast table. I was with him a few hours before his death. A singularly undemonstrative man, almost resenting proffered help and attention, and yet so Christlike in his absolute self-abnegation, in his fidelity to conviction, in his going about doing good. His life was a truly noble poem."

"Compassion for the heathen is an urgent motive for missionary zeal. But something deeper than sympathy is required. In this matter neither our Lord nor the apostles appealed to pity. There is a *must* in the case, conscience has an interest. A more scriptural motive is holy grief in view of God's offended majesty. Evangelistic duty should be presented from pulpit and platform, not simply as a question of humanitarian or philanthropic interest, but as an urgency of our holy religion. Here stands a command; not advice, not a suggestion of prudence or of expediency, but a clear order, 'Go ye.' The most prompt obedience is demanded. Not more imperative is the duty of present repentance, or growth in grace, or the duties of prayer and holy living. Go or send is the only option. 'Here am I; send me—to the first man I meet, or to the remotest heathen'—is the appropriate response of every Christian."—*A. C. Thompson.*

Dr. F. F. Ellinwood, writing on the place of education in missionary work, says: "A friend who had visited India said to me that of all the higher institutions that he had seen, and he had visited many, the one belonging to the Methodist Episcopal Mission at Bareilly seemed to him best adapted to meet the widespread wants of a mission. The curriculum was not so extended as in some other institutions, but it was more distinctively a school for the training of preachers and teachers. Those who were selected or admitted to the institution were by preference young men who gave good promise of becoming Christian workers. And my impression is that the Dooshisha of the American Board in Japan, established and for some years directed by the lamented Neesima, has attained its high success and proved its eminent usefulness just in proportion to the emphasis which it put upon the training of preachers and teachers for the direct service of the mission."

Dr. F. F. Ellinwood writes: "The idea that either the missionary or the native preacher needs only to be taught the principles of our Christian religion, and that they can always meet the opposition of heathen systems by ignoring them, is preposterous. I would also have every man so thoroughly qualified as to understand the customs and beliefs of the people among whom he labors; but I wish it to be distinctly understood that I would gladly see the great majority of our missionaries giving themselves to the direct proclamation of the truth, or to the training of native preachers by short, practical courses, in which the spiritual element should preponderate. I most

earnestly advocate a great preponderance on the side of evangelistic work. While we ought to labor for the men of to-day as if Christ were soon to come, and this generation were to be the last, we ought also to lay plans as broadly and as deeply as if assured that many generations were to follow."

Writing of the war in the East *The Outlook* says: "It seems necessary for the national safety of Japan that Korea should not become a Chinese province. In the recent uprising of the peasantry of the fertile southern provinces of Korea against the intolerable exactions of the office-holders, China responded with suspicious alacrity and sent over her soldiers. According to the letter and spirit of a treaty between Japan and China, Japan was amply justified in dispatching the same number. Japan represents civilization; China represents antiquity and ideas which no longer survive in modern life. It is not only the nations east and west of Korea that are fighting, those north and south of her may soon step in. The Bear and the Lion, as well as the Dragon and the Dragonfly, will have their say. Meanwhile the true Korean patriots are hoping that the outcome will be the independence of their beloved land."

Fourteen British missionaries, who have been in China twenty-five years or more, have memorialized the Royal Commission on Opium that they embody in their report a united recommendation to her majesty, the queen of Great Britain, that the Indian government should immediately restrict the Indian production of opium to the supply of what is needed for medicinal purposes in India and elsewhere. The appeal is founded upon the following facts: "1. That the consumption of opium in China is exerting a distinctly deteriorating effect upon the Chinese people, physically, socially, and morally. 2. That the conscience of the Chinese people is distinctly opposed to the opium habit. 3. That the opium trade, though no longer contraband, is highly injurious not only to China, but also to the fair name of Great Britain. 4. That the opium imported from India is neither required for medicinal purposes in China, nor generally used for these purposes."

Bishop Newman writes of Italy: "What the Wesleyan movement was to the Church of England, American Methodism is to the Roman Church. Her chapels are in Pisa, with its 'leaning tower'; in Florence on the Arno; in Bologna, the home of Galvani, and in whose university are ten thousand students; in Milano, where Leonardo da Vinci frescoed 'The Last Supper'; in Turin, home and tomb of Cavour; and the voice of her ministry is heard in Palermo, and Naples, and Genoa, and Venice, and Geneva, where Calvin lived and died. And Rome, city of the Caesars and of the pontiffs, is her head center, from which all her forces operate to evangelize and purify. There in the most conspicuous and eligible portion of that city of renown

is rising to-day a noble structure, wherein her ministers will be educated, her editors will create a sanctifying literature, and her missionaries will preach to the Romans and to the Americans in Rome. It is the most comprehensive conception in all our foreign missions, and the credit thereof is due to Dr. Burt, a superintendent of whom the Church is justly proud. Peace reigns in Italy. Our brethren see eye to eye. Earnestness marks their ministry. Revivals bless their efforts. Increase is certain. The centers are occupied. Public appreciation is apparent. Liberality is awakened. Young men are hearing the voice of the Lord calling them to 'preach the word.' The Church has prepared for their careful training, and under the scholarly and devoted Professor Clark, our theological school in Rome will supply a native ministry."

Bishop Haygood writes: "We cannot estimate even the liberality of the Church by the figures and footings of all our treasurers. A small amount may mean liberality, a large sum may indicate meanness. The figures and footings do not show what the givers had left. No measure of giving is worth considering that counts only what is given. A thousand dollars given may not mean any sacrifice to the giver; the widow giving her all when she gave 'two mites,' was liberal; she 'gave all she had.' Our Lord has made this too plain for discussion. Although the rich 'derided him' then—as they do to-day—they were wrong and he was right."

The *Christian Patriot*, of Madras, which does not hold a brief for the Christian missionaries in India, describes Vivekananda's exposition of Hinduism at the Parliament of Religions as "a crude patching up of the elevating doctrines of Christianity on a basis of Vedantism, which is nothing but pantheism." In reply to his sneers at the missionaries in India, it asks: "Who were the pioneers of English education? Who were the first to attempt to raise the degraded condition of the women of India? To whom does Indian and even Sanskrit literature owe its development if not to men like Wilson and Caldwell, who belong to the category of missionaries? Who are those that are engaged at present in creating healthy literature, English and vernacular, for the people of India? Who are those in the forefront of every movement which has for its object the social improvement of India if not missionaries?" As for his attack on Indian Christians, it says: "It is nothing short of impudence. It is a fact that Christianity has had the greatest amount of success among the so-called lower castes, but in this is the triumph of Christianity. It is these down-trodden classes which Hinduism has rejected from its pale as beyond all hope of regeneration; it is these classes that, with the ennobling influence of the religion of Christ, are now competing successfully with the highest castes in every way."

TIDINGS FROM OUR MISSIONS.

A Rejoicing Missionary.

REV. J. E. SCOTT, of Muttra, India, writes: "I rejoice that I am, through the blessing of our heavenly Father, completing in comparative health and strength my twenty-first year of missionary work in India. In that time I have only been once out of it, and while in it have only spent about three months off the plains and out of my work, and that about fifteen years ago.

"I rejoice that I have seen the work grow from one Conference into five Conferences, and that I now belong to a Conference that is sweeping in ten thousand converts a year, and within the borders of which, from Allahabad to Sanharanpur, the light of altar fires are in sight of each other all the year round. The East India Railroad runs through the middle of our Conference, and it would take forty heavily laden trains to carry our Christians. If they were to join hands, they would form a line along the Jumna River from Muttra to Agra, thirty miles.

"I rejoice that we are here, and that you are there. Now let us hear your heart beat and your voice making melody for us, and we will soon show you the brighter side of a prison whose gates stand open wide. I rejoice in the splendid man we have for a bishop, and in Him who upholdeth all things by the word of his power, and in the great mother Church, and in my associates in the work."

Our Telugu Work.

BY REV. GEORGE K. GILDER, P.E.

VIKARABAD, forty-six miles to the west from Hyderabad, is one of our Annual Conference appointments, and is the center of a large and needy rural field in the Telugu section of this district. We occupied the station three years ago. Rev. J. H. Garden, the missionary in charge, has energetically pushed the work by touring frequently among the villages and preaching the word to ready listeners. Thousands of Scripture portions and other Christian literature have been sold and distributed on these tours, with the result that an earnest spirit of inquiry is abroad.

Quite recently there have been several baptisms in the circuit. Indeed it looks as if "a break" had occurred among the Malas and Madagas (low castes) in this region. Last week I received a letter from Brother Garden reporting some more encouraging facts. I cannot do better than quote from it:

"I returned last evening after a two days' trip to Juntpalli where we have our newest converts. I found everything satisfactory, and we had meetings at 7 P. M. and at 7 A. M., as the people are very

busy sowing their fields. I baptized one new man, a fine, tall, intelligent fellow, fully convinced of the truth of our message, and of the falsity of the former teachings. He made good declaration before all (of his faith in Christ) in quite an enthusiastic vein."

The work is spreading. Brother Garden, notwithstanding that his hands are well occupied just now engineering matters connected with our mission property in Vikarabad, is busy teaching and equipping workers. He writes:

"Here, I have a class of several persons whom I am teaching to read. To-day I had two pastors-teachers; the wife of one of them; an exhorter; besides two incipient exhorters, studying from noon till 2 P. M."

Let your readers pray for this interesting work. We are laboring and looking for big victories in the near future.

Hyderabad, July 4, 1894.

Native Preachers, Magic Lantern, Etc., on the Fochow District.

BY REV. J. H. WORLEY.

I DESIRE to thank all those friends who have already responded or shall respond to my appeal for the support of native preachers.

By their generous aid I was not only able to keep in the field all my preachers and assistants, but have sent out from the theological seminary fourteen students into new work providentially opened. Besides, I have two men with a magic lantern who visit sections of the city and villages where the Gospel has never been preached, or where opposition has been so great it was impossible to gain a footing. Having used the lantern considerably myself, I am confident it will prove a powerful agent in overcoming the pride of the gentry, and the superstitious fears of the common people.

In places, where by the ordinary methods we could hardly command a hearing, a thousand and sometimes three thousand people will stand quiet in the open air for two hours gazing on such scenes as Jesus in the manger, the baptism of Jesus, his betrayal, trial, crucifixion, resurrection, and ascension; while an earnest evangelist explains, and urges them to accept him as their Saviour. Expressions of sorrow and sympathy for the divine sufferer are often heard from lips before given to blaspheming his holy name, and reviling his messengers.

I believe this mode of preaching the Gospel has a great future in China, and I am going to give it a fair trial. By recent papers I notice the same method is used by some with great success in mission work among the lower classes of American cities.

We are having extraordinary success this year. More than three hundred people have already been saved on the Foochow District alone, and before the year closes we shall nearly, if not quite, double the membership. There is a widespread and rapidly growing distrust of idolatry, and thousands of people are beginning to look with hope to Christ the Son of God. The greatest of earth's harvest fields is white and ready to be garnered for the kingdom of heaven. We confidently expect in the near future such a turning to God as the world has never yet witnessed.

Mission Notes from Tientsin.

BY REV. J. H. PYKE.

The good work still goes on and is spreading. Brother Hobart says of a recent tour: "I had a good time at Chien Au. The people were much blessed. I baptized eight adults, and one child. I was home two days, and went to Yü Tien for quarterly meeting, where we had a time of refreshing from the presence of the Lord, some repenting sinners, and many who seemed happy. We had love feast, and just as we were about to close one brother wanted to pray, so we knelt down and the Lord blessed us richly. I did not know whether I would preach at all or not but finally did, and then we had another season of prayer and were richly blessed."

The Rev. Dr. Blodgett, of the American Board Mission, Peking, reports good interest and several accessions.

The Rev. Mr. Ament, of the same mission, in reply to a letter giving a report of recent meetings, says: "I rejoice in your success, and trust we are seeing only the beginnings of great things. I praise God that I also have good news to report. I am just returned from Cho Chon and Liang Hsiang. Of course the people were more or less busy, so I had meetings in the village at the noon resting time, and was delighted to see a goodly train of men and women come to fill our little chapel. Six persons, including the head man of the village, took a stand for Christ.

"At Cho Chon we had a regular Pentecost for eight days. Ten men and three women were received into the church, and over a dozen on probation. Among the women was a cripple girl, seventeen years old, who had learned to read long ago, taught by a progressive father. Now all her energies are thrown into teaching girls and women (men are also among her regular hearers).

"I went to her house and found her rooms papered with hymns in large characters, and a goodly class of men and women learning to sing. The dear girl's sweet voice could be heard clear and angelic, even in the midst of the howling of the others. Still the whole singing seemed like heaven to me. It was delightful to spend days in a work that sought you, rather than having to scrape heaven

and earth to find a friendly face. This thing is going on. Would that all the foreigners could throw themselves into this glorious evangelistic work."

Brother Davis is just in from a month's trip, having traveled nearly one thousand miles in a cart. He reports a very interesting District Conference, one of the best love feasts he ever attended, and preachers and people greatly blessed.

A week ago last Sunday was quarterly meeting at Lan Chou. We had a "melting time." The Holy Spirit was present in power. The report for the last six months was—baptisms thirty-six, received on probation seventy-seven.

Last Saturday and Sunday here in Tientsin, Brother Verity arranged for a ten days' meeting. Sunday was an especially good day in all the services.

For the last ten days Brother Verity and I have been working the new street chapel in the city with very encouraging results. I have not seen so much interest in street chapel audiences for years. Sometimes almost the entire audience assented to the truth. One day, when God was presented as a Father, and Jesus as a Mediator and Saviour, they were asked whether they would worship him or their idols. Many hands were instantly raised pointing heavenward, meaning we will worship the true God. I said, "Get on your knees and I will pray for you." Quite a number slipped off the seats to their knees, and we prayed for them. In twenty years' experience I have not been able to get men to kneel before an audience of heathen.

God is with us and we hope to see still greater manifestations of awakening and saving power. Let constant prayer and supplication for China be made in all the churches.

Tientsin is in deep mourning. Dr. Roberts, of the London Mission Hospital, passed from labor to reward yesterday morning. He was but thirty-one years old, and has been in China seven years. When some one remarked, "How short his missionary life!" Dr. Frazer, his attending physician, replied: "Yes, but he has done twenty-five years' work in seven, and is worth a good many twenty-fives of some people." Though not a professing Christian himself, the doctor could appreciate devotion and heroism in those who are. In ability, devotion, fervent piety, and evangelical enthusiasm, Dr. Roberts was worthy to be compared with the best; with his distinguished predecessor, Dr. Kenneth Mackenzie, of precious memory; with James Gilmour, missionary to the Mongols; or Mackay, of Uganda.

North China is receiving its baptism of suffering and death. Martyrs to overwork are multiplying rapidly. Yet they say missionaries have an easy time and do little. There are just now as many overworked missionaries in North China as elsewhere. There are a number in our own mission who ought to rest, and who, unless they rest soon, will soon enter into eternal rest.

Our Missionary Society and Missionaries.

The following is the comparative statement of the receipts of the Missionary Society for nine months:

	1892-3.	1893-4.
November.....	\$11,770 58	\$8,892 05
December.....	23,395 50	15,445 17
January.....	19,906 28	17,615 54
February.....	18,008 86	29,192 56
March.....	169,940 46	212,783 70
April.....	347,474 91	299,339 57
May.....	49,929 82	24,629 34
June.....	24,482 91	22,336 13
July.....	31,496 24	18,364 86
Total.....	\$636,800 56	\$642,618 92

The above figures show we were on August 1 over \$50,000 behind the receipts of the previous year for the same time. Can the Fall Conferences bring up the deficiency?

We deeply regret to record the death of two of our missionaries in the Central China Mission. A cablegram on July 27 informed us of the death of Rev. Leslie Stevens, D.D., and on August 14 a cablegram announced the death of Rev. John Walley. We have no particulars.

On August 9, J. B. Busteded, M.D., of our Korea Mission, was married in Brooklyn, N. Y., to Miss Georgena Spears. Dr. A. B. Leonard performed the ceremony. Dr. Busteded and wife expect to sail from Vancouver for Korea on August 27.

Our missionaries in Korea, Japan, and China are not likely to be interfered with by the war between China and Japan.

Rev. R. L. McNabb and family, of the Foochow Mission, are at Clifton Springs, N. Y.

Rev. Peachy T. Wilson M.D., and wife, of the North India Mission, are making a brief visit to Scotland.

KOREA METHODIST EPISCOPAL MISSION.

The Korea Mission was commenced in 1885, and Bishop Ninde was probably present and presided over the annual meeting last month. Rev. W. B. Scranton, M.D., is the superintendent. The other missionaries are Rev. H. G. Appenzeller, Rev. G. H. Jones, Rev. W. J. Hall, M.D., W. B. McGill, M.D., Rev. W. A. Noble, Rev. H. B. Hulbert, and J. B. Busteded, M.D. All the missionaries are married. The Woman's Foreign Missionary Society is represented by Mrs. M. F. Scranton, Miss Mary M. Cutler, M.D., Miss Lulu E. Frey, Miss Mary W. Harris, Miss Ella A. Lewis, Miss Josephine O. Paine, and Miss Louise C. Rothweller.

The latest report shows, besides the missionaries named, nine native workers under the Woman's Foreign Missionary Society, four native unordained preachers, sixty-eight members, one hundred and seventy-three probationers; sixty adults and twenty children baptized during the past year; one theological school, with two teachers and twelve scholars; two high schools, with eight teachers and ninety-five pupils; one day school, with ten pupils; five Sabbath schools, with one hundred and thirty-three scholars; five churches and chapels, valued at \$6,800; five parsonages or homes, valued at \$13,900; and schools and hospitals valued at \$31,064.

JAPAN METHODIST EPISCOPAL MISSION.

The Japan Mission was commenced in 1872, and organized as a Conference in 1884. The last session of the Japan Conference was held at Aoyama, Tokyo, July 4-13, Bishop Ninde presiding. The statistics showed an increase of eighty-five in membership, and that there had been over four hundred adult baptisms. Thirteen candidates were ordained deacons. The new plan of paying salaries, recommended the year previous, was adopted. The missionaries in Japan were appointed as follows: *Presiding Elders*: Aomori, H. B. Schwartz; Hakodate, J. Soper; Tokyo, J. C. Davison; Yokohama, J. G. Cleveland; Nagoya, D. S. Spencer; Nagasaki, I. H. Correll. *Treasurer*, C. Bishop; *Publishing Agent*, J. W. Wadman; Sendai, H. W. Swartz; theological school, J.

Weir and B. Chappell; college preparatory and industrial schools, J. O. Spencer, H. B. Johnson, R. P. Alexander, Miss Jennie S. Vail. In the United States: J. F. Belknap, G. F. Draper, E. R. Fulkerson, M. S. Vail, W. S. Worden. In Educational work but not members of the Conference are W. H. Correll at Nagasaki, and D. S. Spencer at Nagoya.

The Woman's Foreign Missionary Society is represented by Miss Bella J. Allen, Miss H. S. Alling, Miss Georgiana Baucus, Miss Lizzie R. Bender, Miss Ella Blackstock, Miss Anna S. French, Miss Jennie M. Gheer, Miss Mary B. Griffiths, Miss Minnie S. Hampton, Miss Carrie A. Heaton, Miss Louise Imhoff, Miss Frances Phelps, Miss E. Russell, Miss Leonora Seeds, Miss Maud E. Simons, Miss M. A. Spencer, Miss Florence Singer, Mrs. Carrie Van Petten, Miss Grace Tucker, Miss Rebecca I. Watson. The latest statistics will be found on page 410.

Monthly Missionary Concert.

TOPICS FOR 1894: *Jan.*, The World; *Feb.*, China; *Mar.*, Mexico; *Apr.*, India; *May*, Malaysia; *June*, Africa; *July*, United States; *Aug.*, Italy and Bulgaria; *Sept.*, Japan and Korea; *Oct.*, Protestant Europe; *Nov.*, South America; *Dec.*, United States.

QUESTIONS FOR SEPTEMBER.

- By what names is Japan known in the East? (Page 386.)
- Who are the aborigines of Japan? 386.
- What is their appearance? 386.
- What is their belief? 386.
- How many Japanese are there? 387.
- Who is the present ruler of Japan? 387.
- How are Japanese houses constructed? 387.
- What are the characteristics of Japanese children? 388.
- What are the characteristics of Japanese women? 390.
- What are the religions of Japan? 392.
- What new religion is being taught in Japan? 392.
- What are the doctrines of Shinto? 399.
- What are the commands of Shinto? 400.
- Who was the first Protestant believer in Japan? 408.
- How many Protestant missionaries are in Japan? 410.
- How many adult Protestant members in Japan? 410.
- How many adults baptized in 1893 in Japan? 410.
- Who are the Methodist Episcopal missionaries in Japan and how many members are in the mission?
- Where and what is Korea?
- What does Professor Hulbert say of the Koreans? 411.
- Who is the reigning monarch? 411.
- What is the native dress? 411.
- How are the men of Korea described? 411.
- What is said of the women? 411.
- What are the religious beliefs of the people? 412.
- When was the Methodist Episcopal Mission commenced in Korea?
- Who are the present missionaries in the Methodist Episcopal Mission?
- What are the present statistics of the Mission?
- What is the cause of the war between Japan and China?

WAR.—The war between Japan and China arises from the claims of these nations upon Korea. China has claimed suzerainty over Korea for a long time, and Japan, which has a large number of subjects in Korea and has a larger commerce with that nation than all other foreign nations combined, also claims a right to have a voice in the government of Korea. By treaty between China and Japan, they mutually agreed not to send troops to Korea without notifying the other, and if one sent troops, the other was permitted to send as many. The insurrection in southern Korea caused China, by invitation of Korea, to send soldiers to Korea. Japan then sent her soldiers over. China demanded that the Japanese soldiers should be withdrawn. This was refused and war has resulted. So far Japan has been victorious.

Missionary Society of the Methodist Episcopal Church.
Foreign Missionaries.

INDIA.

North India:

Rev. Chas. L. Bare and w. (Ogden, Ia.).
Rev. J. Baume and w. (Rockford, Ill.).
Rev. J. Blackstock and w., Shahjahanpur.
Rev. J. C. Butcher, M.D., and w., Bareilly.
Rev. Lewis A. Core, and w., Moradabad.
Rev. T. Craven and w. (Evanston, Ill.).
Rev. S. S. Dease, M.D., and w., Bijnor.
Rev. F. W. Foote and w. (Rochester, N.Y.).
Rev. Joseph H. Gill and w., Paori.
Rev. George C. Howes, Lucknow.
Rev. Samuel Knowles & w., Moradabad.
Rev. J. T. McMahon and w., Dwarahat.
Rev. Wm. A. Mansell and w., Lucknow.
Rev. Jas. H. Messmore and w., Calcutta.
Rev. David C. Monroe and w., Sitapur.
Rev. Frank L. Neeld and w., Bareilly.
Rev. E. W. Parker, D.D., and w., Lucknow.
Rev. J. W. Robinson and w., Lucknow.
Rev. N. L. Rockey and w., Shahjahanpur.
Rev. H. L. Roscoe, Lucknow.
Rev. T. J. Scott, D.D., and w., Bareilly.
Rev. Homer C. Stuntz and w., Naini Tal.
Rev. D. L. Thoburn, Lucknow.
Rev. James B. Thomas and w., Budaon.
Rev. J. W. Waugh, D.D., & w., Naini Tal.
Rev. Peachy T. Wilson, M.D., and w. (Evanston, Ill.).

Northwest India:

Rev. Philo M. Buck and w., Meerut.
Rev. E. S. Busby and w. (Hopeda, O.).
Rev. H. Clancy and w., Allahabad.
Rev. John F. Deatker and w., Lahore.
Rev. C. W. De Souza and w., Ajmere.
Rev. R. Hoskins, Ph.D., & w., Cawnpore.
Rev. James C. Lawson and w., Allgarh.
Rev. A. T. Leonard and w., Kurki.
Rev. James Lyon and w., Pisangan.
Rev. H. Mansell, D.D., and w., Mussoorie.
Rev. John E. Newson and w., Cawnpore.
Rev. Dennis Osborne and w., Mussoorie.
Rev. C. H. Plomer and w., Phalera.
Rev. J. E. Scott, Ph.D., and w., Muttra.
Rev. Matthew Tindale and w., Agra.
Rev. J. D. Webb and w. (Railway, N. J.).

South India:

Rev. Albert H. Baker, Bangalore.
Mrs. A. H. Baker (Newton Centre, Mass.).
Rev. W. H. L. Batstone, M.D., Jagdalpur.
Rev. J. B. Buttrick and w., Kolar.
Rev. A. E. Cook and w., Secunderabad.
Rev. W. F. G. Curties and w., Blacktown, Madras.
Rev. D. O. Ernsberger, Gulbarga.
Mrs. D. O. Ernsberger (Ocean Grove, N. J.).
Rev. J. H. Garden and w., Vikarabad.
Rev. Geo. K. Gilder and w., Hyderabad.
Rev. W. H. Hollister and w. (Beloit, Wis.).
Mr. H. S. Jefferson, Madras.
Rev. Wm. L. King and w., Madras.
Rev. Ira A. Richards and w., Kolar.
Rev. A. W. Rudisill, D.D., Madras.
Mr. H. W. Rudisill, Madras.
Rev. R. Sorby, Richmond T., Bangalore.
Rev. Charles B. Ward and w., Yellandu.
Rev. J. N. West and w., Vepery, Madras.

Bombay:

Rev. William W. Bruere and w., Poona.
Rev. H. W. Butterfield and w., Narsingpur.
Rev. W. E. L. Clark and w., Poona.
Rev. Horace A. Crane and w., Bombay.
Rev. C. E. Delamater (Boston, Mass.).
Rev. J. O. Denning and w., Narsingpur.
Rev. Charles G. Elsam and w., Kempti.
Rev. Daniel O. Fox and w., Poona.
Rev. E. F. Frease and w. (Canton, O.).
Rev. A. G. Gilruth and w. (Haverhill, O.).
Rev. William H. Grenon and w., Nagpur.
Rev. C. P. Hard and w. (Evanston, Ill.).
Rev. T. S. Johnson, M.D., & w., Jabalpur.
Rev. Thos. E. F. Morton and w., Harda.
Rev. Geo. W. Park and w., Bombay.
Rev. A. W. Prautch and w., Tanna.
Rev. Wm. E. Robbins and w., Igatpuri.
Rev. John E. Robinson and w., Bombay.
Rev. F. E. N. Shaw and w., Karachi.
Rev. Wm. H. Stephens, Bombay.
Rev. Geo. I. Stone and w., Quetta.
Rev. A. S. E. Yardon and w., Khandwa.

Bengal-Burma:

Bishop J. M. Thoburn, D.D., and w., Calcutta.
Rev. William P. Byers and w., Asansol.
Rev. Benjamin J. Chew, Calcutta.
Rev. C. G. Conklin and w., Calcutta.
Rev. H. G. Jackson and w., Mazafarpur.
Rev. L. R. Janney & w. (Oregon City, Ore.).
Rev. August Kullman, Calcutta.
Rev. Neils Madsen, Fakur.

Rev. Jas. P. Meik and w., Bolpur.
Rev. J. T. Robertson, Pegu, Burma.
Rev. G. J. Schilling and w., Pegu.
Rev. J. Smith and w., Rangoon, Burma.
Rev. Frank W. Warne and w., Calcutta.

MALAYSIA (Straits Settlements).

Rev. Benj. H. Balderston (North Wiltshire, Prince Edward Is., Can.).
Rev. Wm. E. Horley, Singapore.
Rev. Charles C. Kelso and w., Singapore.
Rev. Wm. T. Kensett (Pittsburg, Pa.).
Rev. H. L. E. Luerling and w., Singapore.
Rev. D. Davies Moore and w., Penang.
Rev. R. W. Munson and w., Singapore.
Rev. George F. Pykett, and w., Penang.
Rev. W. G. Shellabear and w., Singapore.
Rev. Edward T. Snugs, Singapore.
Rev. Wm. T. Staggs and w., Singapore.
Rev. Wm. J. Wager, Singapore.
Rev. Arthur J. Watson, Singapore.
Rev. B. F. West, M.D., and w. (Crawfordsville, Ind.).

CHINA.

Foochow:
Rev. W. N. Brewster and w., Foochow.
J. J. Gregory, M.D., and w., Foochow.
Rev. W. H. Lacy and w., Foochow.
Rev. K. L. McNabb and w., (in U. S.).
Rev. G. S. Miner and w., Foochow.
Rev. N. J. Plumb, Foochow.
Mrs. N. J. Plumb (Delaware, O.).
Rev. Nathan Sites, D.D., Foochow.
Mrs. Nathan Sites (Washington, D. C.).
Rev. George B. Smyth and w., Foochow.
Rev. M. C. Wilcox and w., Foochow.
Rev. J. H. Worley, Ph.D., & w., Foochow.
Miss Sarah M. Bosworth, Foochow.
Miss Martha I. Casterton, Foochow.

North China:

Rev. La. Clede Barrow and w., Tientsin.
Rev. F. Brown and w. (in England).
W. H. Curtiss, M.D., (Greencastle, Ind.).
Rev. G. R. Davis and w., Tientsin.
Rev. F. D. Gamewell and w. (in U. S.).
Rev. J. P. Hayner and w., Peking.
Rev. I. T. Headland and w., Peking.
Rev. W. T. Hobart and w., Peking.
N. S. Hopkins, M.D., & w. (Malden, Mass.).
Rev. H. H. Lowry, D.D., and w., Peking.
Rev. J. H. Pyke, Tientsin.
Mrs. J. H. Pyke (Delaware, O.).
J. F. Scott, M.D., Tientsin.
Rev. M. L. Taft, D.D., and w., Peking.
Rev. G. W. Verity and w., Tientsin.
Rev. W. F. Walker, D.D., and w. (Greencastle, Ind.).
Miss Hattie E. Davis, Peking.

Central China:

Rev. J. J. Banbury and w., Kiukiang.
Rev. R. C. Beebe, M.D., and w., Nanking.
Rev. J. C. Ferguson and w., Nanking.
Rev. J. R. Hykes and w., Shanghai.
Rev. Ralph O. Irish and w., Kiukiang.
Rev. James Jackson and w., Kiukiang.
E. R. Jellison, M.D., and w., Nanking.
Rev. C. F. Kupfer and w., Chungking.
Rev. E. S. Little and w., Kiukiang.
Rev. W. C. Longden and w., Wuhu.
Rev. D. W. Nichols and w., Nanking.
Rev. G. A. Stuart, M.D., and w. (New York).

Rev. A. C. Wright and w., Chinkiang.
Miss Clara J. Collier, Kiukiang.
Miss L. C. Hanzlik, Nanking.

West China:

Rev. H. Olin Cady & w. (Middlebury, Vt.).
H. L. Canright, M.D., and w., Chentu.
Rev. Spencer Lewis and w., Chungking.
Rev. W. E. Manly and w., Chungking.
J. H. McCartney, M.D., and w., Chungking.
Rev. Q. A. Myers and w., Chungking.
Rev. J. F. Peat and w., Chenta.
Rev. S. A. Smith (Centralia, Mo.).

JAPAN.

Rev. R. P. Alexander and w., Tokyo.
Rev. J. F. Belknap and w. (in U. S.).
Rev. Charles Bishop and w., Tokyo.
Rev. Benj. Chappell and w., Tokyo.
Rev. J. G. Cleveland and w., Yokohama.
Rev. I. H. Correll, D.D., and w., Nagasaki.
Mr. W. H. Correll, Nagasaki.
Rev. J. C. Davison and w., Tokyo.
Rev. G. F. Draper and w. (Clifton Springs, N. Y.).
Rev. E. R. Fulkerson and w. (Howard, Kan.).
Rev. H. B. Johnson and w., Nagasaki.
Rev. Julius Soper and w., Hakodate.
Rev. D. S. Spencer and w., Nagoya.
Rev. J. O. Spencer and w., Tokyo.
Rev. H. B. Schwartz and w., Amori.
Rev. H. W. Swartz, M.D., and w., Sendai.

Rev. M. S. Vall and w. (Clifton Springs, N. Y.).
Rev. J. W. Wadman and w., Hiroasaki.
Rev. John Wier, D.D., and w., Tokyo.
Rev. W. S. Worden, M.D., and w. (Elmwood, N. Y.).
Miss Jennie S. Vall, Tokyo.

KOREA.

Rev. H. G. Appenzeller and w., Seoul.
J. B. Busted, M.D. and w., Seoul.
Rev. W. J. Hall, M.D., and w., Seoul.
Rev. H. B. Hulbert and w., Seoul.
Rev. George H. Jones and w., Seoul.
W. B. McGill, M.D., and w., Seoul.
Rev. W. A. Noble and w., Seoul.
Rev. W. B. Scranton, M.D., and w., Seoul.

ARGENTINA.

Rev. C. W. Drees, D.D., and w., Buenos Ayres.
Rev. G. P. Howard and w., Buenos Ayres.
Rev. D. McGurk and w., Buenos Ayres.
Rev. W. P. McLaughlin, D.D., and w., Buenos Ayres.
Rev. A. M. Milne and w., Buenos Ayres.
Rev. W. T. Robinson and w., Mercedes.
Rev. J. M. Spangler and w., Rosario.
Rev. W. Tallon and w., Rosario.
Rev. J. F. Thomson, D.D., and w., Buenos Ayres.
Rev. F. D. Tubbs and w., Buenos Ayres.

URUGUAY.

Rev. G. G. Froggatt and w., Duramo.
Rev. A. W. Greenman, D.D., and w., Montevideo.
Rev. Wm. Groves and w., Montevideo.
Rev. J. A. Russell (Evanston, Ill.).

PERU.

Rev. T. B. Wood, D.D., and w., Lima. (Address care U. S. Legation.)
Professor G. M. Hewey and w., Callao.
Miss Ina H. Moses, Callao.
Miss Ethel G. Porter, Callao.

CHILI.

Rev. W. F. Albright and w., Coquimbo.
Rev. J. Benge and w., Iquique.
Rev. B. O. Campbell and w., Concepcion.
Rev. H. B. Compton and w., Coquimbo.
Prof. G. P. Gregory, Iquique.
Rev. W. C. Hoover and w., Iquique.
Rev. Ira H. La Feta and w., Santiago.
Rev. E. E. Wilson and w., Santiago.
Miss Lottie Vimont, Concepcion.
Miss Nettie Wilbur, Concepcion.

MEXICO.

Rev. Frank Barton and w., Mexico city.
Rev. J. W. Butler, D.D., and w., Mexico city.
Rev. Ira C. Cartwright & w., Guanajuato.
Rev. S. P. Craver, D.D., and w., Puebla.
Rev. Wm. Green, Ph.D., and w., Puebla.
Rev. L. B. Salmans, M.D., and w., Sillao.
Rev. S. W. Siberts, D.D., and w., Puebla.
Rev. L. C. Smith and w., Oaxaca.

EUROPE.

Rev. A. J. Bucher and w., Frankfurt-am-Main, Germany.
Rev. W. Burt, D.D., and w., 27 Via Vent Settembre, Rome, Italy.
Rev. N. W. Clark and w., Rome, Italy.
Rev. T. Constantine and w., Loftcha, Bulgaria.
Rev. G. S. Davis, D.D., and w., Ruzshuk Bulgaria.
Rev. E. E. Powell, Rome, Italy.

Foreign Missions.	Members.	Probationers.
Liberia.....	3,296	477
South America.....	1,464	1,188
Foochow.....	3,686	3,606
Central China.....	450	130
North China.....	1,835	1,063
West China.....	50	40
North Germany.....	8,668	2,924
South Germany.....	5,803	986
Switzerland.....	13,789	2,104
Sweden.....	605	172
Finland, etc.....	4,021	475
Norway.....	2,350	305
Denmark.....	11,126	19,823
North India.....	3,050	10,410
Northwest India.....	541	368
South India.....	783	1,016
Bombay.....	846	670
Bengal-Burma.....	162	163
Malaysia.....	117	46
Bulgaria.....	1,003	277
Italy.....	3,205	772
Japan.....	1,721	1,364
Mexico.....	68	173
Korea.....		
Total	71,218	62,567

GOSPEL IN ALL LANDS.

OCTOBER, 1894.



REV. L. W. PILCHER, D.D.

Memoir of Rev. L. W. Pilcher, D.D., of China.

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

REV. LEANDER W. PILCHER, D.D., was born at Jackson, Mich., August 2, 1848, and died at Peking, China, November 24, 1893. He was the son of Rev. Elijah H. Pilcher, D.D., one of the earliest preachers of our Church in Michigan, who was a minister of eminence, both in our own Church and for a time in connection with the work in Canada.

Dr. Pilcher was graduated from the Ohio Wesleyan University in 1867, at the age of nineteen, being the youngest member of his class. After graduation he was principal of the high school in Pontiac, Mich., for one year, and next year became superintendent of the public schools in that place. He was converted during his stay in college. He entered Union Theological Seminary in New York in 1869, but before his course was completed, he responded to the call for missionaries for China. One of his classmates, Rev. H. H. Lowry, was then on the field, and another, Rev. G. R. Davis, accompanied him.

He reached Peking, October 20, 1870, and entered upon his work with great vigor, acquiring the language with more than usual readiness and accuracy. After four years of faithful service he returned to the United States, and during his stay at home, resuming his studies in theology, graduated from the theological department of Boston University in March, 1876, and soon afterward married and returned to China. He was occupied with preaching and general evangelistic work, and also took much interest in Sunday school instruction, and in preparing the illustrations and helps needed by the schools. He superintended the Sunday school work in Peking, which grew until it was necessary to divide and subdivide the school, teaching different sets of children at different hours, until six or seven hundred were thus under instruction.

In 1884, he made a second visit to the United States, mainly on account of his wife's health, and leaving his family here, returned to China the following year. He became principal of Wiley Institute, which was afterward reorganized as the Peking University, of which he was elected president, and continued to discharge the duties of that position until his death. In all the duties connected with that office and in his other work he was characterized by system, orderly arrangement, and careful attention to all details of the work. He secured in a marked degree not only the respect, but the sincere affection of the pupils under his charge and of the Christian people in general.

His illness lasted for ten weeks, during which time his patience and amiability were most marked and the utmost appreciation was shown for everything done for his comfort. A day or two before he died he said: "I am in the hands of a good Providence, and he cares." Only a few hours before his

death, on being asked if he had any message to send to the children, he said: "Tell them my faith is strong;" and, probably in order to comfort his wife, added, "And tell them I hope to see them next summer."

A remarkable experience, of which he left an account, which is dated February 6, 1887, shows how earnestly he sought to realize God's best gifts. We quote from it only these words: "I hungered and thirsted and was filled. O, blessed experience! O, joy unspeakable! I had asked for a great deal, but the Lord gave me more exceedingly, abundantly above all that I asked or thought. I now stand on the mountain top; clouds of doubt cannot rise to this altitude. The light that is all around streaming forth from the throne of God, is too bright and too pervading to permit of a shadow. Here I want to dwell, not for my peace, but for God's glory."

A good and true man has gone. The Mission and the Church are sad on account of the loss. We trust that the memory of this good man will be perpetuated in a permanent endowment connected with the institution for which he labored so zealously, gratefully contributed by some of God's people whom he has blessed with the means to do it.

Our Missionary Secretaries.

THE Constitution of the Missionary Society of the Methodist Episcopal Church provides: "There shall be three Corresponding Secretaries appointed by the General Conference. They shall be subject to the direction and control of the Board of Managers, by whom their salaries shall be fixed, and their salaries shall be paid out of the treasury. They shall be exclusively employed in conducting the correspondence of the Society, in furnishing the Church with missionary intelligence, and, under the direction of the Board, in supervising the missionary work of the Church, and by correspondence, traveling, and otherwise, in promoting the general interests of the Society. Should the office of either of the Secretaries become vacant by death, resignation, or otherwise, the Board shall have power to provide for the duties of the office until the Bishops, or a majority of them, shall fill the vacancy."

The by-laws define the duties of the Corresponding Secretaries as follows: "They shall, under the direction of the Board of Managers, conduct the correspondence of the Society with its Missions, and be exclusively employed in promoting its general interests. They shall advocate the missionary cause at such Annual Conferences and churches as their judgment may dictate and the Board approve. They shall keep a vigilant eye upon all the affairs of the Society, and especially upon all its Missions, and promptly convey to the Bishops having charge of the Missions respectively, to the Board, or the standing committees, all such communications from, and all



REV. C. C. McCABE, D.D.

information concerning, our Missions, as the circumstances of the case may require. They shall also in all cases give to such missionaries as may be sent out the *Manual of Instructions* authorized by the Board, with such other instructions and explanations as circumstances may call for, and shall explicitly inform all our missionaries that they are in no case to depart from such instructions. They shall also audit the accounts of outgoing, returned, or discharged foreign missionaries before the final settlement of the same, and all bills for office and incidental expenses before they are presented to the Treasurer for payment. They shall also superintend all property interests of the Society, exclusive of its current receipts, permanent or special funds, and fixed property, subject to instructions from the Board of Managers."

The Recording Secretary is elected by the Board of Managers. His duties are defined by the by-laws of the Society as follows:

"The Recording Secretary shall notify all meetings of the Board and of the Society, and shall record the minutes of their proceedings. He shall also certify to the Treasurer, or to the Auditing Committee, as the case may require, all moneys granted, or expenditures authorized in pursuance of the action of the Board. He shall, under the direction of the Corresponding Secretaries, make an appropriate record of all wills under which the Society may be interested, and of all action of the Board, and other information relating thereto. He shall, under like direction, also record a statement of all the property of the Society, and of any conveyances thereof, or other proceedings touching the same. He shall, under like direction, keep the roll of the officers and Managers, and of the members of the several standing committees, in the proper order according to the seniority of their consecutive service respectively, except that the chairman of each committee shall be first named, and shall see that such lists are printed in such order in the Annual Reports. He shall also record the proceedings of the several standing committees in separate books, which shall be brought to each meeting of the Board, and shall notify, when requested, all meetings of committees; and he shall hold his office during the year for which he may be elected, unless the Board of Managers otherwise determine."

The Corresponding and Recording Secretaries are *ex officio* members of the General Missionary Committee of the Methodist Episcopal Church, which meets annually in the month of November to make the appropriations to the Missions.

There are at present but two Corresponding Secretaries, as Dr. J. O. Peck, one of the Secretaries, died in May last. His successor will probably be appointed by the Bishops in November next. The faithful and efficient manner in which the Secretaries discharge their duties is known to the entire Church. Our readers will be interested in looking upon their

faces in this number of the magazine, and in reading the following concerning them:

REV. C. C. McCABE, D.D., *Corresponding Secretary.*

Charles C McCabe was born in Athens, O., October 11, 1836, and educated in the Ohio Wesleyan University. He entered the Ohio Conference in 1860 and was stationed at Putnam, O. In 1862 he became Chaplain of the 122d Ohio Volunteer Infantry, and went with his regiment to Virginia. In 1863 he was taken prisoner by the Confederates and incarcerated in Libby Prison. On being released he made a tour of the great cities in the interest of the Christian Commission. After the war he reentered the regular work of the pastorate and was stationed at Portsmouth, O.

In 1868 he became one of the secretaries of the Church Extension Society of the Methodist Episcopal Church, and during a service of sixteen years was instrumental in the erection of a large number of houses of worship.

In 1884 he was elected one of the Corresponding Secretaries of the Missionary Society, and immediately raised the cry, "A Million for Missions!" The appropriateness of the call, and the inspiration of the secretary have been large factors in advancing rapidly the collections for Missions up to and then beyond the mark set in 1884. In 1888 and in 1892 he was reelected to the same office, his large vote giving him the position of senior Missionary Secretary.

Dr. McCabe is generally known as Chaplain McCabe. His services as chaplain in the army, and as a representative of the Christian Commission, his frequent delivery of the lecture, "The Bright Side of Life in Libby Prison," and his cheering songs, have caused the "Chaplain" to abide.

He is now a member of the New York Conference, and was a member of the General Conferences of 1880, 1884, 1888, and 1892. On July 5, 1860, he was married to Miss Rebecca Peters, of Ironton, O. He has one son, Rev. John P. McCabe, now residing at Battle Creek, Mich.

REV. A. B. LEONARD, D.D., *Corresponding Secretary.*

Adna B. Leonard was born in Mahoning County, O., August 2, 1837. He was converted in 1856, and was graduated from Mount Union College. In 1860 he was received into the Pittsburg Conference; in 1864 transferred to the Kansas Conference, and stationed at Leavenworth city; in 1870, his health requiring it, he was transferred to the Pittsburg Conference; in 1873 he was transferred to the Cincinnati Conference.

He was a member of the General Conferences of 1884, 1888, and 1892. In 1879 he received the degree of doctor of divinity from the New Orleans University. In 1888 he was elected one of the Corresponding Secretaries of the Missionary Society,



REV. A. B. LEONARD, D.D.

being at that time the pastor of the Green Street Methodist Episcopal Church at Piqua, O. He was reelected in 1892.

Dr. Leonard has been active in promoting the interests of temperance, and in 1885 was the candidate of the Prohibition Party of Ohio for governor.

He was married February 19, 1861, to Miss Caroline A. Keyser, of Pleasant Valley, Ia. He has had seven children, two of whom are dead. His living children are Mrs. May L. Wells, a widow with two children, and a prominent worker and speaker in behalf of the Woman's Home Missionary Society of the Methodist Episcopal Church; Mrs. Lily L. Slack, of Springfield, O.; Miss Lena A. Leonard; Asbury O. Leonard, married, and in business in New York city; Adna W. Leonard, a student for the ministry in Pennington Seminary.

REV. S. L. BALDWIN, D.D., *Recording Secretary.*

Stephen L. Baldwin was born in Somerville, N. J., January 11, 1835, and was educated at the Somerville Academy, the Newark Wesleyan Academy, and the Biblical Institute at Concord, N. H. (now the School of Theology of Boston University). He entered the Newark Conference at its first session in 1858 and the same year was appointed missionary to China. He was married September 8, 1858, to Helen M., daughter of the late Rev. B. W. Gorham; and sailed for China October 4, 1858, having a passage of 147 days by sailing vessel around the Cape of Good Hope. He was obliged to return in 1860 by failure of the health of his wife, who died six days before the vessel reached New York.

He was pastor of the Greenville (now the Linden Avenue) Church, Jersey City, in 1861 and 1862. On April 15, 1862, he married Esther E., daughter of the late Rev. Matthias Jerman, of the New Jersey Conference, and returned the same year to China. In 1872 he was appointed Superintendent of the Foochow Mission. Mrs. Baldwin's health being seriously impaired, he returned to the United States in 1880 and was stationed successively at Centenary and St. Paul's Churches in Newark, at Nyack, N. Y., and at Saratoga Street and St. John's in Boston. On Dr. Fitzgerald's election to the episcopacy in 1888, he was elected to succeed him as Recording Secretary of the Board of Managers of the Missionary Society.

He was a member of the General Conference of 1880, and was first reserve delegate of the New England Conference in 1888. He received the degree of doctor of divinity from Wesleyan University in 1877, and from Rutgers College in 1880.

In China he was associated with Drs. Maclay and Gibson in the translation of the Scriptures into the Foochow colloquial, and established and edited the *Chinese Recorder*. He is a member of the Board of Managers of the Methodist Episcopal Hospital in Brooklyn, of the Executive Committee of the American Institute of Christian Philosophy, of the Board of

Trustees of Peking University, of the Board of Trustees of Nanking University, and Vice President of the International Missionary Union.

Mrs. Baldwin is President of the New York Branch of the Woman's Foreign Missionary Society. His children are Josephine L., living at Newark, N. J.; Stephen C., a lawyer in New York, and married; Mrs. R. A. Frost, Brooklyn; Louise E., Augustus M., and Gertrude H., at home.

Heathen Need and Christian Duty.

BY EDWARD STORROW.

MEN always and everywhere need four things, and the deeper and truer their insight into their own state and that of others, the more conscious are they of the need.

1. They need, in some true and adequate sense, to know God.
2. To know how sins may be forgiven.
3. How a sinful nature may be changed.
4. If there is a future life, and how to prepare for it.

Men have been searching after light on these awful mysteries, which concern all, for thousands of years, and none more profoundly or persistently than the races of Asia, who have come to accept Mohammedanism, Buddhism, and Hinduism as their solution of the great enigma—that is, variously, a belief in the stern, unlovable Allah of the Koran; or of a god who neither sees, nor hears, nor cares for the wants or woes of any creatures; or Pantheism; or hundreds of millions of gods!—whose ideas of the future are a heaven of sensuality, or metempsychosis, or a state hardly to be distinguished from annihilation, and which offers nothing to the sinful but fatalism, or dreadful sufferings, or expiation by physical torture, or deliverance wrought out by self through countless transmigrations!

The practical influence of religion is most worthy of consideration, and it is here that every non-Christian system fails. Yet it is the side our "philosophers" least notice, and sometimes entirely ignore. No heathen religion has a rational theology, an all-around system of ethics, or a power above and beyond man to raise him toward what he should be; and in many instances, instead of curbing the downward tendencies of our humanity, they pander to human weaknesses and passions. Therefore it is that all through the East the people are gloomy, hopeless fatalists; ignorant, poor, suspicious, and morally weak; and oppression, wrong, falsehood, fraud, and vice are so prevalent. And all this in spite of great intellectual and physical qualities! Truly "the world by wisdom knows not God!"

There is no doubt a most pathetic interest attaching to those "religions of the East." On their philosophical, speculative side they display wonderful subtlety and intellectual power in dealing with the



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most solemn and mysterious questions which can engage human thought. They reveal an ardent desire "to find out God" and sacred truth. They contain many wise, beautiful, elevated, and pure sentiments. This is their best side. But many of those who study comparative religion overestimate its value, because they look too much at its philosophical, and not sufficiently at its practical, aspects. They pass by too leniently the triviality, grossness, and filthiness with which it is so often associated, and its inherent inability to meet the deepest needs, sorrows, and cravings of ordinary humanity; that is, of the great masses of mankind.

The great questions, then, which all the ages have been seeking to answer, and which it concerns all to have answered, receive their only true and satisfactory reply from the Bible, and especially from the life and lips of Jesus Christ. The revelation there given of God, of the forgiveness of sins, of the life everlasting, and the renewing power of the Holy Spirit, is not only transcendently superior to what is anywhere else taught, but it commends itself to the judgment and experience as rational and philosophical; as in agreement with our consciousness of what men are, what they require, and what they should be. It meets, as nothing else does, our wants, our hopes, and our aspirations, and it is associated with a divine, practical power, able to change the moral nature and to make men victorious over sin.

Thus, as a system of belief relating to the sublimest and most important of all subjects, as a most definite and authoritative system of morals and the principles on which they are based, as a force enabling men to rise toward God, and always making for righteousness and goodness, and as the means of imparting a divine life to the soul—the highest of all blessings—it stands immeasurably above and beyond all other religions. It is the substance, they are shadows only. It does what they pretend only to do.

And here arises a practical aspect of our subject of the utmost importance—our relations and our duty toward those vast multitudes who "know not God," nor "Jesus Christ, whom he hath sent." Some think only of what their future may be. We should rather consider what we are able to do for their salvation.

The future of the heathen we must leave with God, sure only of this, which indeed is sufficient: the infinitely wise and good *One*, "the Judge of all the earth," will "do right." But no one who thinks of what God must be, and of what men naturally are, can be unconcerned about the future of living men. The masses around us, and the yet greater masses of heathendom, give no evidence of preparedness for a future life. "But they are savable, and the vital question for us to ponder is, not whether the heathen will be saved without the Gospel, but can they be saved by it? The former question is too mysterious,

too speculative, for us to decide; the latter is clear, practicable, and hopeful. It is enough for us to have settled this salvability, as over against the immensely preponderating danger of their perishing in their sin without it." Therefore, all Christians should feel bound to do their utmost to make known to all heathen people the New Testament revelation of God and redemption.—*The Christian*.

Our Missionary Treasurer.

THE by-laws of the Board of Managers of the Missionary Society of the Methodist Episcopal Church define the duties of the Treasurer as follows:

"The Treasurer shall keep proper books of accounts, showing all the receipts and disbursements, and all other financial affairs connected with the treasury of the Society, except such as are committed to the care of the Corresponding Secretaries. He shall, under the advice of the Finance Committee, keep all uninvested moneys of the Society on deposit in some safe bank, or banks, in the name of the Society, subject to the order of its Treasurer. He shall honor all orders of the Board on the treasury, and within the several appropriations made by the General Committee and Board, shall pay all drafts of the Bishops, and furnish the Secretaries respectively with letters of credit or bills of exchange for the support of foreign missions; and he shall, on the warrant of the Corresponding Secretaries, pay the outfit of missionaries and the expenses of those authorized to return, and shall pay all bills for office and incidental expenses when properly audited. He shall be subject to the direction of the Finance Committee, and of the Board, in respect to all investments, loans, and other financial affairs of the Society. He shall report the state of the funds, and whenever required, exhibit his books, vouchers, and securities at each regular meeting of the Finance Committee and of the Auditing Committee; and shall report monthly to the Board the state of the treasury. He shall keep an account of all receipts by Conferences, and of all expenditures by Missions and particular appropriations. He shall keep the seal of the Society, and affix the same to such documents, contracts, and conveyances as may be ordered by the Board of Managers; shall execute for the Society conveyances of real estate whenever ordered by the Board."

The Treasurer is elected by the General Conference, and it is customary that he shall be the senior Publishing Agent of the Book Concern. He serves without salary. He is *ex officio* a member of the General Missionary Committee.

Rev. Sandford Hunt, D.D., is the present Treasurer. He was born in Erie County, N. Y., near Buffalo. He was converted when fifteen years of age. He was graduated from Allegheny College in 1847, and received the degree of doctor of divinity from that

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institution in 1871. He joined the Genesee Conference in 1847. For two years during the civil war he was secretary of the United States Christian Commission for western New York.

For nearly ten years he served as presiding elder, and in 1879 was elected Book Agent at New York, and the General Conferences of 1880, 1884, 1888, and 1892 reelected him to the same position.

He was married in 1847 to Miss Margaret May, daughter of Rev. Hiram May, of the Genesee Conference. He has three daughters, Mrs. Nellie H. Sanford, wife of Rev. A. B. Sanford, D.D., Assistant Editor of the *Methodist Review*; Mrs. Josie M. Blinn, of Lockport, N. Y., and Mrs. A. H. Dickinson, of Buffalo, N. Y.

The Opportunity of Educated Christian Chinese Young Men at the Present Time.

BY REV. H. BLODGET, D.D.

(Annual address before the graduating class of the Peking University, June 5, 1894.)

LET US imagine some one of the early descendants of the patriarch Noah moving eastward and still eastward, across the desert steppes of Asia, onward across the great Mongolian plateau, and after long and toilsome journeys, great hardships, dangers, and sufferings from the perils of the way, the lack of food and water, the fierce wild beasts, reaching at length the range of mountains which separates the great plain of China from the pasture lands of the north. Gradually, with adventurous spirit and undaunted courage, he wends his way with a few chosen companions and trusty servants through mountain defiles until at length, discerning some lofty peak, as that now known as P'an Shan, he climbs with slow and cautious step, yet with eager heart, to its summit to prospect from that point his onward journey.

What a prospect here bursts upon his vision! The great plain of Eastern Asia, six hundred miles in length from north to south, varying in breadth from two hundred to five hundred miles, extending from the eastern sea to the western hills, covered with most magnificent forests, its surface interspersed with broad lakes and noble rivers filled with fish of every sort, all of it uninhabited, except by numerous beasts of prey, by wild fowl, and birds of sweetest song.

What a work is here for this pioneer with his associates and their descendants! They are to establish themselves in this vast plain, subdue its forests, drain its marshes, confine its rivers in well-made dikes, cultivate its soil, and form here a great and powerful nation, while regions beyond to the south and to the west beckon them on to still higher and grander achievements.

Even so the educated Christian young men of China at the present day come forward to their noble

task. A great nation stands before them, the greatest on the face of the earth, to be taught the Christian faith, and to be made to share in its abundant blessings for this life and the life to come.

True, indeed, they have not to lay the foundations of social order and civil government. They are in the midst of a civilized nation. The family relation is here. From the earliest times it has been taught and its duties insisted upon. A well-organized state is here. Its foundations were laid in high antiquity by master minds of kings and sages; and it now holds under its sway, with a good degree of security for life and property, a larger number of human beings than have ever before been united under one body politic. The greatest product of the Chinese mind is her civil government. Some of its provisions Western nations have been glad to copy, and it affords an interesting and instructive study to statesmen of every land.

Many of the arts and appliances of civilized life are here. Indeed, it is doubtful if any one of the ancient nations possessed these in a higher degree.

A language and a literature marvelous for its antiquity, variety, and extent are here; and with a system of civil service founded on public examinations, quite unknown to other nations, but which in China has been in use for many centuries. By this system the empire, as regards education, becomes one grand school, having the classics for its textbooks, and the emperor for its head master.

It is in a nation thus highly advanced in civilization and culture that the foundations of the kingdom of God are to be laid, that kingdom which is not of this world, which is within the hearts of men, which transforms both heart and life, which stands in the knowledge and love of God and Jesus Christ his son, whose fruits appear in righteousness, peace, and joy in the Holy Ghost, which will destroy all forms of error and superstition, and will endure forever and for evermore.

One word just here, at the outset. The Lord Jesus said, "I am not come to destroy, but to fulfill." Nothing which is good and true in China, whether in the family relation or in social life, in civil government or in the various beliefs and maxims of men, will ever be destroyed or put out of the way. *God is in such things.* They must remain and be perfected. The molds of goodness and truth must be filled with lives of goodness and truth, and these lives must overflow into yet other molds of larger design and higher scope. Let, then, no honest lover of his country, no lover of that which is true and good and right, fear the coming of the Gospel of Christ. Rather let him hail its approach. It is salt, it is light, it is truth, it is love.

What, then, is the opportunity of educated young men who represent this Gospel in China, and wherein consists the rare excellence of this opportunity?

1. It is the opportunity to teach the most noble

truth which can enter the minds of men, to teach of that God who is infinitely exalted above all gods, who existed before all, who created the heavens and the earth and all things, who is over all, in all, and through all, and is possessed of all knowledge, power, truth, and goodness; to teach God's way of saving men by the incarnation, sufferings, death, and resurrection of Jesus Christ his son, and thus to meet and answer the profoundest questions which have ever agitated the minds of sages and philosophers, and to satisfy the deepest yearnings of the human heart. Here is deliverance from sin, sorrow, suffering, death. Here are better things than Confucianist, Buddhist, or Taoist ever dreamed of. Life and immortality are brought to light through the Gospel.

Here, too, unlimited blessings for the life that now is. By teaching the doctrine of one God, whose designing mind formed and governs all things according to his own wise counsels, the foundation is laid for scientific study and research, for discoveries and inventions, for unlimited progress in all that pertains to the dignity and well-being of man in this world.

This appears from two considerations. First, the belief in one God, who was before all, and by whom all things were made, is a great stimulus and inspiration to the mind to search out the thoughts of God, and to discover his ways in nature, as also in his providential government. Second, the effect of Christianity upon the mind itself in awaking its dormant powers to activity, in kindling new aspirations, in imparting a new love of truth, and quickness in its discernment, renders it a more fit instrument for scientific study, and for the application of the laws of God in nature to the advantages of human life. These effects are seen even in those who do not personally share in the good which the Gospel brings.

2. The opportunity is one of laboring for the welfare of great numbers of men. There is inspiration in the thought that what one does is not confined to its results to a few, but reaches to many, to those whom we can never see or know, to after times and generations. We honor, indeed, those who labor for the inhabitants of a single small island. The lives of such are well spent. And if their hearts kindle and glow with enthusiasm in the work allotted to them, as may well be the case, how much more should the hearts of those who labor for a great nation as China be fired with a like enthusiasm? The entire population of the Sandwich Islands is not as large as that of the single city of T'ungchow. The population of China is nearly six times the population of the United States, and bears still a greater proportion to that of Great Britain, France, or Germany. In round numbers it is one fourth of the population of the whole world. How inspiring the thought to the Christian young men of China of conveying the priceless blessings of the Gospel to such numbers of men, and these his fellow-countrymen!

3. The opportunity is one of effecting great and beneficial changes in the hearts and lives of men. Take a single case. Here is a common country farmer, one of many millions like him. He is held and bound about by superstitions of geomancy, divination, witchcraft, necromancy, by the worship of ancestors, of the temple gods, and of the various parts and powers of nature. His horizon is bounded by this life, and his motives to action are such only as this life affords. This man becomes a Christian. At once all is changed. Now his thoughts soar beyond the stars, to the Creator of all. He is rid of all his debasing superstitions. He fetches his motives for action from the endless years. Though of simple manners and unpretending life, he has fellowship in heart and feeling with the elect of mankind, with the angels of God. He strives to bring his life into accord with the principles of truth and love, with the life of Christ the Lord. How greatly changed is his conduct in his family, in his intercourse with men, and in his hearty and loyal submission to the powers that be!

By the multiplication of such Christian men great transformations take place, not only in family and private life, but in social and religious conditions, in public morality, in the welfare of the state and nation. A new era is introduced, an era of light and progress. The light of the moon has become as the light of the sun, and the light of the sun sevenfold, as the light of seven days. Compare, we will not say ancient Britain, but ancient Rome, with the British empire of the present day, and the marvelous transformations produced by the Gospel of Christ may in some degree be illustrated and made plain. To be instrumental in such transformations is the opportunity of Chinese Christian young men of the present day. If the Chinese people hold in grateful remembrance the names of those who taught them agriculture, the arts, the tracing of written characters, the art of printing, not less, but still more, will they revere in the centuries to come those who laid among them the foundation of the kingdom of God.

4. By what has been said it is manifest that the opportunity is one in which Chinese Christian young men may exhibit a lofty Christian patriotism. True, they may be stigmatized as aliens to their country, as those who have forsaken their native kingdom, and attached themselves to some other nation. But the young Christian of China in his heart of hearts knows that he seeks only the truest, deepest, most permanent welfare of the land he loves. He believes that nothing can so benefit and exalt his native land as the Christian religion. He believes that by this religion integrity, truthfulness, and uprightness will be introduced into the daily life of men, into buying and selling, borrowing and lending, into weights and measures, into the national currency, into the manufacture and transport of goods, into the courts of justice, the offices of revenue, into the conduct of

both rulers and people, and that thus lofty sayings and beautiful maxims, which now adorn gateways, doors, and walls, shall be no longer empty sounds, but shall be inscribed in the hearts and become living in the acts of men. In this way only can public faith be increased and the foundations laid for true national prosperity and glory.

If the great Yü in his day thought it a noble work to stay the waters of the flood—to deepen the channels of the rivers, and strengthen the dikes so that the rushing torrents might be carried off into the sea—and if he became so absorbed in his endeavor as to forego the claims of family life and the endearments of home so that in eight years of absence he thrice passed by the door of his own house without once entering in, will the Christian young men of China in the light of the present age, think it any great thing if—in staying the raging waves of falsehood, vice, corruption, in removing ignorance, superstition, and sin, in letting in upon the land of their fathers the light of truth and love—they endure obloquy and shame, if they put forth unusual exertions, if they deny themselves and suffer wrong far beyond the measure of the noble examples of patriotism recorded in their national history?

They have before them the pattern of one who not only denied himself everything, surpassing all others in his abundant labors, toils, and sufferings, but who, in patriotic love for his own nation, his brethren, his kinsmen, according to the flesh, was willing even to lose his most precious interests in the life to come, to be accursed from Christ, if so be they might be saved. With such an example of patriotic love for his countrymen in full view, what denials and toils, what obloquy and suffering even to death itself will not the Christian young men of China in this age be ready to endure for their native land?

5. The opportunity is one in which political obstacles are to a great degree removed out of the way, and free access is given to the people. This was not always the case. For a long time during the present dynasty it was forbidden to teach or to receive the Christian religion. The liberty granted in the time of K'ang Hsi had been revoked. Those who were Christians were not known as such. Teachers of the Christian faith were obliged to labor in secret and in constant fear. Fines, imprisonment, banishment, death awaited those who violated the law.

Now all this is changed. The edict of the seventeenth year of Kuang Hsü makes it lawful everywhere to teach and follow the precepts of the Christian faith. Although the nature of the Christian religion and the obligation to spread it to every land cannot be altered by any enactments of man, nevertheless it is a great gain in the minds of the people to have their government recognize its excellence and permit its propagation. Not only, then, does the truth commend itself to their own consciences, but they also know that the powers that rule over them find no

fault with its sacred teachings. If they do not personally embrace the Christian faith, they oppose no obstacle to its spread among the people.

Such, then, is the opportunity; Chinese preachers may traverse the length and breadth of the land and proclaim everywhere the good tidings of God's grace to men. If in some cases disturbances should arise, the law is still on their side, and they will be sustained in the humble and faithful discharge of their duties. This is an immense advantage, and it should inspire the hearts of the young men of China to do their utmost, availing themselves of it.

6. The present opportunity is one of the rising tide in China of Christian propagandism, and of the spread of the civilization which has grown up with Christianity. The work is not in its first inception. It is already begun, and daily acquires new momentum. He who engages in it is thereby inspired with hope and good courage. This onward movement is apparent in four things: first, in the widening field of missionary operations; second, in the numbers already won to the Christian faith; third, in the preparation of Christian and scientific literature; fourth, in the extent to which Western arts and inventions are being adopted in every part of China.

When the writer arrived in China in 1854 there were but five open ports, from each of which a journey of one day only into the country was allowed. And this was regarded as a great advance upon the state of things twelve years previous, when residence was possible only at the single city of Canton. At the present day there are more than twenty open ports, and the work of missions reaches to every province of the empire, and to all the dependencies of China.

Then the number of Chinese Christians connected with the Protestant Church was scarcely above three hundred. Now it is stated as not less than forty thousand or fifty thousand, and it is increasing at a rapid rate. Churches are formed, with Chinese pastors, many of these churches supporting each its own pastor.

The sacred Scriptures are translated into the general language, into the Mandarin, and into various local dialects, and the effort is making to translate them into yet other dialects, as well as improve the translations which already exist. Numerous religious books and tracts have been prepared, and a large number of scientific treatises, some of them of a primary character, others more erudite and profound.

The latest catalogue of books and tracts of every description for sale at the American Presbyterian Press, Shanghai, contains a list of over eleven hundred such works, not including the standard Chinese books also for sale there. These all belong to the new era, and are spreading light and knowledge in every direction.

One has but to lift his eyes to see the telegraph wires, which now run to every province, and place

the control of the empire as it were, in the palm of the hand of the emperor. The lines of steamers and railways, the manufactories and mining operations, opened indeed, slowly and cautiously, but daily gaining in the favor of the people, and fast becoming indispensable to the transaction of business, are all harbingers of the new era, and have their value as having sprung up in Christian lands, and coming with Christianity to this nation.

It is indeed a noble work to lay foundations. All honor to those who have done this work in China! The magnificent bridge over the Han River is now completed. How long and arduous was the toil of excavating the soil, working underground, digging far down below the quicksands, and building upon underlying ledges the solid rock foundations which can never be moved, over which the heavy laden trains may roll in safety. Men worked in the dark, in difficulties and dangers. Even so missionaries of the Nestorian, the Roman Catholic, and the Protestant Churches have toiled, as it were, underground in laying the foundations of the Christian Church in China. They were willing to pass their days in obscurity, privation, and suffering, for the welfare of generations yet to come. All honor to them for whatever was done in accordance with the truth and in obedience to God's will!

Nor let those who come forward at this later day to carry on their work be recreant to this high duty. Mindful of debt of gratitude they owe to those who have gone before, encouraged and stimulated to greater exertions by the present growth and prosperity of the work, let them press onward with all zeal and devotion to their appointed task, and show what the sanctified learning and talent of Chinese young men can do for the welfare of their fellow-countrymen and for the honor of God.

7. The opportunity is one in which China stands side by side with all the nations of Asia in an onward movement toward the kingdom of God, or in rejecting and turning away from that kingdom. The young men of this institution are not ignorant of what is taking place in the neighboring kingdom of Japan, in Korea, in Siam, in Burma, in India, in Siberia, in western Asia. The time has come for the nations to awake. The blessings which God has been preparing for long ages, he is now offering to all lands. Only this must not be forgotten. Men can approach God and enter his kingdom by one door only, by repentance and faith. This door men may enter, or refuse to enter, may enter gladly and with alacrity, or may enter slowly after long hesitation and doubt. What shall be the course of China as regards this open door?

God deals with nations as with individuals. "Them that honor me I will honor, and they that despise me shall be lightly esteemed." To the believing, obedient people it is promised, "The Lord shall make thee the head, and not the tail; and thou shalt be

above only, and thou shalt not be beneath." Vain will be the effort to get the civilization, and not the religion of the West. The garment will not fit. The new and the old will not harmonize. The civilization has grown up with the religion. The effort to separate them will end in disaster and ruin. The bottles will burst, the wine will perish.

With what deep concern for the welfare of his people, with what loyalty of heart to his nation and to his God should the educated Christian young men of China enter upon his life work in the present crisis!

8. The opportunity is one in which the young men of this institution of learning have some peculiar facilities for efficient service. They are taught the English language. Through this, communication is opened up to them with all that is most valuable in religion in learning of every sort, and civilization in its highest forms. They can study the history of the faith they have embraced from its first beginnings to its present world-wide extension, and can trace the onward flow of its blessings to all mankind.

This high privilege may be turned to the best account, not only in furnishing a stimulus to personal exertions for the Chinese people, but also by translations of that which is of greatest value, into the Chinese language, and making it accessible to all who can read, thus enriching this ancient vehicle of thought with all that is best in the literature of the new era.

Far be it from any young man educated here to turn his knowledge of the English language and literature simply to the account of personal gratification, or to use it only for the purpose of getting gain, counting it as so much stock in trade, so large a deposit in the bank.

It need not be said that not all young men educated here will be able to translate well from the English into the Chinese. Some, however, may be qualified in this way to render illustrious service to their fellow-countrymen.

9. The opportunity is one of unremitting toil, of patient endurance, of suffering, of reproach, ignominy, persecution, death even, for the name of Jesus Christ and for the souls of men. In such a work these things must needs be. So great an achievement as the setting up of the kingdom of God in China cannot be attained at any less cost. This was long ago told us by the Founder of that kingdom, who illustrated the meaning of his words by his own example, and whose Church, in her experience in the world through these eighteen centuries, has shown the same things to be true.

Do such words put young men in fear? Do they dampen the ardor of their devotion? The reverse of this should be true. They should only fire their zeal deeper and strengthen their purpose to serve their generation by spreading the Gospel of Christ Jesus. Quite recently I have seen some account of

a mission which has its center at Zanzibar, and extends to the interior of Africa. In this mission young men and young women, some of them of gentle birth and the highest education and culture England can give, labor side by side on terms of perfect equality to Christianize the African Negro, and impart to him such learning and such knowledge of the arts of civilized life as his circumstances require. They leave cultured homes for the rude surroundings of savage tribes. They leave a cool and healthy climate for the burning suns and miasmatic vapors of tropical Africa. They give up the hope of long life at home for the prospect of death in one, two, five, or ten years in Africa. To live there twenty years is unusual; forty years very infrequent. Their daily toil is among the ignorant, unclean, degraded, and oppressed people for whom they have devoted their lives. Yet they live joyfully, and die in peace and hope.

Is there no lesson here for the educated Christian young men of China? These labor in a healthful climate, and breathe their native air. They toil not for a barbarous people of an alien race, but for a highly civilized nation, for men who are of the same ancestry, the same habits and feelings, the same manners and customs as themselves. If English missionaries in the fresh morning of their lives can devote themselves after such a sort for the degraded Africans, what will not the educated sons and daughters of China do for their own fellow-countrymen? I would fain see them inspired with a noble enthusiasm in this great work, offering themselves freely upon God's altar, their education, their talents, their time, their strength, their bodies and souls, all consecrated to the service of Christ for the redemption of China.

10. The opportunity is one in which gratitude may be shown for instruction received, and love to the institution which has become, as it were, the foster mother to the pupils educated here. A requital in some sort may be made for the money, the care, the labor, which have been expended in their behalf:

The noble building which adorns this campus was not erected without well-considered plans, many contributions of money, and much labor of loving hearts. What days and nights of toil have been expended by the teachers of this institution on those under their charge! What care they have taken of their bodily health, as well as of their moral and spiritual welfare! How they have labored that their pupils should be upright, truthful, pure, in every respect worthy examples of Christian virtue! These things are well known to all who have received instruction here.

Nor will they fail, as they gather at the present anniversary, to note the absence of one who for years has presided on such occasions, their beloved chief instructor, who had labored for this institution so diligently, so patiently, so judiciously, and who had so endeared himself to all its members. Their

thoughts will follow widow and orphan in their lonely return journey. They will remember the faithful labors of others, some of them retiring with broken health, others still in the midst of their daily toil.

What requital do the founders of this institution, its instructors, and those who have given so freely to its funds seek from those who leave its walls? This, this only: that the men and young women, who are educated under their care, should do their utmost to accomplish the purpose for which the institution was founded; to convey to the Chinese people the knowledge of the Gospel of Christ, and to communicate to them its abundant blessings. The seal of the university has for its motto, "Go, teach all nations." No other requital is sought, no higher requital can be made than that the young men of successive classes as they go from this seat of learning and leave their beloved teachers and friends, should obey this command, and make this the business of their lives.

Christian Liberty.

BY REV. R. W. VAN SCHOICK, D.D.

(Notes of a sermon preached at Albion, Mich., from the text, "For as touching the ministering to the saints, it is superfluous for me to write to you: for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many." 2 Cor. 9. 1, 2.)

THE church at Corinth was very dear to Paul. On his second missionary journey he founded it, and watched its growth with an interest akin to that with which a parent watches the growth of a child. He often rebuked this church, but oftener commended. He speaks in terms of very high commendation. The words reveal to us:

1. *The interest of the Corinthian church in those outside themselves.*

The poor saints in Judea, a thousand miles from Corinth, are suffering the horrors of famine. At once these Christians in Corinth send relief. Note some features of their liberality. (1.) It was generous; not narrow, mean. So very generous was it that Paul holds it up for an example to the other churches. (2.) It was prompt. Just so soon as the call comes the relief was ready; because (3.) it was prepared. They had laid by for just such an occasion. We do well to imitate this example. Out of our income let us lay by in store a certain per cent, to be devoted to those in need. What a beautiful spectacle that of those Christians in the midst of that idolatrous city, that licentious, selfish city, manifesting such an interest in the suffering poor a thousand miles away! What is the glory of any church or body of churches to-day? Is it not in this Christlike zeal for the enlightenment of those in heathen darkness, the rescue of the perishing, the care for the dying, the saving of the lost?

2. *The effect of this liberality.*

(1.) On themselves. As a result of this interest in others Paul says that these Corinthians were enriched in everything to all bountifulness, in temporal and spiritual blessings, so long as they thus manifested the spirit of Christ. God made all things to abound toward them that they always having all sufficiency in all things, abounded to every good work.

All temporal and spiritual good came to them. And it is true to-day. Those churches of whatever name or denomination which have the missionary spirit, the churches which live for others and not for themselves, are the churches above all others sharing in the mighty munificent blessings of the Most High. Look at Dr. John Hall's church, caring for every needy cause; at our noble Methodist churches which have a zeal for missions, church extension, freedmen, education, Bible cause, etc. No wonder they prosper!

(2.) On other churches. "Your zeal hath provoked [stirred up] very many." The influence of the Corinthian church went over into Macedonia. It stimulated to marvelous benevolence the churches in Berea, Thessalonica, Philippi.

So to-day. The churches stir up each other. Your noble offerings reported at the late Conference will encourage other churches. The influence will go throughout the district and the Conference, inciting others; just as the example of others incites us. It is in this way that Christ's kingdom is to be extended. Christians are to exhort one another, to provoke one another to love and to good works. The churches are to incite one another to grander efforts and achievements. Let us give and accept the challenge to greater things than ever in the past. In this decade we should fill the whole earth with the Gospel.

(3.) On Paul. Such was the influence of this liberal interest on Paul that he could hardly find language to express his feelings. It made him bold. It gave him courage and inspiration. "Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful," etc.

Nothing cheers the heart of a pastor so much as to see his people filled with zeal for others. Do you know when I came to foot up what you had done for purely benevolent purposes the past year, it gave me such an inspiration as made my heart leap for joy. I said, "I will do my best to serve a church that manifests so grandly the spirit of Christ. Besides meeting all your current expenses for pastor, sexton, light, fuel, insurance, etc., and besides paying off \$4,333 of your church debt, you have given for benevolence \$1,900. Is not this an occasion for rejoicing? Is not this a matter for devout thanksgiving to God? Surely his grace has not been bestowed upon you in vain. It is to that grace alone that such results are

due. May it abound among you and all the churches more and more, and may this new Conference year be one of the best and grandest we have ever known!

Country and People of Switzerland.

BY JOSEPH KING.

I. PLAYGROUND AND SCHOOL.

SWITZERLAND is often called "the playground of Europe." Certainly no other country has in so small an area so much wonderful beauty of landscape, or such variety and marvels of sunny lake and snowy mountain, noisy torrent and silent glacier, gloomy forest and fruitful field. Certainly no country of so small a population sees so large a population of tourists and foreigners visit it every year. Certainly no other country has made catering for and amusing its visitors into a separate industry, which has been dignified by a special name, as the Swiss have done in their *Touristen-industrie* (Industrie des Touristes). Truly, Switzerland is the playground of Europe.

But a playground seems to suggest close connection with a school. Switzerland can claim to be in many a sense the school of Europe as well as its playground. For nowhere else in Europe are there historical traditions and associations more rich with suggestion and hope; in no other country are questions of national and social, political and industrial life developed so far and, generally speaking, so healthily; nowhere else in Europe is the sense of citizenship and of the mutual interdependence of equals so keenly awakened; and in no other country are the philanthropic and educational institutions so typically genuine and successful. It is unfortunate that while so many turn to the playground of Europe for enjoyment and recreation, so few ever enter the school even for a single lesson in any of the subjects taught there so well.

II. GEOGRAPHICAL AND HISTORICAL.

How much the geographical position and historical past and present of Switzerland are bound up together would need a volume to describe fully. Natural barriers of mountains and lakes have been Swiss fortifications against foreign invasions, and have shut in at the same time one part of the land and kept it from political identification with another. And so to-day a valley, or group of valleys, will form a canton of curious contour, but of natural convenience; one valley will be Protestant, the next Catholic; on one side of a range of peaks German will be spoken, on the other French, or Roumansch, or Italian. A geographical fact will explain many a curious occurrence.

The peculiar geography of Switzerland is the key to much of its history.

At a time when central Europe was overrun by the armed bands of barons, kings, and emperors, and



WOOD GATHERERS IN SWITZERLAND.

when one dominant house—of Burgundy, of Zaehringen, or of Hapsburg—was supplanting its predecessor, the ideas of freedom, of peace, and of the common weal took root in the small towns of Switzerland, and protected by the stout hearts and strong arms of Swiss burghers, by the natural defenses of Swiss mountains and waters, and by the blessing of God, these ideas were preserved through centuries of war and change around, and remain to-day stronger than ever, and pregnant with hope and promise for the future. In 1243 Bern and Fribourg made a covenant which lasted for more than two hundred years, by which they agreed that even a war between them should not destroy their agreement; that no war between them should be entered on without a previous attempt at conciliation, and that within fourteen days of the end of any feud all territory conquered and spoils of war must be

turned to their owners. Cities which six hundred and fifty years ago could agree to such terms deserve to live in history! Basel, Schaffhausen, and Appenzell a few years later were wise and far-sighted enough to agree "to sit still and seek conciliation" in case of difference between them. Just over six hundred years ago the Swiss Confederation was founded by the three tiny mountain states—Uri, Schwyz, and Nidwalden—which, remaining small and unimportant themselves, have, by the force of the idea of union being strength, which they embodied, drawn to themselves from time to time larger states and powerful cities, till to-day the Swiss nation can, in proportion to its size and population, boast of a prouder history and greater benefits to mankind than any nation in Europe. Well did that little band of states, pledged to mutual support and freedom, receive the name of the Eternal Band of Oath-compan-

ions (der Ewige Bund der Eidgenossen). They gained victories over superior foes, and made a gallant stand against imperial armies, which won respect and recognition from kings and emperors.

When the Reformation morning broke over Europe the readiness to accept the new faith showed the intelligence and progressive spirit of the Swiss. The work of Erasmus at Basel, of Zwingli at Zurich, and of Calvin at Geneva, has become a part of the national heritage, in which Erasmus stands for the value of learning, Zwingli for enthusiasm in the cause of civil and religious liberty, Calvin for intense and moral earnestness. The moral evil which, from the fourteenth to the eighteenth century, ate like a canker into the national life, namely, the readiness of so many Swiss, driven no doubt by the poverty of their own soil, to take military service under whatever flag would pay them best, and to acquire for their nation the reputation and vices of mere mercenary soldiers, was combated by Zwingli and the other reformers, and if the reformers had not taken so strong a policy on this question, no doubt most of the cantons, which remain Catholic to-day, would have become reformed. Nevertheless, the evil which once threatened the national existence, was rooted out and survives to-day only in the Swiss guards of the pope, whose stalwart forms and picturesque uniforms are familiar to all visitors to the Vatican at Rome.

During the sixteenth and seventeenth centuries, while all the powers of Europe were engaged in wars in which religious fanaticism, lust of territory, and the ambitions of royal houses were the causes and the ends, Switzerland remained herself at peace; her Catholic and Protestant sections learned to live together in peace; she was wise enough not to covet the land of her neighbors; she had no royal family to intrigue with queens and courtiers; she had no king and princes to support with her taxes or to follow into foreign wars. The position of Switzerland in Europe became established, and though interfered with by Napoleon, when Europe began to breathe freely again, after his fall, one of the first acts of the European Powers was to recognize that the neutrality and integrity of Switzerland was for the good of Europe. By this date (1815) Switzerland had assumed her present form of twenty-two cantons. The supreme fact of Swiss history is that this little land learned centuries before the rest of Europe that cooperation is better than competition, and that conquest in war is less noble and less final than peaceful agreement.

III. FOREIGN POLICY.

In its dealings with foreign nations the modest Swiss republic might teach a lesson to the great Powers of Europe. Since 1815 everyone of them, Great Britain included, has waged war at least once, most of them several times, against her neighbor.

Switzerland has remained at peace. At the present time the Powers of Europe seem gathering themselves together for a war, which, if it comes, will certainly surpass any previous war which the world has ever seen in magnitude, both of the armies in the field and of the shock to society, and which some monarch or ambitious minister may participate at any moment without warning and with no power that can stay his hand. Switzerland alone has no standing army, makes preparation only to protect her frontiers in case of menace, can conceive of nothing so horrible, and, thank God! at present so unlikely as war, has made her declaration of war a matter upon which the representatives of the people must decide, has bound herself by her constitution to put forward no pretensions to foreign conquest, and to make no alliance with any other Power.

Though surrounded by four great countries—France, Germany, Austria, and Italy—through one of which the Swiss can alone gain access to the great world's highway of the ocean, and all of which maintain high protective tariffs in order to support great standing armies, Switzerland is in principle a free trade country. Her own tariff is very low and very wide, avowedly for revenue and not for protection of industries, nor for retaliation against hostile tariffs; and her enlightened foreign and trade policy is so successful, that she can boast of a greater amount of imports and exports per head of population than any country in the world.

IV. INTERNATIONAL MOVEMENTS.

The democracy of the Swiss nation is patriotic and eager for national honor and social progress, but untainted by that desire for conquest or pride in war, which under the name of *la gloire* is such an unsettling element in the French national character, and untempted by the belief in mere military strength, which is so strong in the German and Italian peoples. Yet they hold a very proud international position, and are eager in pressing forward all international movements. Few persons have any idea of the very large number of international agreements which already exist, and bind practically all the civilized nations, or of the great debt which civilization owes to Switzerland for its work in the formation and administration of these movements.

Freed from the need to consider the aggressive attitude of other nations, the hundred and one questions of frontier limitations, of aborigines' protection or extermination, of the partition of Africa, or of imperial interests in every quarter of the globe, which naturally come to the rulers of an empire stretching over colonies and dependencies in every clime, the political genius of the Swiss statesman has been thrown into international affairs, in which he has been able to serve humanity at large as well as reflect luster on his own country. The Swiss were not only called upon to arbitrate twenty-five years ago

upon the Alabama claims, and are at the present time the arbitrators between Britain and Portugal in the Delagoa Bay affair, but are the leaders in these great international movements, which may possibly develop in future generations into the federation of all the civilized nations of the world.

V. SWITZERLAND AND THE UNIVERSAL POSTAL UNION.

The oldest and most important of these international agreements is the Universal Postal Union. The idea of a Postal Union which should embrace the civilized world, was first suggested by the German Post-director, Von Stephan, but the glory and honor of making this idea a reality belongs to the Swiss. The first Postal Congress met at Bern in 1874, under the presidency of the Swiss Postmaster-general, M. Eugene Borel, and the treaty which founded the Union and established the International Postal Union was signed October 9, 1874. In 1878 the next Postal Congress, held in Paris, changed the name of the Union to the Universal Postal Union. M. Borel became the first director of the office of the Postal Union; the office is in Bern; the management of the office is in a measure dependent on the Swiss Office of Posts; the officials are almost entirely Swiss. It gives a feeling of the solidarity and common interests of civilized mankind to know that over the whole of the world, wherever there is an organized government, there is a uniform system of posts, by which letters, etc., can be sent to any other part of the globe for the value of twopence halfpenny. The various governments are, of course, the active agents of this great system, but differences and issues between them are decided by the director of the Universal Postal Union. The office at Bern forms a neutral meeting ground of the different states, and the ideas promulgated, the improvements or innovations suggested by the director, are readily taken up or adopted more or less over the whole world. This great system of the Universal Postal Union, which no war nor social upheaval will venture to damage, hinges on the modest office in Bern, the whole annual expenditure of which is not £3,500, and the director of which receives only £700 per annum, though he is a man with whose office the interests of millions are bound up, and whose decision the officials of no country ever disregard. Such an institution, modest and unobserved, lodged in a simple suite of rooms in an upper story of a house on a quiet street of sunny Bern, makes itself indirectly felt over 40,737,954 square miles of the earth's surface, and arranges for the interchange of news and the mental intercourse of 975,459,077 souls!

VI. OTHER INTERNATIONAL MOVEMENTS.

Besides the Universal Postal Union there are other institutions of a similar international character, the offices of which are in the Swiss capital, and the credit for the establishment of which belongs to the

Swiss. The International Telegraph Congress, the International Literary and Artistic Association, and the International Railway Union all have their headquarters in Bern, and owe their existence there to the statesmen of the Swiss republic. These international unions may perhaps in future generations be looked back upon as the beginning of a universal system of law and justice.

The International Telegraph Congress will soon establish a regular and equitable tariff for European telegrams, and no doubt in the future will cover as wide a space in its operations as the Postal Union, and lead to a uniform system of telegraphic intercourse over the whole world. The International Literary and Artistic Association will protect the property of authors and artists in other countries besides their own, and will give a new meaning to the phrase, "The republic of letters and arts."

The International Railway Union seems likely to play the most important part of all these movements in helping to secure the European peace. It has already secured the right of taking the merchandise or produce of one land in cars of that land to any other land, over the railways of intermediate lands, for almost all the countries of the continent of Europe; it arranges the terms or tariffs which such international freights are to observe; it will secure further uniformity and mutual advantages for the nations which join it. The office of this, the youngest of all the Unions, is just beginning its work under the directorship of M. Numa Droz, who, from a village schoolmaster, rose to be President of the Swiss Confederation. Perhaps if ever England has through railway communication with the Continent, by means of a channel tunnel or a channel bridge, our country may join this Union and find the advantages it offers!

One more international agreement must be mentioned to obtain which the Swiss took the lead. The "Convention of Geneva" has been the means of lightening much suffering and saving many a brave life on the battlefield. Certain conditions were in 1864 agreed upon by the various nations, which sent representatives to a conference held at Geneva, and convened by the Swiss government. The convention embodying the mutual conditions then agreed upon makes all military hospitals, ambulances, doctors, nurses, and attendants respected as neutrals in time of war; they are to fly the flag, or wear the badge, of the red cross on a white ground, an emblem adopted from the Swiss flag, which is a white cross on a red ground. At the present time thirty different powers, including all the European nations, have become parties to the convention.

Again, Switzerland is a member of the Latin Union, which is the first attempt at an international coinage. For France, Italy, Belgium, Switzerland, and Greece, having the same unit of money, namely, the franc, have agreed to preserve a certain standard



MILK AND BUTTER SELLER IN SWITZERLAND.

of currency, and each country to recognize as legal the coinage of each other member of the Union. The traveler cannot be half an hour in any of these countries without being reminded of the Latin Union by the cosmopolitan character of the small change he receives.

Moreover, congresses or unions with the following objects have, within quite recent date, received the assistance or adhesion of Switzerland: the protection of animals against cruelty, the prevention of the spreading of the phylloxera, the protection of young women, the exchange of government publications, the preservation of rights in industrial property, the assimilation of criminal legislation. Lastly, it must not be omitted here that in 1886 Switzerland made a treaty with the United States, that all and every difference arising between these two nations in the course of the next thirty years should be submitted to arbitration.

VII. THE COMPARATIVE PROSPERITY OF SWITZERLAND.

Closely connected with the international and foreign relations of the Swiss goes the national prosperity. Switzerland does not rob the best years of early manhood from its citizens to waste it on military service; she does not waste her resources on a

corrupt court or a highly paid civil service, on a lazy aristocracy, or on supporting industries which could be better undertaken abroad. From these economic and social fallacies she is free. Consequently the financial and industrial relations of the people are singularly stable. The government stocks stand uniformly high, the average rate of interest is low, the standard of living is everywhere moderate but comfortable. Though the rate of wages differs widely in different parts of Switzerland, it is considerably above what it is in the adjoining countries, especially Germany and Italy. Consequently a very large amount of agricultural produce is imported from Germany, where potatoes, corn, etc., are grown more cheaply, and Italian workmen are carrying out the large public works, the construction of railways, and building operations in Switzerland generally.

A still more decisive proof of Swiss prosperity is the fact that Switzerland has a far larger general trade per head of population than any of its adjoining neighbors, and, indeed, larger than any European country, not excluding Great Britain. The annual value of imports and exports, including goods in transit through the country, amounts to about £80,000,000 sterling. Comparing this with the commerce of Italy, which in its soil and its minerals is

far richer than Switzerland, and has a population ten times as great, it is almost incredible to find that the total commerce of Italy is only just double that of Switzerland; in other words, the commerce of Switzerland per head of population is five times as great as that of Italy. This is all the more marvelous because Switzerland has no seacoast, has a barren soil, is intersected by mountain ranges, does not possess a single coal mine, canal, or navigable river, and is surrounded by rigidly protectionist neighbors.

There are two economic advantages which Switzerland enjoys, which help to explain the magnitude of Swiss trade. First, vast amounts of money are brought into Switzerland to be spent there by tourists and visitors, who have obtained or made that money elsewhere. Secondly, in the streams and rivers of Switzerland there is an immense power, which supplies the force used in factories and workshops; indeed, just twice as much water power as steam power is used for industrial purposes in Switzerland. In some places, for example Schaffhausen, the way in which the power of the rushing river is obtained and distributed over the workshops and factories of the town is a triumph of engineering. Advanced Swiss politicians are proposing that the state should assume proprietary rights over the water power of the country and derive a revenue therefrom.

VIII. THE SOLDIERS OF SWITZERLAND.

The Swiss have no standing army, but every citizen has to serve as a soldier, and is trained for a few weeks every year till he is efficient, and subsequently he is subject to periodical inspection and review. The cost, which falls on the confederation, amounts to the very low sum of £7 per soldier per annum. The cost of every efficient British soldier is £64 10s. per annum, but it is doubtful whether the British soldier would be a better fighting animal than the Swiss soldier; at any rate, Switzerland has no cause to be ashamed of the 175,000 men which she could mobilize within a week. The efficiency attained during the weeks of active service is kept up by the shooting clubs and drilling societies which are scattered over the country; the annual national festival of the shooting clubs is a very remarkable gathering. The efficiency, economy, and other advantages of the Swiss army system have found many admirers, especially in Germany, where a strong demand is made by a certain party of advanced politicians that the costly system of German conscription, which entails years of service on so many young men, shall be supplanted by the Swiss system of a national militia. Who knows but that the army of the future may be everywhere on the Swiss model?

IX. DEMOCRATIC SENTIMENTS.

The social and political temper of the Swiss is pre-eminently democratic and republican. A few illus-

trations of this fact will be of interest. (a) It is an article of the Swiss Constitution that no official, representative, soldier, or member of the parliamentary assembly may receive any pension, pay, title, order, decoration, or present from any foreign government; titles, military medals and decorations, and national pensions are quite unknown to the Swiss. (b) Public officials are paid at a most moderate rate. The president of the republic must give up his whole time to the office, must live at Bern, and cannot have any business in which he is actively engaged during his term of office, which is for one year; he receives only £600 per annum and no official residence. There is scarcely a single official of any kind in the country who receives more than this amount (£600). (c) No pensions are ever voted, nor indeed are they ever granted, to any superannuated officials. Out of their small allowances officials are expected to save up for old age. In view of these facts the very high ability and integrity of the official circles in Switzerland, and the almost unknown occurrence of anything like jobbery or embezzlement, speak well for the high spirit of the Swiss for public work. (d) The diplomatic representatives of Switzerland abroad receive very nominal remuneration, and the popular feeling has been several times unmistakably expressed against raising the salaries or increasing the staff of the diplomatic representatives of the country. (e) At the same time the Swiss administration is not parsimonious. No people are more willing to tax themselves for public works of undoubted utility and especially for educational institutions. In a word, Swiss expenditure of public money is generous toward the community, but sparing to a degree that would in other countries seem mean toward the paid servants of the state. The Swiss expect their public men to live simply and receive small pay.

X. NATIONAL POLITICAL CHARACTERISTICS.

The national character of the Swiss can only be understood by those who realize the really Spartan simplicity of their republican institutions, combined with the jealously democratic tendency of their administrative system. The other key to the national character is the ease with which the Swiss form societies or unions for every conceivable object. The Englishman is everywhere great by reason of his self-reliance and independence; the Swiss strength lies in the highly developed faculty for association. This is largely due to the national history of the people; but it is remarkable how it runs through every department of life, from the organized political caucus, or the great labor federation of Swiss workmen known as the Grütli, to the club or circle of schoolboys or schoolgirls.

XI. THE WORKMEN'S SECRETARY.

In these days of labor movements, the institution known as the Workmen's Secretary is of unusual

interest; it illustrates the Swiss faculty for association. This office is maintained at the general public expense, though its work is not subject to government control, and its holder is appointed by the General Swiss Workmen's Confederation. The first holder of the office, Herr Greulich, of Zurich, is an authority on the labor problem and the statistics of demography (as it is called), recognized as such by men at home and abroad. He has lately been joined in his work by an additional workmen's secretary, with office at Neuchâtel, and especially intended to deal with questions of labor arising in French Switzerland.

The work of the workmen's secretary is superintended by the committee of this workmen's confederation, and consists in giving information to all workmen as to their rights and privileges, and in making inquiries, reports, and statistics upon the questions which most bear upon the labor problem, and generally in being at the service of the labor organization throughout the country. That the Federal Assembly, which the advocates of the extreme labor party are fond of saying is composed solely of capitalists, should consent to pay the salary of the workmen's secretary, over whom it exercises no control, and that no voice should be raised to complain or criticize this arrangement, argues both the strength of the organized laborers, and the confidence in which is held their confederation and their committee. Nor is this a solitary instance of the tendency to give state subventions to societies without insisting on any control or supervision: the cantonal governments often assist with grants benevolent societies, orphanages, agricultural clubs, etc., without interfering with their organization or work.

Such arrangements work well enough in Switzerland because the citizens are of a high political intelligence. In most countries they would be regarded as very dangerous examples of the principles of "Trust in the people."

XII. THE FEDERAL COUNCIL.

The same spirit of association, which, by the way, is the idea of the national motto, "All for one, and one for all," is seen in the working of the Federal Council or Cabinet of the Confederation (*Conseil d'Etat, Bundesrath*). The Federal Council consists, according to the constitution, of seven members, chosen by the Federal Assembly (*Bundesversammlung*), which consists of the Upper and Lower House, sitting together for this purpose. The Federal Council is the supreme administrative authority, and prepares and revises the laws, which are submitted to the houses of legislature. Though the majority of the Council have been members of the Left, that is, of the Radical party, yet the other parties are represented on it. There being no party government in Switzerland, the members of the Council are not leaders of a party, nor even originators of a policy,

but the highest servants of the people, chosen to carry out such a policy as the people through their representatives may decide. Hence it is not inconsistent with Swiss theory, nor even unheard of in actual practice, to hear a minister defending a measure, to which he is admitted to be personally opposed, or to find the Federal Council carrying out a measure which the majority of its members have shortly before stood pledged to oppose. The members of the Federal Council are ineligible for seats in either the Upper or Lower House of the Swiss legislature, but are privileged to take part in any debate in either chamber.

XIII. THE SWISS PARLIAMENT.

The Swiss Parliament consists of two chambers; the Council of States (*Conseil d'Etat, Ständerath*), the Upper Chamber, is composed of two representatives from each of the twenty-two cantons of the Federation: the National Council (*Conseil National, Nationalrath*), the Lower Chamber, is composed of members elected from the cantons on the basis of one member to every 20,000 of the population. The members of the Lower House are now 147, divided thus among the three great divisions or parties in the State: the Left (Radicals) have about ninety members, the Center (Moderate Liberals) twenty members, the Right (Catholic and Conservative) thirty-five members. The Houses sit in June and December of each year, and oftener when required; members are paid and receive traveling expenses.

The electoral law differs considerably in the different cantons, but, broadly speaking, manhood suffrage exists everywhere, and elections invariably take place on Sundays. The National Council is elected on the last Sunday of October, every third year; the election of representatives in the Council of States occurs at different times and under varying circumstances in the various cantons. The Swiss Parliament is robbed of some importance and any excitement in its action, owing to the peculiar Swiss institution of the referendum.

XIV. THE REFERENDUM.

The referendum, which simply means the referring of changes in the laws to the direct vote of all the citizens, by taking away from Parliament the sense of finality in its actions, weakens both its authority and its importance. The referendum is, however, admirably suited to the Swiss people, and is obviously an institution which makes the absence of party government work so easily. It exists in three forms:

(1) The referendum must be put into force on every occasion where there is a revision of the constitution, and on many matters have recently been made subjects of federal legislation which are not specially reserved for the federal legislature, and are therefore within the province of the cantonal authority, such applications of the referendum are not infrequent.

In such cases the referendum is called obligatory, and in order for the law or revision of the constitution voted on to pass, a majority of the cantons, as well as a majority of people, must vote for the measure.

(2) The facultative referendum is put in force, when the signatures of 30,000 citizens who have the right to vote are appended to a petition, asking that any particular law or decision of the Federal Council may be submitted to the popular vote; the petition must be presented within three months of the passing of the law to be subjected to the referendum.

(3) The third form, the initiative, means that the majority of the Federal Assembly, or 50,000 citizens, may demand a total or partial revision of the constitution in any particular sense, which is then submitted to the popular vote of the referendum. For practical purposes this does not amount to much, since the people have not the power to demand that a particular measure or law be passed, all they can do being to demand that a modification of the constitution of this or that nature be put to the popular vote.

Many proposals are now in the air to introduce the referendum, or a modification of it, into other countries. It is hard to say how much seriousness there is in these proposals, and harder to prophesy whether other countries are likely to adopt this institution. On the one hand, democrats might be presumed to favor it, as it does most undoubtedly place the people as opposed to the representatives in power in a way quite unattainable otherwise; on the other hand, the experience of the Swiss referendum goes to show that it is more often a conservative force than an engine of change, more laws and changes having been rejected by it than have been accepted.

All the cantons (except Fribourg) have the referendum in cantonal legislation as well as for federal laws. Many cantons have it for matters of local administration also; for example, it is frequently the case that special new works, or extraordinary expense, or a rise in the pay of officials have to be submitted to the local referendum before legally adopted.

XV. THE CANTONS.

If the federal government and federal institutions of Switzerland are interesting and suggestive to the citizens of foreign lands, not less so are the cantons. One of the most remarkable things about the Swiss is the strong patriotism of all Swiss and the loyalty of the various cantons to their Confederation, which is quite marvelous in face of the many differences of the cantons among themselves. Some are devoutly Catholic, others almost entirely Protestant; some industrial, others rural or forest; some rigidly conservative, others entirely progressive; they differ in language, race, religion, historical traditions, mode of life, temper, and disposition, yet they are all devotedly Swiss, and all equally loyal to their country.

This is possible, because the cantons are within such large limits free to follow their own wishes and able to mold their customs and forms of government each to its own liking.

But this diversity in unity which Switzerland illustrates, has a special interest to the student of contemporary politics. For it enables experiments in politics to be made and watched as in no other country in the world. A few of these political experiments may be alluded to, and will at once show what kind of subject interests the Swiss politician and how much the cantons differ.

The various cantons, like the Confederation, have written constitutions, which are constantly being subjected to revision. Change and reforms are often possible only after altering the constitutions, and these revisions of the constitution of the cantons have to be submitted to the direct vote of the people. The varieties of constitutional provisions and institutions are very great. Three cantons have introduced proportional representation, with the avowed object of giving an adequate voice to the wishes of a strong minority; three cantons have made voting obligatory, and failure to record a vote at any election is followed by a small fine. The voter need not give a valid vote if he is not disposed to do so, but he must receive and hand in his voting paper.

Again, the financial arrangements of the various cantons differ very widely, and are so varied and typical, that the German economist Schanz has filled three portly volumes in describing them. In several cantons there is a progressive income tax, which has not had the terrible effect of driving all the capital away as was predicted of it. The cantons treat the liquor traffic variously, deriving a revenue from it in various ways; for example, the city of Basel has made the retailing of spirits the monopoly of the canton, and licenses only those premises for the sale of wine and beer which gave ample accommodation and various conveniences as well as facilities for getting non-intoxicating beverages to their customers. In all the cantons without exception the wholesale supply of salt is a cantonal monopoly and the means of considerable revenue.

Again, in their legal divergencies the cantons are peculiar. Each canton has its own system of criminal and civil laws, and so jealously are the cantonal rights maintained that all attempts at uniformity of legislation or a single code for the whole nation are discouraged. It was only in 1889, after the loss and annoyance of having a different bankruptcy law in each canton had been intolerable, that a uniform law of bankruptcy was passed for the whole of Switzerland. When submitted to the referendum it obtained only a small majority of votes, and more cantons voted against than for it.

The opposition of the Swiss to capital punishment is well known. The constitution of 1874, framed while the memory of a certain execution in a Catho-

lic canton for a political offense was still fresh, abolished capital punishment entirely in Switzerland. The question was agitated till in 1879 the 65th Article of the Federal Constitution was altered to its present form, "No sentence of death can be passed for any political offense. Corporal punishments are prohibited." This change was adopted by a small majority at the referendum. A few of the Catholic cantons have reintroduced capital punishment into their criminal law. But only once has it been carried out, in Lucerne, for a murder of peculiarly atrocious nature committed by a man who was not a genuine Swiss.

XVI. THE COMMUNES.

A word must be said about the communes, or local areas into which the country is divided. The Swiss commune (*Gemeinde*) corresponds to our parish, and must be looked upon as the basis of the democratic and republican institutions of the country. The organization and powers of the communes vary as much as the communes themselves vary in size and character. But police supervision, maintenance of the roads, elementary education, religious worship, support of the poor and the sick—these are the chief concerns in every commune. Besides, insurance against fire of all the buildings in the commune, guardianship of the orphans, sanitary and building supervision, control of the communal property, the forest or the common pastures (*Almend*), and regulations for shooting the game are further matters for the communal government.

Every Swiss citizen is of necessity attached to some commune, and by being a citizen of his commune he obtains the right of citizenship in his canton and in the Federal State (Article 43 of the Federal Constitution). But citizenship of the commune is a matter rather perplexing to a foreigner; for though a Swiss gains a right to vote in the commune in which he resides after three months' residence, he does not necessarily become a citizen of that commune; the law of settlement tends to throw his citizenship still on that commune in which he or his father, or even his grandfather, was born and possessed the right of being supported in poverty. This is the Swiss commune of citizenship (*commune des bourgeois, Buergergemeinde*), in contradistinction to the commune of residence (*commune des habitants, Einwohnergemeinde*). Some questions in a commune, for example, concerning the communal property, are decided by the citizens of the commune, though most matters are naturally decided by the inhabitants, that is, by the Swiss citizens resident in the commune. In large communes there are often two councils, one legislative and the other administrative, besides several specially elected committees; in small communes the officials chosen directly by the people do the business, and orders are made and general business transacted in the communal assembly, or, as we should call it, the parish meeting.

It is always interesting to talk with an intelligent Swiss about the affairs of his commune. A meeting of the commune may often be witnessed taking place in summer outside the parish church after the Sunday morning service.

XVII. PATERNAL LEGISLATION.

Though Socialism has as a political program but small strength in Switzerland, and there is no Socialist party in Parliament, the Swiss are not afraid of paternal legislation. Against the croakers who warn us against "grand-motherly legislation," the Swiss would reply that they have successfully attempted much in that direction.

The government Department of Posts owns a perfect network of telephones, which covers all the country. It carries an enormous number of packages, many of a large size, in its parcel post. All Swiss tourists should thank the Swiss government for the facilities it affords of sending portmanteaus by post and of traveling by diligence or "extra post" so cheaply.

The greatest undertaking in the sphere of Swiss paternal legislation and administration is the alcohol monopoly. The manufacture, import, and wholesale distribution of spirits form a state monopoly. The advantages of the system are that purity and high quality in the spirits is attained, the smuggling of spirits, formerly very common, has been abolished, that the consumption of spirits per head of population has been largely reduced in recent years, and that a considerable revenue is obtained. The revenue or surplus is not spent by the Confederation, but is handed over to the various cantons, which are bound to spend ten per cent of what they receive in means calculated to combat the evil effects of alcohol.

The success of the alcohol monopoly has led to the demand that the production and sale of tobacco should also be a government monopoly. A commission is now (summer, 1894) preparing a *projet* for establishing this monopoly. The revenue from it is destined for endowing a national system of medical attention to the sick.

It is curious that whereas the subject of a national old-age pension scheme is constantly discussed in England, the idea is never mooted in Switzerland. On the other hand the Swiss, by their referendum of October 26, 1890, demanded by a three to one majority a national insurance scheme against all accidents and incapacity from sickness. The elaboration of this scheme is not yet complete.

XVIII. SWISS EDUCATION.

The political and social institutions of Switzerland imply, of course, that the standard of education is singularly high. Yet, beyond providing by the 27th Article of the Federal Constitution that education shall be "compulsory, and, in the public schools, free; the public schools shall be such that they may be frequented by the adherents of all religious sects,

without any offense to their freedom of conscience or of belief," the Confederation only maintains one great educational institution, the Federal Polytechnic at Zurich. It pays a grant to, and exercises some control over, a few other educational institutions.

The Federal Polytechnic at Zurich is a technical college, probably the best equipped with professors and laboratories in Europe. It is frequented by students from all over the world. The latest returns of students shows 700 students, of whom 340 are foreigners. The constitution gives power for the establishment of a Federal University, but jealousy among the cities that are anxious for it has been one of the causes preventing its realization hitherto.

Switzerland has five universities—at Basel, Bern, Fribourg, Geneva, and Zurich—and two academies—at Neuchâtel and Lausanne. The total number of students is about three thousand five hundred, of whom about five hundred are foreigners; but as almost all Swiss students spend a part of their course at German, French, or other Continental universities, the number of Swiss university students at any one date is probably about six thousand, or about one in every two hundred of the population, a higher proportion than any other country in Europe.

Educational institutions of all kinds abound in Switzerland. There is a perfect system of primary, continuation, secondary, and higher schools in almost every canton. Special professions and particular interests are looked after in 38 training colleges for teaching, 137 professional and industrial schools, 4 dairy schools, 6 agricultural and horticultural schools, 1 vine culture school. There are also free courses of lectures on agriculture and other subjects, similar to those under our county council, and in some cantons there are special courses of instruction for military recruits.

XIX. ELEMENTARY EDUCATION AND THE RELIGIOUS DIFFICULTY.

There are over eight thousand elementary schools in Switzerland, which in standard of education, in size and method of management, present every kind of contrast. The education is everywhere efficient, but between the education in a poor mountain village with a score of children, and the palatial schools of some of the large cities, there is all the difference in the world. As a type of the highest class the new Mädchenschulhaus on the Hirschengraben in Zurich, may be mentioned as quite one of the sights of that city.

Of course the religious difficulty in education has arisen. Undenominational teaching is practically an article of the Swiss constitution; but the difficulty remains and is met in different ways in different cantons. In Zurich many are discontented with the undogmatic latitudinarian teaching of religion and morality, and so-called "free schools" (that is, free from public control) are maintained entirely without grants of

public money; in Vaud, religion is taught without doctrinal bias; in Geneva, no religious instruction is ever given in the schools, but there is a state-supported *consistoire*, consisting of Protestant ministers and Catholic clergy, to whom children may be sent for education; in Catholic cantons, like Fribourg and Valais, the instruction is practically in the hands of the priests; in Bern, where there is a large majority of Protestants, religious instruction is given in a form that gives no offense either to Protestant or Catholic; in some of the so-called *paritätisch* cantons, in which the population is divided between Catholics and Protestants, the children receive education in religion together till they are prepared by priest or pastor for confirmation.

XX. PHILANTHROPIC SOCIETIES.

The deeper side of the Swiss character is seen in the perfection of their philanthropic organizations. Their genius for administration and association here bears a harvest of good. This may be illustrated by an institution which seems peculiar to Switzerland—the Society of Public Welfare ("Gemeinnützige Gesellschaft, Société de l'Utilité Publique"). There are now many such societies in the country, one at least in each large city, and several covering the whole country. But the *doyen* of them, on which the others have been modeled, is the Public Welfare Society in Basel.

This society, whose full title is "Gesellschaft zur Beförderung des Guten und Gemeinnützigen," was founded in 1777 by the town clerk of Basel, Jacob Iselin. Its activity has been directed to very various objects during the course of its existence; some of these it has started have been taken over by the state; others have become independent; some have been given up or changed in nature, as times have altered. These various projects are managed each by a special committee or separate commission, which reports to the central committee, but has generally quite independent power of action. Each project has usually its separate sources of income besides subventions with which the Public Welfare Society assists it. The variety and scope of the society's work may be judged from the fact that its last report contains no less than forty-nine reports of different institutions standing in close relation to it. Some of the objects dealt with are religious; for example, there are special committees for Sunday school work, for promoting good church meeting, and for the diffusion of good literature. Many objects may be classed as general and philanthropic: orphanages, workmen's dwellings, popular and temperance eating houses, savings banks, protection of animals from cruelty, pensions, and homes for the aged; some may be said to be recreative, such as the providing and sustaining bathing places in the Rhine, and a skating rink for the winter. And a last class of objects in which the society has been inter-

ested might be described as of general public interest: the improvement of the surroundings of Basel, aid to the museums of natural history and antiquities, and the publication of an historical almanac. It is evident that a society of this nature has numerous advantages: it tends to prevent the clashing of competing societies and charities, and to unite men of different views and aims in common philanthropy; it has a position of such eminence that whatever institution it assists and recommends may be safely trusted as sound and worthy of support, and it can command an organization which makes it easy to start new schemes.

The hall and offices of this society, in the Schmiedenhof, at Basel, should not be forgotten by the tourist. The hall is a masterpiece of artistic decoration.

XXI. RELIGIOUS FEELING IN SWITZERLAND.

A people so democratic, so order loving, so progressive and public spirited as the Swiss are certain to be possessed of a deep religious feeling. That feeling is as hard to analyze as to describe. But the following facts may illustrate it: the barrier between rich and poor is not so great nor such a religious stumbling-block as it is in England or America; rich and poor are educated together in the common schools, and a tie is thus made which links society together. One may see signs of the strong bond between classes in the streets, a gentleman greeting a workman in blouse by raising his hat, or a lady, who drives up to a shop in her carriage, beginning her purchases by shaking hands with the assistant at the counter, whom she greets with the familiar *Du* (thou) instead of the formal *Sie* (you); they have been at school together, and on leaving have belonged to the same *Kränzchen* (little circle), and they remain friends. This spirit of brotherhood shows that Christian seed has been sown and taken root. Or to change the simile, it is the Christian leaven growing secretly.

The population of Switzerland is just 3,000,000, of which 58 per cent is Protestant and 42 are Catholic. The Catholics are numerically a strong minority, but in temper and action they are generally free from Ultramontaniam of the type of that of Belgium or Austria. The Jesuits are excluded from the country by the 51st Article of the Constitution, and no question of ever restoring them is ever seriously raised. It is felt that toleration of those intolerant on principle is only to encourage the growth of intolerance.

The public worship and the support of the ministry is in every canton maintained at the cost of the state. Attempts made to disestablish the Church have found little support. In cantons where the population is divided between Protestants and Catholics, the Napoleonic principle of the *Concordat*, or concurrent endowment, is acted upon.

Perhaps it was the stronghold of a state religion

that made the intense voluntarism of the Salvation Army so unintelligible to the Swiss officials and justices, and so led to the imprisonment of certain preachers, and the repression of certain processions and meetings. But it was probably largely due to the feeling that it is not an essential part of religion to proselytize at the expense of other Christian Churches. This feeling has become, as in other continental countries, where Protestants and Catholics live in large numbers together, almost a fetish; and the government discourages all proselytism as tending to excite ill feeling or a breach of the peace. On the other hand, it should be remembered that the Federal Council lately addressed a message to the cantonal authorities, which called attention to the religious freedom which the Salvation Army had every right to enjoy, and which has practically resulted in complete toleration for the Salvation Army. After all, has not England had its Salvation Army persecution at Eastbourne and elsewhere?

Patriotism, a very real sentiment to the Switzer, means toleration and brotherhood. The Protestant synod of the canton of Grisons met in 1892 in Poschiavo, a town with a small Protestant congregation, but situate in the Italian district of the canton, which is almost entirely Catholic. The meeting of the Protestant synod from the German-speaking districts was hailed with enthusiasm by the Italian Catholics of Poschiavo. The members of the synod were entertained during their five days' stay at the public expense, and the occasion was taken to show the existence of a deep religious sympathy between the compatriots of different creeds.

XXII. THEOLOGY IN SWITZERLAND.

Since the days of Erasmus and Zwingli, the Swiss have had their Protestant theologians. If the tendency of English theology has been cautious, and the tendency of German theology speculative, the tendency of Swiss theology has been liberal yet devout. Closely associated both with Germany and France in theology—for Swiss professors and students pass constantly over to the universities of Germany and France—the Swiss has been less prone to the temptation of divorcing theological learning from practical religion than either German or Frenchman.

The names of the great Swiss theologians of the century show this. De Wette, who when driven forth from Berlin, lived his best years, and died, in Basel, the most earnest and religious of the fathers of the higher criticism; Vinet, most pious and eloquent and reasonable of orthodox theologians; Godet, most devout and learned of living French biblical critics; Biedermann, than whom no philosophical theologian of this generation has more profoundly elucidated the true relations of modern philosophy and the Christian faith; the names of Merle d'Aubigné, Alexander Schweitzer, and Hagen-

bach, all give the same witness. The most prolific theological scholar of the last generation who wrote in the English tongue, was the devout and generous-souled Philip Schaff, of New York, who was born and bred a Swiss, and who was honored in Europe and America for his great abilities as a scholar and a theological writer.

Again, the great excitement which has recently been raised in Germany by Professor Harnack's proposal that Protestant ministers should no longer be required to subscribe to the apostolic creed, is almost unintelligible in Switzerland, for though the clergy of Switzerland are at least as devout and orthodox as those of Germany, no subscription of the creed is ever required from any Swiss Protestant pastor.

XXIII. HOPES AND FEARS.

The Swiss people appear to have developed the political virtues and realized Christian brotherhood more completely than other nations, but to have better hopes of withstanding the dangers which are now threatening society at large. The evil of drink they have already attacked by placing the manufacture and wholesale trade in spirits in the hands of a government monopoly, and thus have largely reduced the average consumption of spirits per head of the population. The evils of impurity and crimes connected with sexual vice are comparatively light and rare; the numbers of illegitimate births and of divorces are proportionately low, and decreasing in face of an increase of the population; the strain between the interests of capital and labor is much less severely felt than in other lands; the rate of interest is low and the rate of wages is high, at least compared with the surrounding lands; the political leaders of progressive and democratic views are as a rule not antagonistic to the Christian faith nor contemptuous of Christian morality, as is so generally the case in the countries of Europe.

The great danger besetting the Swiss nation is that it may wholly or partly lose its nationality in becoming cosmopolitan. Situate in the midst of great nations, itself small; constantly visited by the dwellers of other lands; attracting by its advantages, climatic, economic, political, and educational, the citizens of other lands to settle within its borders; boasting of peculiar international importance and a very large foreign commerce; driven by the sterility of its soil to send many of its sons forth to seek their fortunes in foreign lands—will these circumstances weaken the national individuality? No, not if the best and most far-seeing Swiss citizens have their way. For they realize that in retaining pure her national character, and in trusting as leaders men of high purpose and true aims, lies the promise of a great future for every state, but especially for a small state like Switzerland, which might be swallowed up or divided (as Poland was) by the great nations around her.—*Review of the Churches (London).*

A Question Answered About Money.

BY BISHOP THOBURN.

DURING the past month or two I have had a question put to me almost every day, as I have made my rounds through the country. All who meet me are aware that I came to this country on a financial errand, seeking the relief of our imperiled work in India. The question proposed is usually in this form: "You must find it more difficult to get money this time than ever before. How are you succeeding?"

I wish I could say in reply that I am succeeding as well as during former visits, but no one acquainted with the present condition of the country would expect that reply. As a matter of fact, I have found that the panic of last year is still felt very severely all over the country, and our missionary interests suffer in common with all other movements requiring any expenditure of money. I certainly continue to receive help, for which I am thankful, and some of the help I receive is given under circumstances which awaken not only our lively gratitude, but at times great surprise. People, at such times as these, are prepared to make greater sacrifices than when money is plentiful. At the same time, I cannot but begin to realize the fact that my receipts, taking the measure month by month, are about fifty per cent behind what they were two years ago, when I was in America on a similar errand. This very naturally creates a little anxiety for the future.

The crisis before me has assumed about the following shape: More than a hundred persons who had undertaken to support native preachers for us in India have been obliged this year to withdraw their subscriptions. I cannot give the exact number, but it is considerably above one hundred. I cannot dismiss one of the preachers from the work, and have not for a moment considered the possibility of such a thing; but, on the other hand, they must be provided for. Meanwhile, our converts continue to come as steadily and in as large numbers as ever before. By the time I return to India I shall probably find from 10,000 to 15,000 new converts, all of whom were worshiping idols when I left for this country. And what am I to do for them? How am I to provide teachers and preachers for them? What am I to do for those we took up last year and the year before? What plan am I to devise in view of the fact that it is practically certain that at least one hundred new preachers will be added to our ranks every year until the close of the century? These are very practical questions.

My hope, under God, is in our friends in the United States. Will not everyone who reads these few lines ponder the question of personal duty? Some can assume the support of a preacher, while others can collect enough to accomplish the same

result. Whether the reader gives the money or collects it matters nothing to us in India. But in God's name I do beg all our friends to rally to our help in this great emergency. Our preachers are of various grades, and some who live in remote villages in simple style cost very little for their support. Others who live in larger towns and cities require much more. Hence, the donors can assume the support of a preacher on any scale of salary from \$30 to \$100. Of course, the larger the salary the more satisfactory the worker. I merely state the facts in the case, and shall pray that the Holy Spirit will lead many readers to ponder the question of personal duty.

Those wishing to assume the support of one or more, or who may prefer to aid us by a donation sent unconditionally, may address me at 150 Fifth Avenue, New York. Parties assuming the support of preachers may pay in such installments and at such times as may be convenient.

New York, September 9, 1894.

Opposition to Christianity in Japan.

BY REV. H. LOOMIS.

I HAVE lately visited the city of Okazaki. The only Christian work in this town is in connection with the American Southern Presbyterian Mission, and Rev. Mr. Fulton is the resident missionary. He reports that there is a general and determined opposition to Christianity on the part of the Buddhists. Parents have been induced to take their children from the Sunday school, and if a person is seen to go to a Christian service he is stigmatized by the term *Yasu*—employed as a contemptuous epithet for Christ. So universal and bitter is this spirit that the people are very generally deterred from holding any intercourse with the Christian workers or missionaries.

The Bible seller in that city reports that if people buy the Scriptures they are urged not to read them, and the purchase of such books is strongly condemned. Many copies of the Bible have been sold to the priests, who read them to find something that they can use as an argument against Christianity. Christ's words on the cross, "My God, my God, why hast thou forsaken me?" and the declaration that he came not to bring peace, but a sword, are two favorite passages, which they use as a basis of their assaults upon Christianity.

At Nagoya there is also the same state of determined opposition. It is less violent now than some time ago, but is still very general and decided. Rev. Mr. Morgan has been trying for some time to rent a place for religious service, but finds it almost impossible to do so. One man said he was willing to rent his house, but must first get the consent of his neighbors. He subsequently reported that they were unanimous in their opposition, and were even willing to pay the rent themselves rather than have the place used for such purposes.

After much inquiry another house was found, and the rent paid for two months in advance. But when the friends and neighbors heard of it, they tried by persuasion and threats to make the man give up the contract and return the money. When they found that all such efforts were of no avail, a public meeting was called and the man denounced in the most bitter terms. One speaker said he ought to be put into a kettle of oil and the oil set on fire. Another said he ought to be banished, or at least driven out of the city. Then another objected that it would be wrong to inflict on some other community such a very bad man. No decision was reached; but a band of some thirty rude fellows, called "*Soshi*," went to the house, and tried to find the owner, who had concealed himself where he could not be found, and thus escaped. He is still afraid to go out, and it is undecided how the matter will end. A short time before one of the lady missionaries was hit on the head with a stone, and quite severely injured, while coming out of the service on a Sunday evening.

Two of the missionaries recently went to a town at some distance in the interior, on the invitation of some young men who wanted to hear about the Christian religion; but when they reached there, the inhabitants refused to allow any house to be used for Christian service. Even the landlord of the hotel objected to the gathering of any considerable number of persons at his place for religious purposes; and so the four young men who had invited them met at the room in the hotel, and were instructed privately.

But when the presence and character of the foreigners became more fully known, a large number expressed their desire to hear about this new doctrine. They were so urgent that after a while a room was secured, and more than two hundred people assembled and listened gladly for more than two hours to the old but ever new story of God's great love to men in giving his own Son to save them from their sins. One thing is peculiar, that while the priests and lower classes are so active and bitter in their opposition, the officials are unusually kind and friendly, and seem disposed to help the missionaries. This is a matter of special importance, and a source of great satisfaction.

A revival in Nagoya, at the close of the New Year's week of prayer, has been a great blessing to the laborers, and resulted in important accessions to all the churches. What is especially to be noted is that while five denominations are now represented in that city the unity of spirit is perfect. In the face of such strong opposition it is a matter of special importance, and a source of the greatest satisfaction, that, while the forces of God's army may have different names and methods of administration, they present a united front to the foe.

One thing that is encouraging and hopeful is that the native pastors and workers, as well as missionaries, are neither frightened nor disheartened by the

opposition, but confident that the issue will be success. They have supreme faith in God and the triumph of his truth.

The Italy Mission of the Methodist Episcopal Church.

BY REV. WILLIAM BURT, D.D.

IN connection with this mission we have 29 organized churches and 10 other places regularly visited by our preachers: 24 ministers, members of the Conference, of whom one is superannuated; 7 local preachers employed in the work, and 10 others who voluntarily give their help. The members and probationers are 1,525.

At the last Conference the reports showed 275 conversions during the year. The collections for all purposes during last year amounted to about 15,150 francs. The principal cities and towns are occupied by our preachers.

There are at present 6 young men students in our theological school at Rome, 25 boys in our institute, and 35 girls in the Woman's Foreign Missionary Society Home.

The Epworth League is being organized in nearly all our stations, and the work is meeting with popular favor.

From our publishing house at Rome we send forth every week more than a thousand copies of our eight-page paper, *l'Evangelista*, acknowledged to be the best evangelical paper published in Italy, a thousand copies per month of our sixteen-page Sunday school paper, *l'Aurora*, about eight hundred copies every three months of the *Teacher's Sunday School Manual*, used by the teachers of all evangelical denominations in Italy, besides books and thousands upon thousands of tracts and pamphlets.

Our one great need at present is a suitable building for our work in Rome, and as a center for all our work in Italy.

In Rome are located our theological school, boys' college, and publishing house. This work is carried on as best we can in hired halls and apartments, in different parts of the city. The rent for these places is an item of considerable importance, and yet we are

ilily provided and are often obliged to move from place to place at the caprice of the proprietor. Hardly had I arrived in Rome, in the spring of 1890, before I was convinced of the need of a capacious central building for the accommodation of the different branches of our work. My eye soon fell on the place where such a building should be located, a magnificent corner lot, Via Venti Settembre and Via Firenze, 93x155 feet, next to the War Department, near the Quirinal Palace, just on the line between old and new Rome, ever to be a central and commanding position. After more than a year of incessant labor, the desired lot was purchased in the name of the Methodist Episcopal Church, May 30, 1891.

Designs were then prepared for the proposed building and duly submitted to a competent committee of the Missionary Board, who approved those for the building represented on this page.

Bishops Walden and Joyce, who carefully examined the position and plans, not only approved the same, but declared the undertaking to be the most important



and hopeful in the history of this Mission.

Ground was broken in July, 1893. The work of excavation proceeded slowly because of the solid walls encountered below the surface. It was found that in order to place our foundations on virgin soil it was necessary to dig down through the ruins of a Roman church and an ancient pagan temple.

The first foundation stone was laid with appropriate services by Bishop Vincent, September 11, 1893. This was laid at the bottom of a large shaft about fifty feet below the level of the street. More than fifty of these shafts were sunk and filled with stone and mortar. From these huge underground pillars arches were sprung, on which the massive building rests. Then the walls and arches of the basements were erected and the ground floor formed on a level with the street. On this ground floor, May 9, 1894, Bishop Newman laid the corner stone in the presence of a great concourse of people.

The building is now up to the first floor above the level of the street, and we have thus far been able to pay our bills. To complete the building we yet need \$50,000.

The basement is high and well lighted and will afford ample room for our publishing house.

On the ground floor will be a church for services in Italian, a chapel for services in English, book rooms, Sunday school and young people's rooms.

The three and a half floors above will serve for theological school, boys' college, and residences for superintendent, professors, and preachers.

It is one of the best investments ever made by the Methodist Episcopal Church.

What a monument some good man could erect to his name by completing this building!

If, however, no one man can be found willing to give the whole sum, surely there are in all the Church fifty who would be willing to give a thousand dollars each to so noble an enterprise.

The location is so conspicuous, and the undertaking so daring and important, that the eyes of all the Roman Catholic and infidel world are upon us. Must we call off the workmen and abandon the enterprise for lack of means?

Let every loyal Christian and lover of religious liberty rally to our help. We are grateful to those who have already contributed; their names will be held in grateful remembrance and inscribed in some suitable place in the building itself.

If anyone wishes further information on the subject or can suggest where means for the above work may be found, please address the writer at 150 Fifth Avenue, New York. Contributions may be sent to the Missionary Secretaries.

The New Chinese Treaty.

THE new treaty between the United States and China was ratified by the United States Senate on Monday, August 13, by a vote of forty-seven to twenty. It is to remain in force for ten years. The following are its provisions:

Article 1. The high contracting parties agree that for a period of ten years, beginning with the date of the exchange of the ratifications of this convention, the coming, except under the conditions hereinafter specified, of Chinese laborers to the United States shall be absolutely prohibited.

Article 2. The preceding article shall not apply to the return to the United States of any registered Chinese laborer who has a lawful wife, child, or parent in the United States, or property therein of the value of \$1,000, or debts of like amount due him and pending settlement. Nevertheless, every such Chinese laborer shall, before leaving the United States, deposit, as a condition of his return, with the Collector of Customs of the district from which he departs, a full description in writing of his family, or property, or debts, as aforesaid, and shall be furnished by said collector with such certificate of his right to return under this treaty as the laws of the United States may now or hereafter prescribe and

not inconsistent with the provisions of this treaty; and should the written description aforesaid be proved to be false, the right of return thereunder, or of continued residence after return, shall in each case be forfeited. And such right of return to the United States shall be exercised within one year from the date of leaving the United States, but such right of return to the United States may be extended for an additional period, not to exceed one year, in cases where, by reason of sickness or other cause of disability beyond his control, such Chinese laborer shall be rendered unable sooner to return, which facts shall be fully reported to the Chinese Consul at the port of departure, and by him certified, to the satisfaction of the collector of the port at which such Chinese subject shall land in the United States. And no such Chinese laborer shall be permitted to enter the United States by land or sea without producing to the proper officer of the customs the return certificate herein required.

Article 3. The provisions of this convention shall not affect the right at present enjoyed of Chinese subjects being officials, teachers, students, merchants, or travelers for curiosity or pleasure, but not laborers, of coming to the United States and residing therein. To entitle such Chinese subjects as are above described to admission into the United States, they may produce a certificate from their government or the government where they last resided, *viséed* by the diplomatic or consular representative of the United States in the country or port from whence they depart.

It is also agreed that Chinese laborers shall continue to enjoy the privileges of transit across the territory of the United States in the course of their journey to or from other countries, subject to such regulations by the government of the United States as may be necessary to prevent said privilege of transit from being abused.

Article 4. In pursuance of Article 3 of the immigration treaty between the United States and China, signed at Peking on the 17th day of November, 1880 (the 15th day of the 10th moon of Kwanghsii, sixth year), it is hereby understood and agreed that Chinese laborers, or Chinese of any other class, either permanently or temporarily residing in the United States, shall have for the protection of their persons and property all rights that are given by the laws of the United States to citizens of the most favored nations, excepting the right to become naturalized citizens; and the government of the United States reaffirms its obligations, as stated in said Article 3, to exert all its power to secure protection to the person and property of all Chinese subjects in the United States.

Article 5. The government of the United States having by an act of the Congress, approved May 3, 1892, as amended by an act approved November 3, 1893, required all Chinese laborers lawfully within the limits of the United States before the passage of

the first named act to be registered as in said acts provided, with a view of affording them better protection, the Chinese government will not object to the enforcement of such acts, and reciprocally the government of the United States recognizes the right of the government of China to enact and enforce similar laws or regulation for the registration, free of charge, of all laborers, skilled or unskilled (not merchants as defined by said acts of Congress), citizens of the United States in China, whether residing within or without the treaty ports.

And the government of the United States agrees that within twelve months from the date of the exchange of the ratifications of this convention, and annually thereafter, it will furnish to the government of China registers or reports showing the full name, age, occupation, and number or place of residence of all other citizens of the United States, including missionaries, residing both within and without the treaty ports of China, not including, however, diplomatic and other officers of the United States residing or traveling in China upon official business, together with their body and household servants.

Article 6. This convention shall remain in force for a period of ten years, beginning with the date of the exchange of ratifications, and, if six months before the expiration of the said period of ten years, neither government shall have formally given notice of its final termination to the other, it shall remain in full force for another like period of ten years.

Dr. S. L. Baldwin writes of the new Chinese treaty: "It is objectionable on the same ground on which all the others have been. It continues the unjust discrimination against the Chinese. The fact that the Chinese government agrees to it does not relieve us of the wrong of making an unjust distinction between Chinese and other foreigners in our midst. The profession that the restriction is made to secure the rights of the Chinese who are here is easily seen to be the veriest humbug when we realize that this legislation has been at the demand of the people who wish to get rid of the Chinese entirely. You will notice that it was voted against both by the Pacific Coast representatives and by such men as Senators Hoar and Lodge, of Massachusetts. The former voted against it because it is not anti-Chinese enough. It does not meet the full demand of the Pacific Coast politicians, and these men expected to make capital by voting against it on this account. But Senator Hoar voted against it because he is opposed to all this exclusive legislation. What we need is a uniform immigration law, framed to shut out anarchists and all other enemies of government. Such a law would find its chief seat of operation not at the Golden Gate, but at Sandy Hook. Senator Hoar's amendments to the House bill recently passed are in the right direction for this purpose."

A Nordfjord Wedding.

BY ONE OF THE GUESTS.

THEY that are married, or that intend to take the holy estate of matrimony upon them, may be interested to learn how such important events are managed in Norway by the simple folk whose homes lie on the shores of the Nordfjord. I, for one, was very anxious to see a Norwegian wedding, so considered myself fortunate to find on the day we arrived at G—— that two weddings were to take place that week in the Lutheran church close by.

A few mornings after our arrival we were sitting on the balcony of the hotel, which commands a fine view of the lake, when we heard the distant sound of music across the water, and saw far away, as a speck on the clear bosom of the lake, the boat which contained the bridal party rounding one of the rocky promontories. Nearer and nearer came the boat, and louder and more distinct the music. We hurried to the pier to see them arrive. It was a large boat and held most of the guests except those who joined the party on the shore. Each woman as she stepped on land carried in her hand a *fine* (the little wooden box, characteristic of Norway, in which was her contribution to the marriage feast). In the stern sat the bride and groom, hand in hand. How solemn they all looked! Indeed, to the uninitiated the company bore resemblance to a party on their way to a churchyard. Everyone, man and woman, was in black, and the pattern and material of each woman's dress were identical. The elderly matrons wore a black silk scarf over their heads, and the younger women and girls handkerchiefs of colored or white muslin, as the Irish peasants do. The dresses were composed of thick woolen stuff, like serge or homespun, full skirts plaited round the waist and falling loose to the ankles. And all were of home manufacture, from the spinning wheel to the finishing touches of the *modiste*, and as black is the dye easiest procured and surest of success, its general use was accounted for. Of course, this rule does not hold good in other districts of Norway; round the Hardanger, for instance, the costumes are as gay and varied as in Switzerland.

When the party landed all retired to the *chalet* close by, where the wedding feast was to take place, and a messenger was dispatched to the *presteger* (rectory), about a mile up the village, to announce the arrival of the bride. An hour later, and the procession was wending its way along the road to the picturesque church with its red-tiled roof. First came the two musicians, whose strains were heard across the water as the boat drew near. Their talents were not marked in any way. I fear even a village concert would hardly have awarded them an encore. But for all that the music was sweet, and they played with a will. Immediately following came the bride and bridegroom hand in hand again.

Rather "sheepish" he looked, it must be confessed, and no "best man" at hand with a word of encouragement, for in the wake of the bridal pair the women, old and young, collected, leaving the men of the party by themselves to bring up the rear.

A description of the bride is always important. In justice I must own her personal charms were few. On good authority we heard she had seen but four and twenty summers, but you might have guessed her nearly twice that age. Like the Swiss women, the Norwegian age early; they work hard in the fields, and even in the building of their houses seem to take more than their proper share of the labor, so that at sixteen the fresh girlish beauty is gone, and they look *passée*. Our bride was a strong young woman of medium height, whose good-humored face could boast of no beauty, but still was pleasant and kindly in expression. Her headdress was a study in itself! I had often heard of the bridal crowns, and in photographs most picturesque and pretty they look. In reality the appearance of a Nordfjord bride, when her toilet is complete, is most grotesque. The hair is all drawn back from the face and hidden by a closely frilled cap; on the top of the head is a soft roll of white muslin, which forms a pad on which rests a crown three pounds in weight. These crowns are silver, and in some instances are adorned with precious stones. They stand about ten inches in height, and resemble the picture one sees in old-fashioned history books of the Tudor kings in their royal robes. Fastened to this headdress are colored ribbons—black, red, white, stamped with patterns—which hang round the head, leaving only the very front of the face exposed, and more than anything else add to the quaintness of the costume. Over her shoulders was a large red cape, the trimming of which was remarkable, and would, I think, suit the taste of an Indian squaw. Conspicuous in front hung four small mirrors a child might covet for her doll's house. These were evidently considered an important decoration, for the friend in attendance often rubbed them bright, and watched that no end of ribbon hid them from view.

Arrived at the church gate, a halt was made, and then the good services of the *brude krone* were put into requisition. As the bridegroom had no "best man," so the bride was without bridesmaids. Our weddings, I fancy, would lose half their charm if they lacked the presence of those who come next in importance to the bride herself. Our brides, too, choose for that office from among their young friends. Exactly the opposite is the rule among the Norwegian peasants. A person is selected as being the oldest acquaintance of the family, and not unfrequently it is the future mother-in-law who occupies the post! Before entering the church, this weather-beaten dame carefully brushed the gown of the bride, made sure the crown was all right, and wiped the boots of both bride and groom with a handkerchief. We

were surprised on going into the church to find it nearly full. Norwegian churches inside are bare almost to ugliness—wooden buildings painted white, with large ungainly windows, which, by the way, are not made to open, so that ventilation can only be obtained by means of the two doors. The men sit on one side, the women on the other; but on this occasion the bridegroom took his seat beside the bride. The pastor—who came from the rectory in his cassock, with white ruffe round the neck, as you see in pictures of John Knox—walked up the aisle to the communion table, and the service began. We had been at his church the previous Sunday and heard him preach. There was a wonderful charm about the man. We could not understand "the unknown tongue" in which he spoke, but he had goodness stamped in every feature, and his simple earnestness was most impressive. We were able to worship with them the one God and Father of all, and in a new sense to truly realize the blessedness of "the communion of saints."

The wedding service began with a hymn; it was the air we know as Luther's Hymn, but sung so slow, and with such a nasal twang that it sounded like a dirge. Before the conclusion of it the bridal pair left their seats and took their place, hand in hand, before the rails. The pastor then gave an extempore address, which lasted quite fifteen minutes. The subject, I heard, was a homily on the duties of the married state, alluding to the "blameless" and holy lives of Zacharias and Elizabeth, and exhorting them to like faithfulness of conduct. Then followed the mutual vows, as in our service, but the absence of any ceremony with regard to the ring—which is given at betrothal, not marriage, was a great omission. Kneeling again, the pastor repeated the Lord's Prayer, putting his hand at every sentence alternately on each bowed head, as a bishop does for the rite of confirmation. Then, on his giving the blessing, the ceremony was over. There was no signing of registry books in the vestry, nor any appearance of nervousness on the part of the bride; both looked stolid and self-possessed as they received the *congratulare* of their friends, and prepared to return to the *chalet* in the same order of procession.

When we got back to our hotel I found an invitation from the bridegroom requesting that we should come to their feast that evening. It was a chance we could not lose, so at seven o'clock we joined the party. The gathering was large. These festivities seem the only amusement the people have, so for miles round they come over mountains and across the fjords to join in the fun. We were told by a Norwegian lady of an amusing custom that exists in some places among these simple folk. It sometimes happens that for years young men come as invited guests to these functions, and bring, of course, a wedding gift on each occasion; but for some unexplained reason—no fault of their own, probably—

they never take themselves a principal part in the ceremony. The truth at length begins to dawn on these bachelors that they are sadly at a disadvantage, and that though for years they have been helping their friends to set up house, and given away many *kroners*, their own turn has never come to receive any. Accordingly, what is called a "money wedding" is gotten up on their behalf, and all the married couples to whom presents have been made come to their house and bring gifts, so that in the end these old bachelors may not be without some compensation, such as it is!

But to return to the bridal party. We were met at the door by the bridegroom, who bade us welcome with many gesticulations, and, in proof of his ready hospitality, insisted on our tasting some native cordial. To avoid offense we submitted to the ordeal. Fortunately, the glass in which it was offered was small, and to put it to our lips was enough. A dreadful mixture it was to taste. On entering the *chalet* we found ourselves among a crowd of peasants, and the heat and the smell of the viands were far from pleasant. In the largest room at a long table were seated a number of men and women who, as we entered, were singing in a slow, monotonous voice a tune not at all festive in its tone. We noticed several basins of the national dish, a kind of porridge over which is poured butter melted to oil. The plates and spoons were alike wood, and there were not a few dishes of their favorite fish compound, a kind of codling which, covered with soda, is buried for three days, and when dug up is regarded as a *bonne bouche* of the most fastidious.

The hall and stairs were filled with people, so we were glad to go into the open air for a little before going into the neighboring *chalet* to see the dancing. It was a lovely evening, the air clear as in Italy, mountains surrounding us on every side:

Those giants clad in armor blue,
With helmets of a silver hue.

And bright and glistening the "helmets" looked in the July sun. Several children were playing on the grass—funny little figures; the girls were in their long gowns and aprons, facsimiles in dress and style of the mothers and grandmothers near by. They were of all ages, including infants but a few weeks old, brought because their mothers must not lose the "outing." And why should they? The long summer days are too quickly gone, and they will have many months of dark winter to stay indoors. But it was time to make our way to the dancing. I shall never forget the sight. How closely packed they were! Squeezed up in one corner were our friends, the two musicians. Their fingers must have ached, since for hours at a time the tune went on as round the couples danced. On the crossbeams of the ceiling many youths were seated, and all around the guests stood two and three rows deep, waiting to

take their turn. The bride was passed from one to the other so that many might share the honor of dancing with her. Sometimes they formed themselves into a figure like children's game of "thread the needle," and it gave the bride as much as she could do to pass under the arch of outstretched hands without injuries to her crown. A gentleman of our party asked if anyone could dance the *halling*, and one man amid much laughter volunteered. Starting on his hands and knees, he quickly made a round of the room, and then, springing up, he performed a series of quicksteps in time with the music, flinging his hands over his head in wild fashion, and finishing off with a bound upward to catch, as it were, the beams of the roof. It is a feat which requires some skill, and a man to be both young and active, to do it well.

It was with reluctance we bade the company farewell and retraced our steps to the hotel. In that crowd of country folk all were well-behaved, coming forward in their simple fashion to shake hands as we left. There is a homelike feeling with the people that makes one forget they are foreigners, and which adds not a little to the indescribable charm of the country. Simplicity itself in their manners, they are affectionate among themselves and courteous to strangers. What a pity if the very fact of the visits of us tourists should be the loss of that character, and give rise to a demoralizing craving after English and American "backsheesh."

We lingered often during the walk back to look behind and listen to the sound of the rude music as it floated through the air. Eleven o'clock had struck, hard as it was to realize the fact in that delicious light. The nights in Norway at this time of the year are more beautiful than the days,

If we can call that night, which of the attributes of night
Has none but peace and calmness.

And even an hour later we could see distinctly from our balcony the figures of the dancers as they passed to and fro before the open windows, and could hear the merry hum of voices borne across the valley.

Happy, homely, old-fashioned Norway! What a pleasure it was to spend a holiday there, laying up a store of health and strength, and to carry back in one's heart a sunny memory to brighten working hours, and give food for many a pleasant chat over the fireside at home.—A. J. Hayes, in *The Leisure Hour*.

The Epworth League and Missions.

BY WILLIS W. COOPER.

MANY inquiries are coming to us asking for information regarding our League Thanksgiving service, as to what may or may not be done under certain circumstances. It may be well to look forward to that event, and if possible get a clearer idea of exactly at what we are aiming, and thus work to

the end more intelligently. Let us define our object more clearly, if possible, than in the outline of the original call. First, the most urgent of calls comes to us from the missionary bishops and secretaries for help along missionary lines.

Missionary calls are not only made by our Methodist Episcopal brethren, but are heard even more urgently and loudly by our sister denominations, until the very air is becoming permeated with a knowledge of the tremendous need of the hour, and is being responded to with increased zeal and practical effort by almost every organization that bears the name Christian. Not the least among them is the movement among the young people. The great organization of the Epworth League could not do less than she is doing, namely, demonstrate to the world by a united effort what she can do for the Missionary Society of her Church; hence, scarce a month has passed since the plan was unfolded, yet tens of thousands have fallen in line and are on record to make this movement all that it should be, and worthy the Methodist young people of this age.

The call was for an honest effort to secure from every member of the Epworth League at least fifty cents before our national Thanksgiving Day of this year, thus having it in readiness to lay upon the altar of the Church on the evening of that day. The League, together with the friends of the Church, should be assembled together for a missionary thanksgiving season and demonstration. The ideal always appeals to us, and the picture of 12,500 Epworth Leagues on a given night scattered from ocean to ocean, from the lakes to the gulf, in city and hamlet, meeting with one accord to lay a free-will missionary offering upon the altar of her Church for the spread of the Gospel in home and foreign lands, is one we are sure the angels will rejoice to see. We should work to the ideal and come just as near perfection as possible.

The features of the "Long roll call," "Systematic giving," "The self-denial week," and "The thank offering," are all suggested in order that the plan may have sufficient latitude and flexibility to adjust itself to the special or peculiar condition of each League. The program that Dr. Schell is preparing will be so arranged that the long roll call can be used or not as is deemed best; it is simply the calling of the roll of members, in which they shall respond in some suitable manner, and either themselves or by messengers provided place their offering, be it more or less than a half dollar, at the altar of the church.

With some Leagues the plan of "systematic saving" by the members for three months may serve best, while with others a "thank offering," less formal, but out of the fullness of the heart, may be more desirable; and last but not least, the "week of self-denial," which spirit we hope before November next will take possession of every Epworth Leaguer in Methodism, and that by the week preceding

Thanksgiving the enthusiasm of sincere devotion to this great cause may have reached white heat, and that it will, like the loaves which the Master broke, multiply until the basketfuls that shall be gathered shall be the wonder of the most hopeful.

We want every League in the Church to take hold of this work and *do something*; if you cannot get *all* committed to the half-dollar service, *get all you can*, but at least resolve to be in line and hold this Thanksgiving service on Thanksgiving night at any rate; if you cannot do any more than take up a collection, *do that*. Full in line and report your action; this is important; we want to know the strength of this movement. Report the number of members, both active and associate, in your League, with the action the League has taken. *Report early*. Every secretary or first vice president has a postal card, addressed ready for mailing. We want to appoint the whole League a committee to ask these officers personally if they have reported.

St. Joseph, Mich.

Epworth Leaguers in Missionary Line.

BY REV. A. B. LEONARD, D.D., MISSIONARY SECRETARY.

If every chapter of Epworth Leaguers will respond heartily to the call of Brother Cooper and Secretary Schell, the last dollar of debt against the missionary treasury will be provided for by 10 P. M. on the evening of next Thanksgiving Day, and a handsome sum will remain for carrying forward our work during the year 1895. Let cordial approval of the plan be given from all parts of the Church prior to the meeting of our General Committee, November 7, and a cut on the appropriations such as occurred last year will certainly be avoided. Such results will be highly honorable to the League, and illustrate its power to meet and avert threatened disaster to our great missionary interests.

I understand that the attention of every chapter will be called to this plan, and that full preparation will be made for the Thanksgiving service. May I suggest that it would be well to make Missions a subject of special prayer, and the topic for frequent conversation in social meetings of the League during the next three months. This, of course, will lay the cause of Missions upon the hearts of our young people, producing deep convictions as to personal responsibility, and promoting wider information as to the missionary work of the Church. If our young Methodists pray earnestly for the cause of Missions, they will plan wisely and liberally for the success of Missions.

Then this new departure contains great promise for the future. Why not celebrate Thanksgiving every year in this way? What could be more appropriate while thanking God for the great salvation provided for our race in the gift of his Son, from whom every temporal mercy comes, than to

give visible evidence of gratitude by making a thank offering which shall be used to advance his kingdom in both home and foreign fields.

What an inspiration and impetus would be given to our world-wide missionary movement by the adoption of such a policy! Let every Leaguer fall into line, and respond with at least a half dollar when the long roll is called Thanksgiving evening. That would place \$400,000 in the missionary treasury in one evening—the largest simultaneous offering ever made for Missions.

Two Opposite Object Lessons.

BY REV. FRANK W. WARNE, OF CALCUTTA.

In the *Eppworth Herald*, printed in Chicago, which reached me to-day, I found this paragraph:

"Dr. Talmage's church, with a membership of 4,447, among whom are millionaires, does not report to the General Assembly a single dollar for foreign missions, for home missions, or any cause of general benevolence."

I had heard and read this before, but it impressed me to-day, as the next paper I took up was the *Toronto Guardian*, and in it I read:

"The attempt to carry on services for the Brooklyn Tabernacle congregation in the Columbia Theater has proved a failure, and they were closed on Sunday evening two weeks ago, and will not be reopened until Dr. Talmage's return in the fall. Rev. B. Fay Mills had been preaching for a few Sundays, but was obliged to be absent for the following two Sundays. The receipts also were far short of the expenses, and the trustees accordingly decided to close. Many say that in all probability the services will not be recommenced at all, but that as soon as the financial affairs can be arranged the congregation will disband."

It is true, in the point of having their church burned, they have been an unfortunate congregation; but what other congregation on the face of the earth with a membership not of over four thousand, but of four hundred, would "disband" because their church had burned down even three times. I do not think such another congregation can be found. I wondered as I read it, How much has the announcement at the head of this letter to do with the disbanding? Two connections are apparent between not "a single dollar for foreign missions, for home missions, or any cause of general benevolence," and such debt and discouragement as would cause a congregation to "disband."

First, one would almost believe God would want them to disband. I should think in this missionary century a church with 4,447 members, "among whom are millionaires," and not a single dollar for home or foreign missions, or any cause of general benevolence, would be a cause for greater grief to God than the sins of the ignorant Sodomites. It would seem as if God would wish to make such a

congregation of misers an object lesson to the Christian congregations throughout the world by permitting their church to be burned three times.

Second, the spectacle of 4,447 members, "among whom are millionaires," unable to pay rent for a place of worship, can only be accounted for on the hypothesis that they have never been trained to give.

In contrast with this is the church at Montclair, N. J., in which the membership, including probationers, is about four hundred, or over four thousand less than the Brooklyn Tabernacle, and "among them are [no] millionaires." But instead of not "a single dollar" for missions we learn from a letter written by Bishop Thoburn that on his visit there he was at the meeting of the "Missionary Committee," a thing too often neglected, and found that, first of all, they provided for paying the amount apportioned to them by the Missionary Society, and without a word it was agreed that this amount should be doubled, as it had been last year, and a moderate advance added. They next agreed to support their missionary in Burma at an expense of \$1,000 a year; to this was added \$230 for a native presiding elder in India, while \$150 was set apart for three pastor-teachers in India, the money to be collected by the Sunday school. It was then proposed to send about \$700 to Utah or Montana; but after discussion it was decided to invite Dr. Hiff or Dr. Riffin, of Montana, to visit them and represent the claims of the frontier before fixing the sum. Beyond this, at a collection taken when Bishop Thoburn was present, \$150 was given for special work, and one member took on himself \$200 for the support of a native presiding elder in India.

As to the question, Is this church impoverishing itself by giving too freely? the new pastor, who was under no temptation to praise his own work, reports that he never entered upon a new appointment under more satisfactory conditions. The prayer meetings were well attended, and the proportion of men present was exceptionally large. The men of the church did not give the women a monopoly of the practical piety of the whole body. The Sunday school also was in good condition, and had become too large for the church. So far from neglecting their own work, two local missions are carried on by brethren connected with this church, while a third in New York is also assisted by some of the brethren. The attendance at Sunday service is always satisfactory, the only possible charge which could be justly brought against them was that their church building was inferior to the other churches of the village, and arrangements are being made to remedy this when the hard times are past. Such a congregation will no doubt be one of the last to "disband" because a new church building is wanted. These two churches strikingly illustrate the antithesis of the proverb, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

The stingy wealthy church disbanding, and the church in moderate circumstances scattering and yet increasing. Which will your church, Epworth League, and Sunday school do?

This is worthy of special study, at a time when our young people are by the tens of thousands joining the Epworth League, and when our Church has a "disciplinary provision forbidding collections except for League purposes." Well does a secretary write: "The danger here is twofold; first, through this prohibition that the opportunity to educate a whole Methodist generation along lines of larger benevolence and more generous stewardship will be allowed to go unimproved, save as it is attended to by the older generation, with less generous views in this regard; secondly, that the prohibition will leave the Epworth League treasury a prey to minor demands."

If our young people are thus educated, the time will come when a church has local difficulties, such as a fire, the cry will be heard, "DISBAND." Let our young people be educated up to the teaching of Christ: "Give, and it shall be given unto you. Good measure, pressed down, shaken together, running over." Off with the disciplinary restriction!

Human Sacrifices in Russia.

VERY few persons in Europe, or elsewhere, are aware that human sacrifices still exist in a part of the Russian empire. The fact is, nevertheless, certain. Among the Tchuktchis such sacrifices still take place, and seem likely to be practiced for a long time to come. At the same time, no blame therefor can be attached to the Russian government or the Orthodox Church, for efforts by both to stop the custom have proved ineffectual. The sacrifices alluded to are those of old people and the sick, who, finding no pleasure in life, resolve to have done with earthly existence, to rejoin their dead relations, and go to increase the number of happy spirits.

The Tchuktchi who has made up his mind to die immediately notifies his neighbors and nearest relatives. The news spreads in the circle of his friends, and all of them soon visit the unhappy person, to influence him to change his mind. Prayers, reproaches, complaints, and tears have no effect on the fanatic, who explains his reasons, speaks of the future life, of the dead who appear to him in his sleep, and even when he is awake, calling him to them. His friends, seeing him thus resolved, go away to make the customary preparations.

At the end of from ten to fifteen days, they return to the hut of the Tchuktchi, with white mortuary garments and some weapons which will be used by the man in the other world to fight evil spirits and hunt the reindeer. After making his toilet, the Tchuktchi withdraws into the corner of the hut. His nearest relative stands by his side, holding in

his hand the instrument of sacrifice, a knife, a pike, or a rope.

If the Tchuktchi has chosen the knife, two of his friends hold him under the arms and by the wrists, and, at a given signal, the sacrificer thrusts the knife into his breast. If the pike has been chosen, two of his friends hold that weapon, and two others throw the victim on its point. For strangulation the rope is put about his neck, and the sacrificers draw it until death ensues.

Then the assistants go to the corpse, redden their hands and face with its blood, and place it on a sledge drawn by reindeer, which draws it to the place of the funeral. Arriving at their destination, the Tchuktchis cut the throat of the reindeer, take from the dead body its clothing, which is torn in pieces, and place the corpse on a lighted funeral pile. During the incineration, the assistants offer up prayer to the happy in the other world, and supplicate these to watch over them and theirs.

These horrible practices are followed to-day with the same exactness as in ancient times. The Iukat-chis, the Lamouts, and the Russians, invited to these sacrifices, often take part in them, although there is no example of one of them having taken the same road to reach the other world.—*Literary Digest.*

A Chinese Sermon.

TEXT: ROM. 8. 28.

REV. J. SADLER, of Amoy, sends the following outline translation of a sermon by a Chinese Christian. The so-called evils of life were glanced at as seen in Paul's life, and yet he could speak in such a decided strain. Then a series of earnest points, tellingly and clearly put to enforce the truth of the text:

1. Trials bring us near God. Well illustrated by a wandering child brought home, and the experiences of the Israelites, whose sorrows waked them up and turned them Godward.

2. Trial makes us of service. Illustrated from the captivity, the refiner, the carver in wood. Moses, how drilled to be of service to myriads; and so Joseph.

3. Trial is good because it makes us humble, so that we may not be "full and increased, etc."

4. Trial makes us watchful—that we are not carried away by the follies and vanities of life. Illustration from stumbling in a road, and hence being careful.

5. Trial makes us patient, so that our bad tempers are subdued, and our dispositions, so unruly, are thus chastened. Illustration of unruly horse tamed.

6. Trial makes us sympathetic with our fellow-men. Illustration: A man who has had the tooth-ache knows how to feel for others.

One brother added that trial meant enlargement of faith in God. And another said, it also means *trusting him most fully, no matter how he tries us.*

Tribute to Dr. J. O. Peck from Foochow.

Whereas, We, the members of the Foochow Mission and native presiding elders, have heard of the sudden death of our honored and beloved missionary secretary, Dr. J. O. Peck;

Resolved, 1. That in this mysterious dispensation of Providence we realize that the loss to our Missionary Society and to the wonderful work that it is doing in nearly all lands is great beyond our power to compute.

2. That we recognize in him one of the most powerful and effective pleaders for the cause to which we have devoted our lives that our Church has ever possessed; his devotion to the personal salvation of souls as evidenced in the many great revivals, in his work as pastor, is ample proof that this zeal for the cause of Missions was inspired by pure, unselfish love for Christ and for all men for whom he died.

3. That we extend to his bereaved family and the Missionary Board, to his hosts of friends in America, and in all parts of the wide field, our tenderest sympathy and earnest prayers.

4. That we will not cease to pray that the Society may be guided in the choice of one to succeed him in his great and difficult work.

J. H. WORLEY, *Secretary.*

Self-denial Week.

FOR several years past a week of self-denial in the interest of our missionary work has been widely observed, and with excellent results, both in increasing the income of the Society and deepening the interest of many of our people in the cause of Missions. The current year is one of special peril to our extended work at home and abroad. The financial and industrial depression that has prevailed for more than a year has reduced the ability to give of thousands who depend upon trade and toil for an income. The disastrous drought that has during the summer destroyed the growing crops of the Middle and Western States has also affected seriously the financial resources of our rural membership. Self-denial must be practiced on a wider scale this year than ever before, if our work is sustained upon its present basis. The Epworth League is planning to help, and has fixed the evening of Thanksgiving Day for the calling of the "long roll," when an offering of at least fifty cents by every Leaguer will be expected.

It occurs to us that it will be well to call upon all who are not members of the Epworth League to observe the week that precedes Thanksgiving, November 18-25, as Self-denial Week. This will give the whole Church a chance to fall into line and make a special offering in this time of need. Before we enjoy our national Thanksgiving feast, let us each make a special offering to the cause of Christ of at least the cost of a Thanksgiving dinner. Envelopes will be

forwarded from the Missionary Office free to all who make application.

C. C. McCABE, A. B. LEONARD,
Corresponding Secretaries.

Notice to the Epworth Leagues.

CIRCULAR letters have been sent to all the Epworth Leagues in the Church by Vice President W. W. Cooper, St. Joseph, Mich., requesting that on Thanksgiving Day each member give or raise an extra offering of fifty cents for the relief of the Missionary Treasury.

This money will be sent to the Rev. S. Hunt, Treasurer, 150 Fifth Avenue, New York. He will give receipt for the same, and the secretary or treasurer of each Epworth League will pass this receipt over to his pastor, who will present it at Conference as part of his missionary collection. We trust in every case it will be over and above his regular equitable apportionment.

C. C. McCABE, A. B. LEONARD,
Corresponding Secretaries.

Special Prayer for China.

DR. A. P. HAPPER says that there is special need of prayer for the missionaries and native Christians in China. "Two causes of danger confront them—the disturbing rumors that have gone abroad by reason of the plague at Canton and Hong Kong, and the war between China and Japan. On the other hand we have reason for thankfulness that the emperor of China has commanded that the missionaries are everywhere to be protected, that the new treaty with China has been ratified by the United States Senate, and that this action has been made known in China. It is also a matter of special importance that our able minister to China, the Hon. Charles Denby, will soon be back in Peking from his temporary absence by reason of ill health. There are more than one thousand foreign missionaries, including men, women and children, residing away from the treaty ports, where there is only protection from the Chinese authorities. There are in all the empire some fifty thousand Protestant native Christians, who, with their families, make a community of more than one hundred thousand people. There is a native Roman Catholic community of some five hundred thousand, with some eight hundred European priests and an equal number of native priests scattered in all parts of the country. Against some of these different classes of Christians outbreaks of violence by an excited populace may occur. These statements and considerations will help the churches to appreciate the good Providence which has influenced the emperor to issue his command that they are to be protected and not molested, for I understand the command to protect the missionaries to imply that their converts are to be protected."

YOUNG PEOPLE'S DEPARTMENT.

Who Will Consecrate to a Life of Giving?

BY F. J. STEVENS.

"We are very short of workers," comes the cry from heathen lands;

"We are ready," call the volunteers, "to heed the Christ's commands;

We will bear the cross if you will send to nations far or near:

Who will give to spread the Gospel, that the ignorant may hear?"

You may consecrate your life to him as truly here at home
As the brother who gives up his land mid scenes afar to roam;

For your life may be a constant stream of giving to the Lord,
If you give him all that he gives you above your clothes and board.

Such a life of consecration will the brother in the field
Feed and clothe and keep at work, and you a hundredfold will yield

Precious fruit, as you with him as a colaborer are found,
For you know that he cannot stay there unless your gifts abound.

Who will volunteer a life of self-denial here to live?

That the student ready for the field may now his service give:

That the walls of Zion may be reared where now is desert waste,

And the garden of the Lord may be with sweetest flowers graced.

Detroit, Mich.

What One Sunday School Class Did.

It was Missionary Sunday. The secretary's report had been read, the class collections taken, and the usual missionary program had been carried out, when the pastor, who was President of the Sunday School Missionary Society, related the following story:

"Mary Ashton, a young Methodist lady of New Jersey, felt a strong desire to go to China as a missionary. Being deaf to all ordinary speech, and also lame, the way seemed hedged. One night while in prayer came the thought, 'If you cannot go yourself, why not support a Bible woman to teach in your place?' This would cost \$50. So she interested friends and acquaintances, who pledged two cents per week, and the required sum was raised and has been every year since. A few years later India claimed her attention, and another two-cents-per-week circle was started, and the money accumulated till \$60 a year more was raised for India, and has been ever since. Other lands and other works appealed to her, and with 'Star Books,' 'Bird Books,' and 'Story Books' another \$50 was collected. But that which has paid her better than all else was the 'Bookmark' plan, which has brought her hundreds of dollars for the cause of missions. And now she raises each year by these different methods \$50 for the Bible woman in China,

\$60 for her Bible woman in India, \$300 for her deaconess missionary in China, and \$300 for another deaconess in China—or over \$700 each year."

Well, the story was told, the school closed, and they all went home; but the recital sank deep into the heart of one teacher. The thought came, "Why cannot my own class make some bookmarks, sell them, and give the profits for the cause of missions?" Deeper and deeper went the thought. She talked with God about it, then with her class of girls. Plans were made as follows: Twenty-five yards of ribbon of three different widths and a variety of colors were purchased. These were cut into suitable lengths, and the following texts were printed on them: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." This has been the class text for five years, and the girls were unanimous in its selection. Then came this: "Be strong and of good courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." For the widest ones two of Miss Havergal's beautiful verses were chosen:

"Are you shining for Jesus, dear one,
Shining just everywhere?
Not only in easy places,
Not only just here or there?
Shining in happy gatherings
Where all are loved and known?
Shining where all are strangers,
Shining when quite alone?
Shining at home and making
True sunshine all around?
Shining abroad and faithful,
Perhaps among faithless found?"

"Are you shining for Jesus, dear one,
Not for yourself at all?
Not because dear ones watching
Would grieve if your lamp should fall?
Shining because you are walking
In the Sun's unclouded rays,
And you cannot help reflecting
The light on which you gaze?
Shining because it shineth
So warm and bright above
That you *must* let out the gladness,
And you *must* show forth his love?"

After these were printed, how the girls did enjoy fringing them! Three hundred of them! What could they do with them all? They soon found purchasers, and as it was near Christmas time many bought them for Christmas gifts.

Do you ask what the results were? Twenty-five dollars for the Sunday school missionary collection, and all bills paid; an increased interest in the missionary cause among the girls; an enthusiasm which calls for more bookmarks for another year, and a great blessing. Whose the blessing? Mary Ashton's, who first carried on the work; General Rusling's,

who wrote out her story; the pastor's, who repeated the tale; the teacher's, into whose heart the story dropped; the girls', who did the work. All these can claim a share in the results which will attend the use of that \$25. Will not some other class go and do likewise?—*Zion's Herald*.

A Missionary Plea.

("You have never stood in the darkness."—Words used by a red Indian chief as he pleaded that to him and his people might be sent the "white man's book.")

"You have never stood in the darkness,
And reached out a trembling hand,
If, haply, some one might find it
In the awe of a lonely land,
Where the shadows shift so strangely,
And the quick heart beat is stirred,
If only the leaf be rustled
By the wing of a passing bird.

"You have never stood in the darkness,
And said good-bye to the wife,
The little child, or the mother,
Who have sat in your house of life,
And knew not where they were going,
As the birds who cross our sight,
Flitting within from the darkness,
Flitting without to the night.

"You have never stood in the darkness,
When soul after soul went by
In the mighty rush of a battle,
Where kinsman and comrade die;
And something says they are living,
Although we behold them prone,
With eyes that stare out blindly,
As yet shall do our own.

"You have never stood in the darkness;
You do not know its awe;
On your land a great light shineth,
Which long ago you saw.
For the light of the world we ask you,
We plead for the book which shows
The way to win to his footstool,
Which only the white man knows."

O, voice from out of the darkness!
O, cry of a soul in pain!
May it ring as the blast of clarion,
Nor call God's hosts in vain!
By the pierced Hand which saved us
Let ours do their work to-day.
Till from those who tremble in darkness
The shadows are swept away.

—*Mary Gorges.*

The Story of Padri Fath Masih, of Fathgarh.

WRITTEN BY HIMSELF.

WHEN I was very young my parents sent me to a *moulvie* to study the Koran in a *masjid* (mosque), where I was engaged in studying religious duties and the Persian language till about the age of twelve. I had a great inclination toward religion. This, I think, was because my teacher and class-fellows were religious, and exhorted each other to the fulfillment of religious duties.

Once a European missionary came to our city. I bought from him a copy of St. Matthew's gospel, not for reading, but for burning it. I thought that although the missionary had many gospels, yet by doing this I would have the satisfaction of destroying one of them, and thus diminishing their number at least by one. The missionary gave me with the gospel a tract with the title *Qarzdar*. I burnt the gospel according to my intention, but read the tract. With the exception of a few words I liked the subject of the tract very much.

I learnt Persian in the *masjid*, and joined the government school. The head master there was a *Wahabi* (a sect of Mohammedans). By his influence I became a Wahabi too. In consequence of this I had to suffer much at the hands of my parents and the people of the city, because there was no other Wahabi in the whole place. After some time my cousin also turned into a Wahabi. This gave me great satisfaction; the enmity of the people increased very much, and they began to give more trouble than before. They did not allow us to say our prayers in the *masjid*. Accordingly we had to repair to some garden, or any other such place, for saying our prayers.

After some time another missionary came and preached in our city, and when he was going away I accompanied him with a few friends. We asked him sarcastically how many Christians he had made that day. He pointed very gravely toward a field and asked, "What would happen to-morrow if we were to sow corn in it to-day?" We said, "Nothing." "What will happen the day after?" asked he. "Nothing," we replied again. "What will happen the day next after that?" said he. We said that little blades would sprout up. He said, "I have sown the seed to-day, and this, too, will come up after some time." All of us shouted and said, "God will not let the seed of blasphemy to grow."

The missionary had a controversy with our *moulvie*. It appeared that the missionary had the worst of it, and that our *moulvie* got a complete victory. For this the people of the place praised him very much, although they disliked him for being a Wahabi. The missionary gave him a copy of the New Testament also. This I borrowed from him after a few days and read it with great relish. I found its teaching interesting and simple. It appeared that the book was not an inspired one, but that a number of wise men of Europe had combined to write it. I thought, "This is not the true gospel, for the true Gospel is the word of God, but in this Christ is not addressed directly as God, and he is now here told by God to say such and such things to the people. But it talks of the 'Son of God,' and there is very little mention of the law in it. And therefore I conclude that this is not the book of God, but the production of men. Its teaching is good, and it is worth reading provided that the words 'Son of God'

and the description of Christ's crucifixion be taken from it." I finished the gospel soon, and noted down on the margin all the objections against the divinity of Christ I could think of.

I also read a book against Christianity which a friend gave me, and I thought that Christians could never answer a single objection which I could raise against their religion. Thus, now, whenever I went to Ferozepore, I thought, after having a talk with the Christian priest there, that I had got the better of him.

My teacher loved me very much, and used to say that for defeating the Christians in controversy God would surely give me the reward of a martyr. Thus I was more encouraged to read antichristian books, and to do my best to stop the mouth of the Christian priest. Usually I questioned the divinity of Christ, and I always thought that missionaries failed to give a satisfactory answer to my questions. This encouraged me more. At this time I got a copy of the *Mizan-ul-Haq* from a Mohammedan class-fellow of mine. Taking it for a Mohammedan book I read it. This book showed me to a certain extent what kind of objections are raised by Christians against Mohammedans, and I thought, as I have read Mohammedan books against Christianity, in the same way I should also read Christian books written against Mohammedanism. Accordingly I tried to procure such books, but for some time I was not able to get any.

Afterward the priest at Ferozepore got angry with me, and told me not to come to him any more for talking, the chief reason being my speaking harshly and rudely to him. But I had great desire for debating, and I thought that the arguments in support of Mohammedanism were quite clear, and that Christianity with its creed was quite wrong.

These thoughts prompted me to write to Mr. Maya Dass. This was a newly baptized Christian, a convert from Hinduism; he held the post of *Tahsildar* in a place about forty miles distant from where I lived. I told him that he had made a great mistake in becoming a Christian. From one false religion he had gone into another. I wrote and told him all about the beauties of Mohammedanism and the arguments in support of that religion. He sent a very soft answer to my letter, and also sent me copies of some Christian books against Mohammedanism. After some time he was transferred to Ferozepore, and I used to go and see him and talk over religious matters with him. And although I did not think that his answers to my objections were sufficient, yet I admired him for his humility and meekness, and I prayed unto God that this person might become a Mohammedan.

At this time I had left school, and taken up some work in the canal department. Here I got ample time for reading, and I began to think about the objections raised by Christians against Mohammedans. I brought them to some learned Mohammedans, thinking that they would be able to answer the ob-

jections fully. But, alas! their answers did not come up to my expectations. At last I went to my old teacher; he had been transferred to another place by this time. He gave me some explanation, and told me this, too, that I should not read such books, as they tended toward the weakening of the faith, but I did not care much for his advice.

After some time I went again to see Mr. Maya Dass; after having some talk, he said prayers. This was the first time I saw a Christian praying. From that time I got a greater desire for prayer. Gradually my mind was changed, and I thought that as there are objections against Christianity, so also there are objections against Mohammedanism; and I did not know which way to go. It occurred to me that I ought to read carefully both the Koran and the Gospel and compare them. At last I found out that the Koran contained many good things, but it gave no consolation to the sinner. And the Gospel, though it had many things against common sense, yet it had distinct promises of consolation to the sinner.

At this point I thought it proper to ask God alone for guidance. Accordingly I prayed earnestly every day as many times as I could get an opportunity. Sometimes I wept and prayed that God would show me the truth.

I used to be very uneasy in my mind, and I found that my mind was always a little easier after prayer. And gradually my heart turned toward Christianity; I began to read more of Christian books and less of Mohammedan books. One day I was quite surprised to think of the state which I had reached. I was advancing toward Christianity; I was in a dangerous state. Surely this was Satan, I thought, who wanted to deceive and mislead me, therefore immediately I tied up all my Christian books in a cloth and put them away.

Again and again the words of the Gospel came to my mind.

I prayed unto God more fervently; I asked him not to let me be misled. At one time I thought that Christianity was the true religion, at another time I thought that Mohammedanism was true.

Whenever I began to think that Christianity was the true religion doubts arose within me as to the divinity of Christ. At this time the Rev. Sadiq Masih sent me a translation of the book called, *What Think Ye of Christ; is He Divine or Not?* and I also received a copy of the Old Testament from Mr. Maya Dass. Accordingly I began to study the Old and New Testaments, and the book sent by the Rev. Sadiq Masih, with prayer. At last I was convinced that there was no consolation for me, a sinner, except in Christ. Therefore I went to Mr. Maya Dass and told him the condition of my heart. He sent me to Amritsar, and after being baptized there by the Rev. Sadiq Masih, I went to the Divinity School at Lahore; and after finishing my course I, by God's help, took up work in his vineyard.—*Church Missionary Gleaner*.

GENERAL NOTES AND COMMENTS.

ARCHBISHOP WHATELY said: "If our religion is not true, we are bound to change it; if it is true, we are bound to propagate it."

Rev. J. L. Dearing, a missionary in Japan, writes that probably there is no country in the world where the nationalistic spirit is so strong as it is in Japan, and says, that "Commendable as is this spirit when rightly exercised, it is carried to such lengths at times among Christians as to greatly hinder the progress of Christianity."

A missionary in India writes: "There is one thing which education does not seem to bring to India, and that is moral stamina. The ability to accept and harbor the most debasing social customs of this land is found among Hindus almost as frequently, if not as fully, under the university cap and gown as under the unkempt hair and rags of the village plowman. This is a vast and ghastly factor in the great problem of India's social and religious renovation."

Dr. J. H. De Forest writes from Japan: "While there are Japanese who hate foreigners, there is as yet no such national antiforeign feeling as exists in China. If the present government should announce that the treaty had been revised with any one of the leading powers, and that the honor of Japan was guaranteed, the antiforeign feeling would disappear largely within a week. It is more accurate, therefore, to speak of the so-called antiforeign sentiment, since it is as yet superficial."

Dr. A. J. Gordon desires that the Church shall realize more deeply its obligation to send out and support missionaries, and says: "Never can the resources of the Christian Church be laid under contribution till in some way the missionary enterprise is understood to be the principal business of the Church, and a business which cannot by any possibility be intrusted to an ecclesiastical commission house. The responsibility of being devoted, and the obligation to be zealous and self-denying, ought to be thrown upon each Christian."

The *chargé d'affaires* of the legation of the United States in Peking issued, on August 4, the following: "This legation is in receipt of a despatch from the Tsungli Yamen, dated August 3, stating that the merchants and missionaries of foreign countries, wherever residing in China, will be protected, and that the high provincial authorities have been ordered to issue proclamations warning the people in no manner to disturb them. The Yamen asks this legation to inform the American merchants and missionaries that they are at liberty to pursue their avocations as usual, and requests them to be under no fear or anxiety because of the hostilities now being carried on against Japan."

The influence of the medical missionary is illustrated by one in southern China, who, when he first went there and began his work of healing, was called a "foreign devil." Now he is known as "The angelic healer from beyond the seas." Through his medical art he has won his way into the confidence and affection of the people. We need more earnest and devoted Christian physicians in all our mission fields.

The following prayer was made by a native Christian in the Society Islands. It would not be a bad prayer for some civilized Christians: "O Lord, thou art the King of our spirits; thou hast issued orders to thy subjects to do a great work; thou hast commanded them to preach the Gospel to every creature. We are going on that errand now. Let thy presence go with us, to quicken us, and enable us to persevere in the great work until we die."

Many of the Japanese Christians are saying: "We have learned to distinguish between missionaries. We want no more missionaries to come to Japan with the purpose of showing us how to do it, and of assuming authority over us in any way. But we do want many more broad-minded men and women who understand how to see things from our standpoint, how to sympathize with our ideas, and who are willing to work with us instead of over us."

In Korea the Protestant mission force of foreign workers consists of 26 married men, 14 single men, and 18 single ladies, representing the Methodist Episcopal, Presbyterian, and Anglican Churches. A missionary writes: "The younger missionaries have been going heart and soul into evangelistic work, notably Messrs. Noble and Moore. The people in the main are still ready and willing and glad to hear us; it is a few of the officials who oppose."

Dr. Joseph Angus understands that the Bible teaches: "The Christians of each age are commanded to give the Gospel to the people of that age. Every Christian is to tell the 'good news' to everyone he can reach; and Christians collectively are to tell it, if they can, to all the world. Till this is done we are not free from obligation; and if any of the millions we can reach perish unwarned and unbidden, we divide with them the guilt of their ruin."

Rev. J. L. Atkinson, writing from Japan about the annual meeting of the American Board Mission, says: "The mission decided to refrain from asking the Prudential Committee to send out any new-married missionaries at present. Missionaries are needed, but the conditions and limitations of the time are so numerous and so uncertain that it was thought wiser and kinder to postpone the making of such requests. A few unmarried ladies, however, were asked for."

A Christian baker in China places on the small baskets in which he sends bread to his customers, "Jesus Christ appeared in the world 1894 years ago." This causes the people to ask questions about it and gives an opportunity to preach the Gospel. May we not learn something from his example?

Rev. Frank E. Hoskins writes from Syria that the opposition of the Turkish government to Protestantism has been persistent and vigilant and the opening of new schools is hopelessly impossible, and that in addition to this the opposition of the Catholics and Maronites is an active power, and the opposition of the Greeks is more subtle, but none the less effective.

Rev. J. B. Porter writes from Japan that Christians are branded as traitors to their country because of the assertion made by many that Christianity destroys patriotism, and this is the basis of the present opposition to Protestant mission work in Japan. The failure to secure treaty revision is a great obstacle to the work of the missionaries, and until the present treaties are either revised or abolished, the situation will not materially change, and foreign missions in Japan will advance slowly.

The *Presbyterian* gives a good reason for faith in missions in the following: "Skeptics and cynics may say what they please about the inefficiency of Christian missions in India, but the fact that British and other foreign residents in that land give \$300,000 per annum for the evangelizing of the people, is a sufficient answer to the criticisms and taunts. The missionaries live and work under the eye of these givers, who know what they are doing, and how much they are doing. They do not waste their money on those whom they see to be inefficient and unsuccessful laborers."

The Anglo-Chinese school of the Methodist Episcopal Church, at Singapore, is meeting with gratifying success. The Rev. C. C. Kelso writes: "The school is progressing in every way. The attendance has reached the five-hundred mark. That number of boys are present within the month, and the average daily attendance is four hundred and fifty. The advance on spiritual lines is no less gratifying. There is a growing interest in our chapel exercises held every morning, when these four hundred and fifty boys listen with marked attention to a practical Gospel message suited to their spiritual condition. When it is remembered that most of these boys are Chinese boys from the most prominent and influential Chinese families, the far-reaching influence and its importance may be appreciated. We believe that the Holy Spirit is with us, and that the hearts of many of our boys are being touched by the plain, straightforward, earnest presentation of the truth by the masters of the school from morning to morning. We ask the prayers of God's people who are interested in this work, that the Spirit's influence may be felt more and more."

Dr. Briggs, of the Laos Mission in Siam, writes that the Buddhism of Siam is a compound of Agnosticism, demon worship, and superstitious idolatry, and the poetic sentimentalism palmed off on Chicago audiences last year no more resembles Siamese Buddhism than a dirty wallowing pig resembles a mastiff. "Let some of those who have been devoting themselves so magnanimously to the subject of the Brotherhood of Religions come out here and see some of their little brothers."

Richard Grant writes as follows: "Rev. C. B. Ward, with his wife, six children, and a native nurse from Deccan, India, have returned to America for a short season of rest. Brother Ward and wife have had sixteen years' experience in self-supporting missions in India. Their children were born there. For several years past he has been the representative of the Transit and Building Fund Society, which is now actively and successfully pushing Methodism to the front in Bastar State, India. Four medical missionaries are wanted, male or female. Contributions are solicited. Address Richard Grant, Treasurer, 181 Hudson Street, New York.

A missionary in Rome reports that many leading thinkers in Italy believe that the only remedy for many evils under which they labor is the pure religion of Jesus Christ. "The reactionary spirit of popery, the materialism of its worship, and its traffic of religious things, as manifest in its greediness of dominion and of riches, and in the evil doings of its clergy and prelates, has produced in the popular mind a disgust of religion, an incredulity and indifference. Another fatal consequence of the system is the general ignorance of everything pertaining to religion. If even the priests do not know anything of the Gospel and of the Bible, which most of them have not even read, it is natural that the people do not know anything of it."

A correspondent of the *Presbyterian*, writing from Guatemala, says: "The customs and manners of the people of Guatemala are very closely allied to those of Mexico and next neighbors of the north, and hence such religion as they have is of the very worst and highest form of idolatrous Romanism. This is carried on by a most profligate Jesuit Spanish priesthood, and patronized alone by the simple-minded Indians and the women of the upper classes, by means of their most ostentatious and ritualistic methods of worship. The men of the land are either advanced atheists or else are too sensible to submit themselves to such tomfoolery and mummery, the use of which they, like ourselves, fail to see; and hence they never go to church, save when young, to carry on flirtations with some senorita, but rather prosecute their business the same as on any other day, and spend their leisure, as usual, in the *cantinas* (saloons) at billiards and gambling—almost the only forms of general amusement known in these countries."

Rev. J. B. Porter, of Japan, sees in the semirevival of Buddhism in Japan one of the causes of the present slow progress of Christianity. "It is not a revival in the sense of a reformation, but an awakening to the necessity of defending itself. The enemy it most fears is Christianity, and every possible means is taken to inflame the prejudice of the people against the teaching of Jesus. Buddhism was never more active in an intellectual way than at present, through the medium of the press and its schools."

Dr. J. H. Shedd, writing from Oroomish, Persia, about the unfriendliness of the Mohammedans, says: "We have for a year past lived in the stifling atmosphere of religious hate that threatens violence and ruin. The feeling of insecurity follows Christians constantly, and the unfriendliness of the Moslems is pervading. It threatens and reviles; has committed many acts of outrage, some of murder. The Christians are not always judicious or conciliatory, and a bitter antipathy of race and religion on both sides is engendered. It is very injurious to all missionary work, and all true Christians should pray that the strained relations may yield to the Gospel of kindness and good will."

Dr. A. T. Pierson believes that a great evil is the widespread apathy as to the prosecution of missions among the heathen, and that this arises chiefly from the doubt as to the actual peril of the heathen. "A thousand millions of human beings are yet unevangelized, dying at the rate of one every second. It is simply incredible that forty millions of Protestant Church members can stand by and leavethem thus to perish, unsaved and unwarned, if they believe in their lost condition. But if Buddhism and Brahmanism, Parseism and Confucianism, Fetichism, and even Pantheism, are to be treated as simply different forms of one great universal religion, it is no marvel that Christian disciples do not bestir themselves, though eighty thousand heathens and pagans die every day, and thirty millions every year."

Dr. S. L. Gracey, late United States Consul at Foochow, China, writes of the noted Li Hung Chang, the ablest and most progressive of the Chinese leaders: "His excellency Li Hung Chang is a Chinaman, and has always fretted under the Tartar rule. It has only needed his consent to insurrection and revolution at any time within the last ten years for the Chinese to rally around a standard which he could lift up to lead them in revolt against the Tartar rule. He has been cajoled and flattered and had honors heaped upon him and his family, all to keep him loyal to the government. The Chinese only need such leadership as a great man like Li could give them to insure their relief from the Tartar rule. He could consolidate this opposition and lead it to victory, and if provoked to it by a real disgrace, his spirit might be so stung as to lead him to such action. When the Tartar government was inaugurated over

five hundred years ago they built more wisely than they knew, when to appease the people they made a joint rulership in every province by appointing a Chinaman as governor and with him a Tartar military governor. So that to this day, wherever there is a viceroy ruling over civic affairs, there is a Tartar general commanding all the military force of the same district, and thus while all power is really in the hands of the Tartar, civic affairs are generally administered by Chinese. Yet you can well see that when force is to be applied they must appeal to the Tartar to give it. This is the great secret of the strength of the existing dynasty."

John A. Ingham, writing in *The Evangelist* on "The Results of Foreign Missions," sees much that is encouraging in what has been accomplished. "The past century has been spent in laying foundations, gathering material, testing methods. It is a great thing that Christendom is now organized for the work. An amount of literary work has been done which is almost incalculable. Languages have been reduced to writing, grammars and lexicons prepared, and translations of the Bible made for nearly the whole of the human family. Presses are on the ground for its printing, and agencies are equipped for its distribution. The confidence of the people is being won, and in many cases the way is opening to the upper classes and even to royalty itself. The modern inventions to annihilate space and bind the world together are powerful aids in missionary work. We may expect marvelous progress in the work if only the Church is alive to her opportunities and her responsibilities."

At the recent Wesleyan Conference in England the following resolution was adopted: "That in view of the serious hindrance to missionary efforts caused by the liquor traffic among heathen and civilized races, this Conference expresses its hope that her majesty's government will do all in its power to secure the prohibition of this iniquitous traffic among such nations, and would especially respectfully urge that when the general act of the Brussels Conference comes under revision in 1895, such steps shall be taken as shall insure, if not total prohibition, the imposition of a high duty in those west coast territories in Africa where a small duty now exists, and that her majesty's government will take steps to enforce the general act of Brussels in all British colonies and protectorates which are included in the zone of prohibition, and that a memorial in the sense of this resolution be signed by the President and Secretary of the Conference, and be sent to the prime minister and secretary for foreign affairs."

Rev. C. R. Hager urges that in every city in the United States having a population of one thousand or two thousand Chinese, there be an American missionary who can speak Chinese. He says,

"I would not discard the English from the schools for the Chinese, for that has been the bait by which many a Chinese has been caught. They are opposed to Jesus Christ because they do not know his teachings and because they fail to see his precepts practiced before their eyes. It is no wonder that so few come into these schools. I can imagine one of these well-instructed Confucianists saying to himself, 'Confucius taught that all within the Four Seas [world] are brethren, and that whatever you would not that men should do to you, do not even to them; but here is Christianity pretending to be superior to our religion while it permits all sorts of atrocities against my race. I can never accept Jesus Christ as my Saviour and my God.' Such a man has a false view of Christianity, and he will promulgate this false view among his friends until he is instructed better, and learns to distinguish between so-called Christians and *Christians*.

Mr. William Dulles, Jr., Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, writes as follows: "I note an item in a recent number of a religious newspaper commenting on the statement that seven hundred and twenty-five Presbyterian Christian Endeavor Societies are now supporting thirty foreign missionaries through the Presbyterian Board of Foreign Missions, and hinting that there is some exaggeration in the report. I am thankful to say that there is no exaggeration at all in the statement. The Christian Endeavor Societies have taken hold of the foreign work with great zeal, and they are actually supporting thirty foreign missionaries through this Board. It is noticeable that in the year ending April 30, 1874, that branch of giving was the only branch that had an increase over the preceding year. Now they have set their mark even higher. All their gifts, to be sent through the regular church channels, will thus help on the cause of giving in the church with which the society is connected. The group system used by this Board has proved very efficient, enabling the Societies to give as they may be able, and yet be identified with some special worker and receive through the Board here reports of their special work. We only hope that each church will feel the thrill which should come from the hearts of these young givers, and that, as they go on in years, they may more and more help the work in each church with which they are connected as well as the work in foreign lands."

Christopher Crayon writes of Holland as follows: "It seems to me that the Dutch are a churchgoing people. The places of worship are well fitted—though the service, it must be owned, has little attraction for a foreigner—and the man in the pulpit carries you back to Geneva and its old Calvinistic divines. The population consists of about five millions, of whom three fifths are Protestants; but in

both Churches there are numerous subdivisions. Among the Protestants the principal denominations are the Dutch Reformed, Lutheran, Remonstrants, Separatist, and Baptist Churches. Of these, the largest body is that of the Dutch Reformed, which consists of two parties—the orthodox, who are strongest in the country, and the modern, or more advanced school. The Baptists in Holland all belong to the modern or advanced school. The Separatist section originally belonged to the Dutch Reformed, but left because they considered the mother Church too free in her ideas, and of late their number has greatly increased, and in many respects they may be said to resemble our own Nonconformist Churches. The ministers of the Dutch Reformed Churches are educated at one or other of the Dutch universities—Utrecht, Leyden, Amsterdam, or Groningen. They are paid partly by the congregations and partly by the state. There are for the other bodies schools for the training of ministers supported by the churches, who also support their own clergy. It is to the credit of the Dutch that Ritualism, as it exists in England, is utterly unknown. The Catholic Church consists of the Roman Catholics and the old Catholics or Jansenists. It is said the number of the former body is decreasing, but at the same time, as in England and America, they are actively engaged in building magnificent places of worship and convents. I have said the Dutch are a churchgoing people, but how long they will continue to remain such is uncertain. Unfortunately in no church is the number of worshipers increasing, while the number of those who go nowhere is greatly on the increase."

Mary Gay Robinson, writing of Trondhjem, Norway, says: "It is a thriving town of twenty-nine thousand inhabitants, and is built on a peninsula, on one side of the fjord, on the other the River Nea, and a narrow neck of land attaches the city to the mainland, while bridges span the river at various points. The vegetation of the country about is rich in grass, grain, shrubs, and trees, remarkable for a locality so far north. The houses, large and small, are chiefly built of wood, the beams as large as the trunks of great trees, which no whirlwind could overthrow; they look like the houses of a prosperous people, but there are no signs of great wealth. The largest house built of wood in the country is here, the *stiftsgaard*, or country-house, which is occupied by the kings of Norway on their coronation. It is a perfectly plain building, painted white, and looks like a large young ladies' seminary. Here is the most famous cathedral in the three kingdoms of Scandinavia, and the stranger is taken to this at once. It was a century and a half in building and was injured and destroyed by fire five times between 1328 and 1719. It is built of bluish chert slate, from quarries not far away. In the eleventh and twelfth centuries the kings were crowned and buried here.

The constitution still requires them to be crowned here, and there have been four coronations during this century. King Olaf, who was considered the founder of the town, and who was canonized as a saint, was buried here in 1030. At his burial a spring of water burst forth from the ground, which they called St. Olaf's well, and which is now shown in a walled recess. The part of the cathedral that has been repaired is filled with worshipers every Sunday morning, and it is the most popular church of the town. The outside of the portion which has not been restored leans as if the heavy walls would fall. It is covered with broken figures, hideous gargoyles, and faces that look full of wisdom, but all so mutilated it seems impossible to restore it. The janitors are not allowed to receive fees, but they point to the boxes where visitors are requested to put contributions to the building fund. The work will require many years and a vast amount of money."

Our Missionary Work and Workers.

THE comparative statement of the receipts of the Missionary Society for the fiscal year is as follows:

	1892-3.	1893-4.
November.....	\$11,770 58	\$8,292 05
December.....	23,396 50	15,445 17
January.....	19,906 28	17,615 54
February.....	18,003 86	29,192 56
March.....	169,940 46	212,783 70
April.....	347,874 91	293,339 57
May.....	49,928 82	24,629 34
June.....	24,482 91	22,336 13
July.....	31,496 24	18,084 86
August.....	48,601 80	24,880 72
Total.....	\$745,492 86	\$667,499 64

The General Missionary Committee will meet on November 7 in Hanson Place Methodist Episcopal Church, Brooklyn. On November 8 the exercises commemorating the Seventy-fifth Anniversary of the Missionary Society will be held.

Dr. William Burt, of our Italy Mission, is in the United States seeking aid in the erection of the new mission building in Rome. The enterprise is heartily indorsed by the bishops and the Missionary Society. His address is 150 Fifth Avenue, New York.

On August 27 there sailed from Vancouver for Seoul, Korea, J. B. Busted, M.D., and wife; for North China, Rev. W. F. Walker, D.D., and family.

On September 17 the following missionaries of the Woman's Foreign Missionary Society sailed from Vancouver for China: Miss Ella C. Shaw returning to Nanking; Miss Mabel Allen and Miss Sarah Peters going to Foochow.

Rev. LaCiede Barrow, of the North China Mission, died July 24. See page 478 for particulars.

George D. Lowry, M.D., son of the Rev. Dr. Lowry, of the North China Mission, was married August 21 at Delaware, O., to Miss Cora B. Calhoun; Rev. S. L. Baldwin, D.D., assisted by Rev. F. D. Gamewell, performed the ceremony.

On September 23 the following sailed from San Francisco to reinforce the North China Mission: N. S. Hopkins, M.D., and family, Mrs. G. R. Davis and children, and Mrs. J. H. Pyke and children, returning; George D. Lowry, M.D., and wife, Mr. H. E. King and wife, and Miss Alice Terrell, new missionaries.

Miss Martha A. Sheldon, M.D., returning to her work in India, and accompanied by Miss Frances Butcher and Miss Christine Christensen, expect to leave New York, per steam-

er *City of Rome* October 13, and to proceed to India with Rev. Peachy T. Wilson and wife, per steamer *City of Calcutta*, from Liverpool, October 27.

Extract of Proceedings of Board of Managers.

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church met on September 18, Dr. M. D'C. Crawford presiding.

Expense of repairs on property in Orizaba, Mexico, injured by earthquake, were ordered paid.

Arrangements were made for the return of Mrs. Lella Stevens and family from China.

The appointment of a lay missionary to serve as Treasurer of the North China Mission was postponed for the present, and Rev. M. L. Taft, D.D., was requested to serve as treasurer until other arrangements could be made.

Mr. Edward Lowry, son of Dr. H. H. Lowry, of the North China Mission, was appointed a teacher in the Peking University and assistant to the treasurer of the North China Mission.

Rev. W. H. Lacy was made business agent for the Foochow Mission. He is also the treasurer of the Mission. A safe was ordered to be sent to Foochow for the use of the Mission.

The request for the return of Mrs. D. W. Nichols and family from China to the United States, on account of the health of Mrs. Nichols, was granted, and the expense provided for.

The Board sent the following telegram to the missionaries at Chicago about to leave for China: "The Board of Managers sends hearty greeting to the missionaries about to leave. Deut. 31. 6."

The report was made that the earthquake at Tokyo, Japan, on June 20, so injured the Philander Smith Biblical Institute dormitory and residences as to require \$2,700 to repair them, and Goucher Hall was so damaged that it will be necessary to rebuild at a cost of \$8,500. The \$2,700 were appropriated for the necessary repairs, and the rebuilding of the college building was referred to the General Missionary Committee.

The building of a small chapel at Kabato, Japan, was authorized.

Permission was given to move a small residence at Hiro-saki, Japan, to another location.

Provision was made for the outgoing expenses of Rev. E. R. Fulkerson returning to Japan.

The report of Committee on Self-supporting Missions was recommitted with instruction to investigate a claim made by a missionary, and report to the Board.

Arrangements for the return of Rev. E. F. Frease to India were referred to the secretaries and treasurer with power.

An appropriation was made to repair mission building at Narsinghpur, India.

Several appropriations asked for were referred to the General Committee.

Appropriations were made for several needy cases in the domestic missions.

A SERIOUS riot occurred at midnight, September 12, near Bombay, India. Some Mohammedans, who were listening to the reading of the Koran in a mosque, objected to the music of a procession of Hindus. The latter, however, persisted, and the Mohammedans raised a war cry. A fight, lasting three hours followed, during which it is estimated four thousand people, chiefly Hindus, poured to the scene in order to take part in the conflict. The mosque was sacked and an attempt made to destroy it by fire. During the fight one man was killed and many were more or less severely injured.

TIDINGS FROM OUR MISSIONS.

Our Opportunity and Responsibility in China.

BY REV. J. H. WORLEY, PH.D.,

Presiding Elder of the Foochow District.

ALL will rejoice to know of the great awakening which is sweeping over this part of China. We are having a continuous revival within and without the Church. Many who had abandoned their idols and united with the Church and were nominal Christians, with a knowledge only of the cardinal truths of the Bible, are now learning by experience what repentance, faith, and salvation mean, and are bringing forth the fruits of righteousness in Christlike lives. Our native ministers have received a fresh baptism of power, and the Holy Spirit gives unction to the preached word and hundreds of heathen are inquiring the way of life.

Last winter I called my native preachers and helpers together for a week of Bible study, prayers, and consecration. From the first it was evident they had come longing to be filled with all the fullness of God. Some of them had received a baptism at the last Conference, and now sought new strength for the year's work. We were all conscious of a great need, and "continued with one accord in prayer and supplication," "waiting for the promise of the Father," and our prayers were not in vain, for the Spirit came upon us with mighty power. How those stolid Chinese rejoiced and shed tears of joy in the new-found experience! And the fire then kindled has been burning ever since throughout the whole district. Soon afterward I began a revival in our principal church, where several hundred students worship. In these meetings also the Holy Spirit was present, and over a hundred were saved, most of whom are young men and women expecting to devote their lives to mission work among their own people. What a change has been wrought in many of their lives! Weak, timid, and faltering before, they are now bold and joyous in testimony for Christ. Every Sunday over fifty of them go in bands to preach or teach in "ragged" Sunday school.

In fact, everybody seems to have caught the spirit of victory. The preachers and helpers went forth from those meetings with burning zeal, and already the success attending their labors far exceeds our highest expectations. God is teaching us many lessons, and none more plainly than that it is not by might, nor by power, but his Spirit, and that our faith heretofore has failed to appropriate his great and precious promises for the salvation of the heathen world. Every station has been blessed with a gracious revival; many new fields have been opened, and for a long time hardly a week has passed without an invitation to begin preaching and

establish a Christian school in some town or village. During the last six months fourteen such stations have been opened with most encouraging prospects. In order to meet these providential openings, fourteen students from the theological seminary have been appointed pastor-teachers, and every Sunday several more are sent to hold services in other new fields. Guotah, a village of nearly ten thousand, was the first place opened this year. The common people received us gladly, but the *literati* opposed, and for a time, by threats to property owners, prevented us from renting. However, at last we succeeded, and ere long both schoolroom and chapel proved too small. Every night the chapel is filled with attentive, eager listeners, and fifty-four bright boys are studying Christian books in our school. Already several families have given up their idols and openly professed faith in Christ. Only a few days since a silversmith from this town, very different from Demetrius, with whom Paul contended in Ephesus, brought me two large baskets full of his household gods, knowing I wanted to send them to friends in America. Some people have a great many gods; in case one is angry and gives unfavorable answers to their prayers, they can consult another.

That there is a widespread and constantly increasing distrust of idolatry, gives hope for the speedy triumph of Christianity. Many people are on the verge of turning from idols of wood and stone to the true and living God. Recently I was talking to a man about the folly of trusting in gods which could not even protect themselves, and he acknowledged he often thought the same, but he had heard we only wanted them to believe in our religion in order to get their eyes and brains for medicine and their blood for opium, and he was afraid of us and the doctrine.

Tengkau is another large village, with a population of eight thousand. For over thirty years the people have rejected the truth and refused us admission to the town. Last year a young man was brought to Christ, and soon all his relatives were interested in the doctrine. They invited us to send them a preacher, which we did, and now over a hundred people are seeking Christ. About forty have forsaken their idols and joined the church. We have one large boys' school and two girls' schools. Some of the leading literary men have been converted, and they confidently expect hundreds of people to be saved in the very near future. The whole town is astir on the subject of the new religion. I never visit the place without preaching to an audience of from two to five hundred, who will stand in the open air for hours to hear the good news. Recently, after the native preacher and I had preached till we were

hoarse, proposing to dismiss informally, the people requested us to sing and pray as we did at the beginning so they could learn how we worship. These are only samples of fourteen places opened this year, and a promise of what may be expected in hundreds of villages if we are ready to "go up and possess the land."

In Foochow city there are nearly a million souls, and in the two counties adjoining are two millions more. In all this region we have only six chapels, with a seating capacity for less than two thousand. Most of the people are very poor, especially those among whom the Gospel is gaining its richest trophies. I fear if I should describe their condition some will be inclined to doubt my veracity. Indeed, one who has never lived in the Orient hardly knows the meaning of the word poverty. Artisans, farmers, and all laboring classes earn from eighteen to thirty dollars a year. After feeding and clothing themselves and families they have very little left, and yet many of them give liberally for the support of the Gospel. But it is almost impossible for such people to erect suitable houses of worship, and to rent is out of the power of the congregation. The members will subscribe work and what money they can, but they must have some help. In most places with \$50 aid they could build a church with seating capacity for seventy-five, and, with \$100, seating capacity for a hundred and fifty, and so on up. We ought to build a dozen or more chapels in the next twelve months, but cannot without your assistance. How many there are who, without any sacrifice, could build a chapel to seat a hundred or more of these poor people who are just beginning to appreciate the blessings of our holy religion with its sanctuary and Sabbath. If you cannot give a hundred or more, give fifty, or twenty-five, or whatever you are able, remembering it is not "according to what a man hath," but "according to your faith."

The Missionary Society cannot meet all these urgent calls, so if you have any money which can be spared from the regular benevolences of your church, you cannot do better than help erect places of worship for these poor people who are, in great numbers, turning from heathen darkness to the glorious light of the Gospel of Christ.

If any person or persons will send me \$25 or more to help build chapels in these needy places, I will send you one of the idols which the people are abandoning in such great numbers, and a photograph of a chapel. If you will send \$100 or more, you shall have an idol and be allowed to name a chapel, and also have a picture of the chapel you name. If you cannot send \$25 or more, send what you can, no matter how small the amount, and God will bless both gift and giver. How it would help Sunday schools, mission bands, Epworth Leagues, and Christian Endeavor Societies in their missionary work to have one of these false gods, and to know

its former worshipers are now followers of the meek and lowly Jesus!

Please send the money by draft to Rev. J. H. Worley, Foochow, China, or to Rev. C. C. McCabe, D.D., 150 Fifth Avenue, New York. If you send to the latter *be sure* and write him it is a *special gift* for Rev. J. H. Worley's work. Also write me that I may know where to send the idol and photograph.

Foochow, China, July 10, 1894.

Death of Rev. La Clede Barrow.

BY REV. MARCUS L. TAFT, D.D.

REV. LA CLEDE BARROW, at 5:30 o'clock on the morning of July 24, joined company with Dr. L. W. Pilcher and Mrs. Curtiss in the heavenly mansions, all of whom have ascended on high since the last North China Conference.

Brother Barrow contracted that fell disease—smallpox—so prevalent in this land, and after a sickness of two weeks, passed triumphantly to his eternal home. The smallpox, in his case, was aggravated by heart complications.

Rev. W. T. Hobart tenderly watched over Mr. Barrow in company with his heroic, self-sacrificing wife and Miss Dr. Terry. Everything which medical skill and careful nursing could do was done to alleviate his suffering and restore health.

At the funeral services, July 29, in the Tsunhua cha el, appropriate services were held, conducted by Presiding Elder W. T. Hobart, and touching remarks were made by three Chinese Christians, as well as by Mr. Hobart. The local pastor, a helper from one of the outstations, Hsin Tientzu, and his personal teacher, each emphasized salient traits in his character. Although only a little over thirty years of age, and not quite two years in China, he had shown remarkable aptitude in acquiring the Chinese language. He had charge of three outstations, which he would visit on successive Sundays, going thither on horseback. Sometimes excessive rains caused the streams to be so swollen that there was great risk in fording them. Everyone, however, spoke of his zeal and fidelity in his work. If it were God's will for him to live long in China, he planned to be well prepared by studying Chinese history as well as the Chinese language, so that he might the better influence the natives to become Christians.

Up to the last he was perfectly calm and willing either to go or stay. Several days before his death he said, "To me to live is Christ." Then, after a short pause, he added, "And to die is gain."

Like Stephen, Summerfield, and many other earnest witnesses, whose active Christian careers have been brief, we trust that his earnestness, faithfulness, and self-denying love may prove a precious legacy to the infant Christian churches here, inspiring them to greater zeal and consistency, so that "he being dead, yet speaketh."

During a heavy rain, the funeral procession started, and after passing through sticky mud, over shifting sands, across swollen streams, and along rugged banks, succeeded at length in reaching, about four miles north of Tsunhua, a beautiful pine grove, beneath whose shade a few Chinese Christians had previously been buried.

Just as the procession reached the cemetery, the storm ceased and the sun shone brightly. While we were still there, the heavens were resplendent with a brilliant rainbow, as if the very heavens rejoiced in his translation to that "land that is fairer than day."

There in that lonely pine grove cemetery, near the foot of the high range of mighty mountains, on whose summits could be seen the towers of the Great Wall of China, repose the mortal remains of our beloved fellow-laborer, to await the angel trumpet of the resurrection morn.

Missionary Concert Notes.

THE German empire comprises the kingdoms of Prussia, Bavaria, Saxony, and Wurttemberg; the grand duchies of Baden, Hesse, Mecklenburg-Schwerin, Saxe-Weimar, Mecklenburg-Strelitz, and Oldenburg; Duchies of Brunswick, Saxe-Meinungen, Saxe-Altenburg, Saxe-Coburg-Gotha, and Anhalt; the principalities of Schwarzburg-Sondershausen, Schwarzburg-Rudolstadt, Waldeck, Reuss Aelterer Linie, Reuss Jungerer Linie, Schaumburg-Lippe, and Lippe; free towns of Lubeck, Bremen, and Hamburg, and the Reichsland of Alsace-Lorraine. The population on December 1, 1890, was 49,428,470. These were divided religiously into 31,026,810 Protestants; 17,674,921 Roman Catholics; 78,081 other Christians; 561,612 Jews; 30,615 others and unclassified. The Roman Catholics predominate in Alsace-Lorraine, Bavaria, and Baden. William II, German Emperor and King of Prussia, was born January 27, 1859, and became emperor on the death of his father, June 15, 1888.

Sweden had a population on December 31, 1892, of 4,806,865, nearly all of whom adhere to the Lutheran Church, which is recognized as the state religion. The reigning king is Oscar II, who was born January 21, 1829, and succeeded to the throne September 18, 1872.

Norway had a population on January 1, 1891, of 2,000,917, the most of whom are Lutherans. The Lutheran religion is the national Church and is endowed by the state. King Oscar II, of Sweden, reigns also over Norway.

Denmark had a population February 1, 1890, of 2,185,835. The established religion is the Lutheran. The reigning king is Christian IX, who was born April 8, 1818, and ascended the throne November 15, 1863.

THE Methodist Episcopal Church commenced mission work in Germany in 1849, and the mission was organized into a Conference in 1856 and divided into the North Germany and South Germany Conferences in 1868, reporting 77 effective traveling preachers, 8,668 members, and 2,924 probationers. The mission work in Switzerland commenced in 1856, was organized as a Conference in 1886, and reports 34 effective traveling preachers, 5,705 members, and 961 probationers. The mission work in Sweden commenced in 1853, was organized as a Conference in 1876, and reports 80 traveling preachers, 18,789 members, and 2,104 probationers. The mission work in Norway was organized as a Conference in 1876, and reports 48 traveling preachers, 4,621 members, and 475 probationers. The mission in Denmark reports 2,859 members, 305 probationers, and 19 preachers.

No missionaries are now sent from the United States to Scandinavia, Germany, or Switzerland by the Missionary Society, but the Society aids the churches in these countries by annual appropriations of money. The appropriations for these countries for 1894 were \$77,100, with an additional \$3,873 for the Finland and St. Petersburg Mission.

BISHOP NEWMAN writes from Berlin, Germany: "Our German brethren are wonderful financiers, whose methods are worthy of imitation at home. By the action of the Annual Conference the salaries of all the preachers are fixed within a maximum and a minimum figure. The largest sum given to any preacher is \$800, and the lowest is \$150. The probationer in the Conference is allowed \$150 if unmarried, and \$300 if married. The pay of a preacher in full connection is estimated by the number of years he has served the Church. During the first five years of an effective man, if unmarried, he receives \$188; if married, \$300, with an additional \$100 for children; and between five years and thirty-six years of effective service the figures run up to \$800, a sum rarely given. The presiding elder is allowed an additional sum of 150 marks. On these sums our German brethren live well, dress well, and preach well; and they apply their financial genius to the purchase of real estate and the erection of churches."

Monthly Missionary Concert.

TOPICS FOR 1894: *Jan.*, The World; *Feb.*, China; *Mar.*, Mexico; *Apr.*, India; *May*, Malaysia; *June*, Africa; *July*, United States; *Aug.*, Italy and Bulgaria; *Sept.*, Japan and Korea; *Oct.*, Protestant Europe; *Nov.*, South America; *Dec.*, United States.

QUESTIONS FOR OCTOBER.

- What does the German empire comprise?
- What is the population?
- How is the population divided religiously?
- Who is the reigning emperor?
- When did the Methodist Episcopal Church commence mission work in Germany?
- How many members and probationers are in the Methodist Episcopal Church in Germany?
- What is the population of Sweden?
- To what Church do they belong?
- Who is the reigning king?
- How many members and probationers are in the Methodist Episcopal Church in Sweden?
- What is the population of Norway?
- To what Church do they belong?
- Who is the reigning king?
- How many members and probationers are in the Methodist Episcopal Church in Norway?
- What is the population of Denmark?
- What is the established religion?
- Who is the reigning king?
- How many members and probationers are in the Methodist Episcopal Church in Denmark?
- What is the population of Switzerland? (Page 457.)
- How are the people divided religiously?
- How many members and probationers are in the Methodist Episcopal Church in Switzerland?
- Does the Methodist Episcopal Church at the present time send any missionaries from the United States to Denmark, Germany, Switzerland, Sweden, and Norway?
- How much money does the Missionary Society of the Methodist Episcopal Church give annually to aid the Methodist Episcopal preachers and work in Sweden, Norway, Denmark, Germany, and Switzerland?

REV. W. T. ROBINSON arrived in New York September 21, from his field in Mercedes, Argentine Republic. He has been connected with the South American Mission for six years.

Missionary Society of the Methodist Episcopal Church.
Foreign Missionaries.
INDIA.

North India:

Rev. Chas. L. Bare and w. (Ogden, Ia.).
Rev. J. Baime and w. (Rockford, Ill.).
Rev. J. Blackstock and w. Shahjahanpur
Rev. J. C. Butcher, M.D., and w. Bareilly.
Rev. Lewis A. Core, and w., Moradabad.
Rev. T. Craven and w. (Evanston, Ill.).
Rev. S. S. Dease, M.D., and w., Bijnor.
Rev. F. W. Foote and w. (Rochester, N.Y.).
Rev. Joseph H. Gill and w., Paori.
Rev. George C. Hewes, Lucknow.
Rev. Samuel Knowles & w., Moradabad.
Rev. J. T. McMahon and w., Dwarahat.
Rev. Wm. A. Mansell and w., Lucknow.
Rev. Jas. H. Messmore and w., Calcutta.
Rev. David C. Monroe and w., Sitapur.
Rev. Frank L. Neelid and w., Bareilly.
Rev. E. W. Parker, D.D., and w., Lucknow.
Rev. J. W. Robinson and w., Lucknow.
Rev. N. L. Rockey and w., Shahjahanpur.
Rev. H. L. Roscoe, Lucknow.
Rev. T. J. Scott, D.D., and w., Bareilly.
Rev. Homer C. Stunts and w., Naini Tal.
Rev. D. L. Thoburn, Lucknow.
Rev. James B. Thomas and w., Budaon.
Rev. J. W. Raugh, D.D., and w., Naini Tal.
Rev. Peachy T. Wilson, M.D., and w., Budaon.

Northwest India:

Rev. Philo M. Buck and w., Meerut.
Rev. E. S. Busby and w. (Hopedale, O.).
Rev. R. Clancy and w., Allahabad.
Rev. John F. Deatker and w., Lahore.
Rev. C. W. De Souza and w., Ajmere.
Rev. R. Hoskins, Ph.D., & w., Cawnpore.
Rev. James C. Lawson and w., Aligarh.
Rev. A. T. Leonard and w., Rurki.
Rev. James Lyon and w., Pisanagan.
Rev. H. Mansell, D.D., and w., Mussorie.
Rev. John E. Newsom and w., Cawnpore.
Rev. Dennis Osborne and w., Mussoorie.
Rev. C. H. Plomer and w., Phalera.
Rev. J. E. Scott, Ph.D., Muttra.
Mrs. J. E. Scott (Monndsville, W. Va.).
Rev. Matthew Tindale and w., Agra.
Rev. J. D. Webb and w. (Rahway, N. J.).

South India:

Rev. Albert H. Baker, Bangalore.
Mrs. A. H. Baker (Newton, Mass.).
Rev. W. H. L. Batstone, M.D., Jaldalpur.
Rev. J. B. Butler and w., Kolar.
Rev. E. Cook and w., Secunderabad.
Rev. W. F. G. Curties and w., Blacktown, Madras.
Rev. D. O. Ernsberger, Gulbarga.
Mrs. D. O. Ernsberger (Ocean Gr' ve, N. J.).
Rev. J. H. Garden and w., Vikarabad.
Rev. Geo. K. Gilder and w., Hyderabad.
Rev. W. H. Hollister and w. (Beloit, Wis.).
Mr. H. S. Jefferson, Madras.
Rev. Wm. L. King and w., Madras.
Rev. Ira A. Richards and w., Kolar.
Rev. A. W. Rudisill, D.D., Madras.
Mr. H. W. Rudisill, Madras.
Rev. R. Sorby, Richmond T., Bangalore.
Rev. Charles B. Ward and w. (in U. S.).
Rev. J. N. West and w., Vepery, Madras.

Bombay:

Rev. William W. Bruere and w., Poona.
Rev. H. W. Butterfield and w., Narsingpur.
Rev. W. E. L. Clark and w., Poona.
Rev. Horace A. Crane and w., Bombay.
Rev. C. E. Delamater (Boston, Mass.).
Rev. J. O. Denning and w., Narsingpur.
Rev. Charles G. Elsam and w., Kampli.
Rev. Daniel O. Fox and w., Poona.
Rev. E. F. Frease and w. (Canton, O.).
Rev. A. G. Gilruth and w. (Haverhill, O.).
Rev. William H. Grenon and w., Nagpur.
Rev. C. P. Hard and w. (Evanston, Ill.).
Rev. T. S. Johnson, M. D., & w., Jabalpur.
Rev. Thos. E. F. Morton and w., Harda.
Rev. Geo. W. Park and w., Bombay.
Rev. A. W. Prautch and w., Tanna.
Rev. Wm. E. Robbins and w., Igatpuri.
Rev. John E. Robinson and w., Bombay.
Rev. F. E. N. Shaw and w., Karachi.
Rev. Wm. H. Stephens, Bombay.
Rev. Geo. I. Stone and w., Quetta.
Rev. A. S. E. Vardon and w., Khandwa.

Bengal-Burma:

Bishop J. M. Thoburn, D.D., and w., Calcutta.
Rev. William P. Byers and w., Asansol.
Rev. Benjamin J. Chew, Calcutta.
Rev. C. G. Conklin and w., Calcutta.
Rev. H. Jackson and w., Mazafarpur.
Rev. L. R. Janney & w. (Oregon City, Ore.).
Rev. August Kullman, Calcutta.
Rev. Nella Madsen, Fakur.

Rev. Jas. P. Melk and w., Bolpur.
Rev. J. T. Robertson, Pegu, Burma.
Rev. G. J. Schilling and w., Pegu.
Rev. J. Smith and w., Rangoon, Burma.
Rev. Frank W. Warne and w., Calcutta.

MALAYSIA (Straits Settlements).

Rev. Wm. E. Horley, Singapore.
Rev. Charles C. Kelso and w., Singapore.
Rev. Wm. T. Kensett (New York, N.Y.).
Rev. H. L. E. Luering and w., Singapore.
Rev. D. Davies Moore and w., Penang.
Rev. R. W. Munson and w., Singapore.
Rev. George F. Pykett, and w., Penang.
Rev. W. G. Shellabear and w., Singapore.
Rev. Edward T. Snuggs, Singapore.
Rev. Wm. T. Stagg and w., Singapore.
Rev. Wm. J. Wager, Singapore.
Rev. Arthur J. Watson, Singapore.
Rev. B. F. West, M.D., and w. (Crawfordsville, Ind.).

Foochow:

Rev. W. N. Brewster and w., Foochow.
J. J. Gregory, M.D., and w., Foochow.
Rev. W. H. Lacy and w., Foochow.
Rev. R. L. McNabb & w. (Topeka, Kan.).
Rev. G. S. Miner and w., Foochow.
Rev. N. J. Plumb, Foochow.
Mrs. N. J. Plumb (Delaware, O.).
Rev. Nathan Sites, D.D., Foochow.
Mrs. Nathan Sites (Washington, D. C.).
Rev. George B. Smyth and w., Foochow.
Rev. M. C. Wilcox and w., Foochow.
Rev. J. H. Worley, Ph.D., & w., Foochow.
Miss Sarah M. Bosworth, Foochow.
Miss Martha I. Casterton, Foochow.

North China:

Mrs. La Clede Barrow, M.D., Tientsin.
Rev. F. Brown, Tientsin.
Mrs. F. Brown (Leicester, England).
W. H. Curtiss, M.D. (Greencastle, Ind.).
Rev. G. R. Davis and w., Tientsin.
Rev. F. D. Gamewell and w. (Hackensack, N. J.).
Rev. J. F. Hayner and w., Peking.
Rev. I. T. Headland and w., Peking.
Rev. W. T. Hobart and w., Peking.
N. S. Hopkins, M.D., and w., Tientsin.
Mr. H. E. King and w., Peking.
Mr. Edward Lowry, Peking.
Geo. D. Lowry, M.D., and w., Peking.
Rev. H. H. Lowry, D.D., and w., Peking.
Rev. J. H. Pyke and w., Tientsin.
J. F. Scott, M.D., Tientsin.
Rev. M. L. Taft, D.D., and w., Peking.
Rev. G. W. Varsity and w., Tientsin.
Rev. W. F. Walker, D.D., & w., Tientsin.
Miss Hattie E. Davis, Peking.
Miss Alice Terrell, Peking.

Central China:

Rev. J. J. Banbury and w., Kiukiang.
Rev. R. C. Beebe, D.D., and w., Nanking.
Rev. J. C. Ferguson and w., Nanking.
Rev. J. R. Hykes and w., Shanghai.
Rev. Ralph O. Irish and w., Kiukiang.
Rev. James Jackson and w., Kiukiang.
E. R. Jellison, M.D., and w., Nanking.
Rev. C. F. Kupfer and w., Chinkiang.
Rev. E. S. Little and w., Kiukiang.
Rev. W. C. London and w., Wuhu.
Rev. D. W. Nichols and w., Nanking.
Rev. G. A. Stuart, M.D., and w. (Van Meter, Ia.).
Rev. A. C. Wright and w., Chinkiang.
Miss Clara J. Collier, Kiukiang.
Miss L. C. Hanzlik, Nanking.

West China:

Rev. H. Olin Cady & w. (Middlebury, Vt.).
H. L. Cairright, M.D., and w., Chentu.
Rev. Spencer Lewis and w., Chungking.
Rev. W. E. Manly and w., Chungking.
J. H. McCartney, M.D., and w., Chungking.
Rev. Q. A. Myers and w., Chungking.
Rev. J. F. Peat and w., Chentu.

JAPAN.

Rev. R. P. Alexander and w., Tokyo.
Rev. J. F. Belknap and w. (in U. S.).
Rev. Charles Bishop and w., Tokyo.
Rev. Benj. Chappell and w., Tokyo.
Rev. J. G. Cleveland and w., Yokohama.
Rev. I. H. Correll, D.D., and w., Nagasaki.
Mr. W. H. Correll, Nagasaki.
Rev. J. C. Davison and w., Tokyo.
Rev. G. F. Draper and w. (Clifton Springs, N. Y.).
Rev. E. R. Fulkerson and w. (Howard, Kan.).
Rev. H. B. Johnson and w., Nagasaki.
Rev. Julius Soper, Hakodate.
Mrs. Julius Soper (Carlisle, Pa.).
Rev. D. S. Spencer and w., Nagoya.
Rev. J. O. Spencer and w., Tokyo.
Rev. H. B. Schwartz and w., Aomori.

Rev. H. W. Swartz, M.D., and w., Sendai.
Rev. M. S. Vall and w. (Baltimore, Md.).
Rev. J. W. Wadman and w., Hiroaki.
Rev. John Wier, D.D., and w., Tokyo.
Rev. W. S. Worden, M.D., and w. (Elmwood, N. Y.).
Miss Jennie S. Vall, Tokyo.

KOREA.

Rev. H. G. Appenzeller and w., Seoul.
J. B. Busted, M.D. and w., Seoul.
Rev. W. J. Hall, M.D., and w., Seoul.
Rev. H. B. Hulbert and w., Seoul.
Rev. George H. Jones and w., Seoul.
W. B. McGill, M.D., and w., Seoul.
Rev. W. A. Noble and w., Seoul.
Rev. W. B. Scranton, M.D., and w., Seoul.

ARGENTINA.

Rev. C. W. Drees, D.D., and w., Buenos Ayres.
Rev. G. P. Howard and w., Buenos Ayres.
Rev. D. McGurk and w., Buenos Ayres.
Rev. W. P. McLaughlin, D.D., and w., Buenos Ayres.
Rev. A. M. Milne and w., Buenos Ayres.
Rev. W. T. Robinson and w. (in U. S.).
Rev. W. Tallon and w., Rosario.
Rev. J. F. Thomson, D.D., and w., Buenos Ayres.
Rev. F. D. Tubbs and w., Buenos Ayres.

URUGUAY.

Rev. G. G. Froggatt and w., Durazno.
Rev. A. W. Greenman, Ph.D., and w., Montevideo.
Rev. Wm. Groves and w., Montevideo.
Rev. J. A. Russell (Evanston, Ill.).

PERTU.

Rev. T. B. Wood, D.D., and w., Lima. (Address care U. S. Legation.)
Professor G. M. Hewey and w., Callao.
Rev. J. M. Spanger and w., Callao.
Miss Ina H. Moses, Callao.
Miss Ethel G. Porter, Callao.

CHILI.

Rev. W. F. Albright and w., Coquimbo.
Rev. J. Benge and w., Iquique.
Rev. B. O. Campbell and w., Concepcion.
Rev. H. B. Compton and w., Coquimbo.
Prof. G. P. Gregory, Iquique.
Rev. W. C. Hoover and w., Iquique.
Rev. Ira H. La Petra and w., Santiago.
Rev. E. E. Wilson and w., Concepcion.
Miss Lettie Vimont, Concepcion.
Miss Nettie Wilbur, Santiago.

MEXICO.

Rev. Frank Borton and w., Mexico city.
Rev. J. W. Butler, D.D., and w., Mexico city.
Rev. Ira C. Cartwright & w., Guanajuato.
Rev. S. P. Craver, D.D., and w., Puebla.
Rev. Wm. Green, Ph.D., and w., Puebla.
Rev. L. B. Salmans, M.D., and w., Silao.
Rev. S. W. Silberts, D.D., and w., Puebla.
Rev. L. C. Smith and w., Oaxaca.

EUROPE.

Rev. A. J. Bucher and w., Frankfurt-am-Main, Germany.
Rev. W. Burt, D.D., and w. (150 Fifth Avenue, New York, N. Y.).
Rev. N. W. Clark and w., Rome, Italy.
Rev. T. Constantine and w., Loftcha, Bulgaria.
Rev. G. S. Davis, D.D., and w., Rustchuk, Bulgaria.
Rev. E. E. Powell, Rome, Italy.

FOREIGN MISSIONS.	Members.	Propheters.
Liberia.....	3,269	477
South America.....	1,484	1,153
Foochow.....	3,686	3,505
Central China.....	450	136
North China.....	1,835	1,903
West China.....	50	40
North Germany.....	8,608	2,904
South Germany.....		
Switzerland.....	5,803	986
Sweden.....	15,789	2,104
Finland, etc.....	505	172
Norway.....	4,621	475
Denmark.....	2,359	305
North India.....	11,120	19,823
Northwest India.....	5,050	14,610
South India.....	541	308
Bombay.....	783	1,016
Bengal-Burma.....	846	670
Malaysia.....	162	153
Bulgaria.....	117	46
Italy.....	1,050	469
Japan.....	3,205	772
Mexico.....	1,721	1,364
Korea.....	68	173
	71,271	82,749

GOSPEL IN ALL LANDS.

NOVEMBER, 1894.



MURA INDIAN OF NORTHWEST BRAZIL.

The Black Hills Mission of the Methodist Episcopal Church.

BY REV. J. B. CARNS, SUPERINTENDENT.

OUR Mission comprises that portion of South Dakota lying west of the one hundred and first degree of longitude and south of the forty-sixth parallel of latitude. The work has been done principally in the Black Hills country. To this territory the last General Conference added the county of Cook, in the State of Wyoming—a tract of country about as large as the State of Vermont. This field furnishes varied possibilities as to material wealth. Its hills are full of minerals; upon its prairies range thousands of horses and cattle; its valleys are productive of small grain and vegetables, and its forests of pine give employment to many mills. There is no better country for the poor man if he is able and willing to work. He can secure good wages; can take a ranch among the mountain parks and scarcely ever fail of raising a good crop of oats and other cereals, large yields of potatoes and vegetables of various kinds; can placer mine for a change; can start with a few head of cattle and with a free range; if industrious, honest, temperate, and religious soon becomes the possessor of such wealth as will make him independent.

This country is the stockman's paradise. Mining is as yet in its infancy, though the leading industry of the hills. A company of railroad surveyors recently visited the Black Hills, and one among other statements made by them was the following: That the climate is all that can be desired, the air is dry, surcharged with ozone, exceedingly pure and exhilarating, and laden with balsamic odors from the pine forests. With about three hundred sunny days in each year we have the best of all cool climates, and rarely a sultry night through the long and pleasant summer.

The early population of our Mission has been as "unstable as water." They came here to obtain great wealth speedily, and while some succeeded more failed, and many of those who failed sought to drown their disappointment in vicious and immoral habits, and in this way early society became demoralized. Old settlers frequently speak of the gradual improvement in the tone of public sentiment on moral questions. Methodism has grappled with the difficulties of this frontier field and succeeded. During the past six years we have had ebb and flow tides of emigration more or less, and perhaps have about the same amount of population that we had six years ago, but it is in every respect of a much better type. In our towns we have socially and religiously some good society. Our standard of living is more and more attractive to the people. If it were not for the work of the Church in this wonderland, the downfall of human character would be sad to contemplate.

We will briefly notice each charge.

Central and Terraville. Rev. W. Shambaugh, pastor. Mining towns. Two churches and parsonage out of debt. For over twelve months the mills were shut down and the people were unable to promise any special support, but have been gleaned along and will reach four hundred dollars, local support. Within the last month one mill in Terraville has started and employs one hundred men. A number of men are employed in sinking and drifting in one of the Central mills. This has encouraged the people, as everything has the appearance of a revival of business. Two good Sunday schools lend encouragement to the pastor in this hard field. He is a consecrated man, and his return is desired.

Custer. Rev. A. J. Cheeseman, pastor. Custer is a growing town, with an intelligent wide-awake Methodism. The pastor conducted a good revival at one of the country points. There is evidence of growth in benevolences and Sunday schools.

Deadwood. Rev. E. E. Clough, pastor. This charge under its pastor is abounding in all sorts of success. The church has been repaired, missions full, and return desired.

Hermosa. Rev. James Tutty, pastor. George, the oldest son, has been afflicted this summer from an injury received while working in the mines. We pray that he may be restored to his normal bright mental state. The pastor has put in a faithful year's work—has held the fort. Missions full.

Hill City. Rev. M. Nichols, pastor. Hill City is the center of the Black Hills tin interests. With the closing down of all tin activity an exodus has visited this region. We have twenty-five members in Hill City, with a beautiful new church paid for. With outlying settlements in a gold-bearing country, with farming parks here and there, the chances are that yet the tide will change. Brother Nichols is a good lawyer who, in his profession, would easily command a salary of from fifteen hundred to two thousand dollars a year. He has worked sweetly and won the hearts of the people on a salary of about eight hundred dollars, and rents his house out of that. Much good has been accomplished through his efforts, and his return is desired.

Hot Springs. Rev. N. A. Swickard, pastor. Brother Swickard is as popular in the pulpit as everywhere else. All interests of his charge are properly cared for, and his return is desired.

Hot Springs Circuit. Rev. R. L. Robinson, pastor. His estimable wife has been confined to her bed since May last, and for months her life was despaired of. Hope is cherished that she will recover. Brother Robinson has done a faithful year's work. He spends his odd moments on a Ph.D. course, which he will complete next June in the Illinois Wesleyan College.

Lead City. Rev. H. A. James, pastor. Brother James has doubled his membership in three years.

He is a persistent success, has a strong hold on his people, and his return is desired.

Minnesota and Belle Fourche. Rev. C. E. Campbell was pastor until April, at which time he resigned his charge on account of heart disease. He was beloved by his people. One week before leaving his charge he started a subscription for a new church, which has since been completed and dedicated. Rev. M. S. Foutch has been placed in charge and carried forward the enterprise to completion, aided by an able board of trustees.

Nashville. Supplied by Rev. J. M. Gardner. In this mission there are places requiring men of noble daring and mighty faith. Brother Gardner possesses these qualities. This charge includes Harding County and a portion of Custer County, Mont. By the permission of the presiding elder we have crossed his line thirty miles, as his nearest Methodism is one hundred miles away, and organized three classes, which, together with our Nashville, Camp Crook, and Slim Buttes points, make a good circuit, remarkable for distance and hospitality.

The leading Methodist of the Montana end of this circuit, a few years since, while mowing, was accosted by a cowboy, who ordered him off of his claim, stating that their cattle run over that region, that if he did not leave and was there that afternoon he would kill him. Brother Walker replied: "I have taken this claim legally. I will be in this field this afternoon with my buffalo gun, and as you return if you turn your horse's head from the road to the field, though half a mile away, I will pick you off your horse." He passed in the afternoon, but never halted. Walker is on the claim yet, surrounded by a thriving community.

While taking us out in the country twenty-five miles to preach, he submitted a case for our decision which is as follows: A certain bully had blowed around that he would now whip Walker as he had joined the Methodist Church and got religion and therefore could not fight, and would run him out of the country. He came bustling out of a saloon and made known his purpose, to which Walker replied that he was Methodist enough to give him a good thrashing and would do so if he desired. The rough saw the Methodist class leader was in earnest, and retired without any battle. We replied that the Peter Cartwright Christianity is once in a great while necessary, and was proper in this case.

Brother Gardner is doing good work. Has the foundation and lumber on the ground to build a church in Nashville and hopes to have it dedicated by Christmas. His return is desired.

Oelrichs and Edgemont. Rev. J. D. Skaggs, pastor. Oelrichs is a new town of about two hundred population, and Edgemont is a growing railroad town. Methodism has a good following there for a new town. A glorious revival has visited Oelrichs. Brother Skaggs has proved him-

self to be a workman that need not be ashamed. Collections are full. His return is desired.

Rapid City. Rev. G. M. Boswell, pastor. This charge is suffering some from boom relaxations, banks breaking, etc. The pastor has given letters to thirty-four this year, yet the membership numbers eighty-eight. Local support is six hundred dollars. Missions full. Pastor has done a faithful year's work, and better days are ahead for Rapid City.

Rapid Valley Supplied by Rev. C. E. Boyden. This is a large rural circuit, and Brother Boyden has been preaching four times on Sunday. He has planned to take a course in Black Hills College, which is a worthy example to emulate. Collections are full. Brother Boyden is a faithful toiler for the Master, and his return is desired.

Spearfish. Rev. D. W. Tracy, pastor. He is a faithful son of a worthy sire, and holds his work well in hand. His charge is growing, and his return is desired.

Sundance. Rev. W. R. Peters, pastor. Brother Ulmer's name appears on the Minutes. After the adjournment of the Conference he desired more schooling, was released, and is doing good work at Evanston. Brother Peters was changed from Sundance Circuit to Sundance; has done good work; greatly beloved by the people, and missions full.

Sundance Circuit. Supplied by Rev. Otis Wesley Butterfield. I employed Brother Butterfield the second quarter. He assumed and has discharged his duties as a circuit rider over this large region. He found a few scattered Christians, had a glorious revival at Deep Creek with some twenty conversions. His people have great confidence in his purity. He crosses the Belle Fourche River frequently in his work, and as we have no bridges in that country the people declare that the high waters subside in his favor. His circuit is noted for deep streams. There is a better outlook for success on this work than ever before. Missions full, and return desired.

Sturgis. Rev. W. D. Atwater, pastor. Valuable improvements have been made on church and parsonage property. Membership increased and pastor beloved by his people. Missions full. Brother Atwater for months has been giving his spare moments to a work on the life of Christ, to be issued soon. His return is desired.

Whitewood and Piedmont. Rev. O. B. Chassell, pastor. During the year Brother Chassell's health failed, and his wife, a normal graduate and teacher of experience, assumed his duties; though she had two babes, twins, she filled the pulpit, and performed the duties of a pastor. The work prospered—congregations, Sunday schools, young people's meetings, all went forward under her care. She took her collections, and has been a helpmeet indeed. Her husband will be obliged to take a superannuate relation. They have the love and esteem of this people.

Black Hills College. In spite of the general finan-

cial depression our college has had a good year. Two young ladies and three young gentlemen graduated May 31, 1894. The Board of Instructors are well chosen and competent for the work. They take hold of their pupils with vigor and awaken in their classes an enthusiasm for study. The government is excellent, and the religious influence good. Numbers have been converted. Our friends ought not to forget our indebtedness of forty thousand dollars. Many friends have done well, but there are many more that ought to come to our help. It was in the midst of a famine that Elijah, in God's name, said: "Make me a cake first." So the first of the flock these times should be given to the college in the form of endowments. We recommend Black Hills College to the public as a school where their sons and daughters will be well cared for and thoroughly educated in the midst of happy religious surroundings.

The Epworth League movement is steadily gaining influence and power. In many cases our best workers in all departments of church work are active League members. We held two Epworth League conventions—one last September in Deadwood, and one last June in Sturgis. They greatly augmented the interest in all departments of League work.

The ministerial meeting held in Rapid City in June was a blessing both to the people and preachers.

That the bishops, brethren, and missionary societies may know the exact growth of this Mission, I call attention to some statistics. This Mission was organized in 1879. Without naming the years, we will give the number of members and probationers for each year: 64, 110, 158, 191, 175, 206, 327, 360, 443, and 579. Then begins the present administration: 844, 882, 870 (Indian war), 916, 1,179, and 1,235.

Total benevolences of 1888.....	\$305 75
Total benevolences of 1894.....	2,009 00
Local support, 1888.....	5,058 00
Local support, 1894.....	9,648 00
Membership, 1888.....	579
Membership, 1894.....	1,235

In 1888 there was no college; now there is a college and endowment of \$50,000. Church property valuation increase equals the growth in membership, local support, and benevolences. Take another view: Methodists, 21 preachers, 1,235 members; Congregationalists, 10 preachers, 478 members; Baptists, 7 preachers, 458 members; Presbyterians, 10 preachers, 250 members.

From the time the first Protestant preacher in the Black Hills region, a Methodist local preacher, Rev. Weston Smith, was waylaid and murdered by the Indians when on his way to preach at Brook City, we as missionaries have been conscious that our most cherished hopes of success have not always been fully realized, yet we rejoice that the bless-

ing of God has been upon our labors, and we report a marked advance. I express my thanks to my brothers who have toiled with me in this Mission for their love and kindness to me. Our fellowship has been sweet, and my association among them shall be among the most precious memories of my life. While the work goes on the workmen die. On March 22 we were all stricken in grief by the sad tidings that flew over the wires telling us that Dr. Anderson had left for the world beyond. His wife, three little children, and an innumerable number of friends mourn his loss. He was an earnest worker, of more than ordinary culture, possessing a thorough knowledge of several ancient and modern languages, and was at home with the natural sciences. He was consecrated to God and duty, and his sermons were methodical, thoughtful, and full of power. He loved his brethren and rejoiced in their success. Let us emulate him in coveting the best gift for Christ's sake, and follow him to the "sweet fields beyond the swelling flood." Who next? Until that time comes let us make good use of our stewardship.

Dutch Guiana.

BY HON. N. F. GRAVES.

DUTCH GUIANA is an interesting country. The Dutch took possession of this country in 1667. The English took it from the Dutch soon afterward, but exchanged it for the province of New York, which the Dutch held at that time, and the English completed the bargain by ceding to the Dutch this country, and the Dutch ceded to the English the province of New York. The Dutch did not make a very good bargain when they traded the province of New York for this out-of-the-way country.

Dutch Guiana is rich in agricultural productions as well as minerals. The greater part of the country is still an unbroken forest, and the Indians have full possession, and are likely to keep it for many years to come. They are a peaceful race, and there is hardly any conflict between them and the government. The Indians are indolent, and are not of much value as laborers on the sugar plantations, but live by fishing and the chase. The climate is very hot, and they need but little clothing. The streams are full of fine fish, and the forest of game. The forests yield nuts and fruits that are both delicious and nutritious. The Indians live in little huts that they build along the rivers, and seldom go into the villages in the cleared portion of the country.

The colony has an area of forty-six thousand square miles, with a population of about sixty thousand. The governor is appointed by the crown of Holland for six years, and a colonial council is elected to aid in the administration of the laws.

The capital, Paramaribo, has a population of about twenty-five thousand, and is situated on the Surinam River, about ten miles from the Atlantic Ocean. The

river is navigable some distance above the city. It is three miles broad at its mouth, but only half a mile at the capital. Ships drawing eighteen to twenty feet can reach the anchorage in front of the town. The anchorage is abundant for one hundred ships. The color of the water in the river is a dirty yellow, and the water can be traced far out at sea. The sources of the river are high up on the Tumac and Humac hills. It is said that no one has ever explored these high and rugged hills.

The city extends along the river about two miles, and back from the river about half of a mile. There are many canals in the streets extending to the river. They answer for sewers, and the tide changes and purifies the water daily. These canals are bridged, which makes the city look like a Holland town. The streets are covered with shells, and the sand is light-colored, giving to the streets a glare that is not pleasant. There are no sidewalks and no trees in the streets. There are no street railways and no public conveyances, and very few carriages of any kind. The houses make it look like an old Dutch city. They have steep roofs covered with slate, with gables next to the street. Most of them are painted white, and the shutters, or blinds, and doors are green. The old-fashioned knockers on the doors can be heard for nearly half a mile. The houses are quite plain, with queer projecting roofs. There are no cellars, the houses resting on brick piers, and some of them on posts. There is an air of neatness and comfort about these houses well adapted to this warm climate.

The government house, the courthouse, and the house of the secretary of the government are grand-looking buildings, and are quite imposing. They are all in the Dutch style of architecture, and are located in a beautiful park. There is a broad avenue leading past the park lined with magnificent old trees. The government house is of wood, with elegant columns and arches, with the coat of arms finely carved in the wood. The park is well supplied with splendid palm trees and shrubs, and kept in fine condition. It is the pleasure ground of the people—a breathing place where large numbers congregate to hear the music. In the evening the air becomes cool and pleasant and the park is well filled by the citizens.

There are two Jewish synagogues in the town, which are the most conspicuous places of worship. There are also two Moravian, two Dutch, and two Roman Catholic church buildings, and what appears singular, each faith has a separate cemetery. The town was once considered the finest in all Guiana, but now it seems to languish, and Georgetown far surpasses it in every respect.

New Amsterdam was once a prosperous city, full of life and enterprise, but its business has been diverted, and the tide of commerce no longer flows to its shore. The populations seen in these cities are

very unique. There are only about eight hundred Europeans in the whole colony, but they are the ruling class, and govern all the rest. There are Negroes, Hindus, Chinese, Indians, and Creoles, besides many of mixed races. The mixed races are good-looking. They have very black hair, and walk like soldiers, and live in harmony. Many of the Europeans have been educated in Europe, and are as refined and intelligent and as well dressed as the people of our Northern cities.

The climate here is hot and moist, but seems to agree with Europeans, and they claim that the country is healthy. It is seldom that any epidemical disease prevails.

The land along the coast and back from the coast thirty or forty miles lies low, some of it below high tide. The cultivated land is protected by embankments. This low land, called made land, is very rich and productive, and some of the finest sugar plantations in the world are here.

In the year 1735 the Moravian missionaries arrived at Berbice and made that city the headquarters of their mission. Four years later five more of the Brethren arrived and began to work at their several trades to earn money to support themselves and the mission. At the first they were opposed, but they labored on patiently, and after a little time prejudice gave way and they purchased some land for mission purposes. Their work progressed very slowly at first, but after a while they gained more influence and also started a station at Paramaribo. They gained their first convert in 1776. He was baptized, and soon after eight others were added. They soon after erected a small church on the mission grounds; others were gained, and some white people favored their work, and occasionally the governor attended the service.

In 1779 the proprietor of a large estate requested the Brethren to supply his slaves with the Gospel, and for many years they labored among the four hundred slaves of that estate, and they received the Gospel with joy. In 1821 a few more estates were opened to the missionaries, and a little later, seeing the good effect, many doors were open to the missionaries. Then there was a great lack of missionaries to keep up the schools and the other services.

In 1831 the British Foreign Society sent out a supply of New Testaments in the Negro-English language. The children who had attended the schools read these Testaments to their parents and great numbers were converted. The congregation at Paramaribo numbered three thousand, and three hundred on the plantations were under the care of the missionaries.

In 1863 a law was passed in Holland that all slaves should be liberated after ten years. When slavery was abolished there were twenty-seven thousand in church connection. After slavery very few Negroes remained on the plantation as laborers,

but they scattered over the country, some buying land for themselves, others working at trades or in shops. The missionaries aided them to erect churches in their new settlements, and many of them became self-sustaining.

The Wesleyan Society was early in the field with many devoted workers, and many converts were gathered into churches, and for many years have been self-sustaining.

The Dutch Reformed Church was also early represented by missionaries, and has many stations and outstations. Their work has been principally among the coolies who were brought from the East Indies to work on the plantations.

The principal stations of the Dutch Reformed Church have long since become self-supporting, and have contributed to funds of the society to send the Gospel to others. The most perfect religious liberty has prevailed.

The Moravians maintained a station among the Arawack Indians. This tribe was the most powerful of all the tribes. They were independent. Their religion was mixed with dark superstitions and many fearful rites. They were sensual, deceitful, and fearfully cruel to their enemies. The Brethren labored faithfully among these Indians with wonderful devotion for nearly seventy years, and were compelled with great sorrow to abandon the field.

It should be said that these various societies have worked together in the greatest harmony.

An Evangelistic Trip in China.

BY REV. EDWARD S. LITTLE, OF KIUKIANG.

THE journey I am about to describe lasted only a few days and necessarily only covered a comparatively small extent of country, but it will give an idea of missionary experiences in China. I was accompanied by Rev. R. O. Irish, of our Mission, who has only recently arrived in the country, and was making his first trip.

About three o'clock in the morning we were roused from our heavy slumbers by the cooly who was to carry the things to the boat. Before daylight, and while the world was yet sunk in sleep, we made our way to the riverside, and hailing the boatmen, went on board. The boat is of foreign build, and is named the *Fuh Yin*, or "Glad Tidings." She belongs to the Mission, and is the kind gift of the Hon. W. E. Blackstone, of Oak Park, Ill., that unfailing friend of missions, who has done so much by his generous gifts to further the cause of Christ. We had on board our provisions for several days, bedding, and a good supply of Scriptures and tracts. Poling off into the middle of the river, the swift current of the mighty Yang-tse, now in flood, bore us on its brown and muddy bosom rapidly down stream. At six o'clock we had our breakfast; this over, we went sailing along under the walls of the city of Hu K'eo.

The words Hu K'eo mean the Lake Mouth, and indicate that at this point the Po-Yang Lake empties into the river. Breakfast over, we called our native preachers and colporteurs together and spent half an hour in earnest prayer that God would open our way for us and bless our visit to the good of the city.

Having packed up our books as conveniently as possible, we landed about eight A. M., and at once made our way to the streets. Here we remained on the tramp, backward and forward, selling our books and preaching for six hours, that is, till after two o'clock P. M. I have visited this city several times before, and always had a more or less rough reception, but God had answered our prayers and we had a splendid time; we were not crowded, stoned, or struck, and only moderately, if this word can be used in this connection, cursed. I was politely received into many of the shops and stores, and read portions of the Gospels and tracts and explained their meaning.

I entered one tumble-down miserable shop and offered a small book on the God of Thunder. An old man took it and read a little, then began to question me about thunder and lightning and electricity, and such like. After a good deal of conversation he said, "You foreigners are very good mechanics and can make a good many wonderful machines, but you do not have any learning or scholarship!" A Chinaman only has one idea of learning, and that is the being able to write a Chinese essay more or less in the style of the old sage Confucius. Many asked questions about Jesus, and what benefit it could possibly be to them to know anything about him. To all these we gladly pointed out the way of life. Some imagine Jesus to be a Western philosopher, something like, only inferior to, Confucius. Others think him to be a Western idol, and frequently I am asked about the Jesus Buddha, or idol. It is difficult to get a spiritual idea into the minds of these intensely materialistic Chinese.

At length, thoroughly tired out, and with voice hoarse and weary with all these hours' sustained talk in Chinese, which, according to the testimony of almost everybody, is more wearying to the vocal chords than our Western speech, we retraced our way to the boat to dinner. We had visited every shop and house along the long street, offered or sold the Word to every countryman passing by, and stood selling or preaching in the stream of people passing to and from the native theater which was in full swing.

We sold almost six hundred books and tracts. Surely God will acknowledge and bless all these efforts put forth in his name. After dinner we met again and spent a period in prayer that God would bless all the people who had bought our books or heard any of our preaching. I have long been anxious to obtain a chapel here, but cannot get the funds. One hundred and twenty pounds, or six hundred dollars, would give us a splendid site and buildings. To whom will the Lord send a message to pay

bowlder through whose center a hole had been worn by the action of water, and out of it was growing a tree which had already reached the height of fifteen or twenty feet. We also found English garden flowers, such as the pink, growing wild here.

While sitting on a rock we were joined by some respectably dressed Hunanese and talked upon many subjects. One man told me of an occurrence which resulted in some kind of riot in Hunan. I do not remember the name of the place where this is said to have occurred, but it gives a glimpse from behind the scenes of how missionary riots sometimes originate, and show, how entirely free from blame the missionaries are. His story was substantially as follows.

A foreigner accompanied by some coolies carrying his bedding and baggage put up at an inn in Hunan. While there he picked up a stone lying about, smelled it, and then threw it away. This appeared to be a very suspicious action! What was the matter with the stone, that the foreigner should throw it away in disgust? They picked it up, smelled it, and carefully examined it, but could find nothing peculiar about it. Whereupon they broke it in two pieces, and lo it contained a dead crab! The foreigner could smell that crab through all that thickness of stone! It was evident he had come to the country to hunt for precious materials, and his wonderful powers would show him where they were to be found. There and then they raised the hue and cry and drove the unfortunate Westerner out, bag and baggage. So the story, and my narrator firmly believed all he said.

We who were conversing were entire strangers, and the Hunan man related this to confirm a statement he had just made, that foreigners had this extraordinary power to see and know where precious stones were to be found! I have myself been frequently charged with extracting dogs and cows of gold from the hills and stealing them. Even on this trip, while anchored at the place mentioned above, it was stated by the natives that we were come to capture the white horse which roamed the hills, which had often been seen, but only we could catch. I suggested to a native soldier who told me that he go and find out where it was and that we then go shares in the profits! Then I pointed out the folly of all these wonderful stones, and showed him that we were men of like passions with themselves.

We soon left the island, and after an hour's sail and row we came to our boat, and anchored in the afternoon in the inner harbor of Ta Ku T'ang.

Here we proceeded much as we did at Hu K'eo; crossing a hill we came out opposite a temple where theatrical performances were going on. Here a crowd collected around us and enjoyed themselves by abusing us. They crowded around us, snatched our books, knocked our hats off, struck and stoned us. We quietly kept our ground, talking and trying to sell our tracts. Gradually we got to the street and

by degrees the crowd became less. We were very considerably jeered at, and cursed, but kept on at our work till after dark, when we had sold all our tracts, and only had a few books left.

The next morning we went ashore again, and went to all the houses and streets we had not visited the previous evening. We also went to all the brothels and opium dens, and sold our books and preached.

Frequently a small crowd would collect and get me to preach to them, but all the while they would interrupt and utter indecent statements and curses. They made, too, the most blasphemous statements in reference to our blessed Master, which only utterly abandoned heathen could make. I should like my readers to know some of the remarks that pass current with the people, but I cannot bring myself to commit them to paper. We sold here over five hundred books and tracts. May the Lord have mercy upon that utterly godless place.

The China Inland Mission has a very prettily situated house on the top of the hill, commanding a very pleasing view. We called upon them and spent a season of prayer with them. There were only three ladies there at the time of our visit, and they wisely refrain from going on the street. We returned from here to Kiukiang for our Sunday work. Brother Irish to the English service of Sunday morning, and myself to go off into the country in another direction. I spent the Sabbath preaching to large crowds of heathen, with not a believer among them. So we sow the seed year after year, and pray the Lord of the harvest to allow us to gather some sheaves of golden grain.

Christian Education in China.

BY REV. G. S. MINER, OF FOOCHOW.

THE advantages of a Christian education are fully realized only by those who have lived where this blessing is unknown.

The sights and sounds of a heathen land cause the recent arrival to shudder and recoil. Bishop Mallet, when here holding our Conference, said: "I am more than ever thankful that I was born in a Christian land." Rev. Yung King Yen, A.M., for twenty years in the Chinese missionary work in Shanghai, when speaking in Exeter Hall, London, said: "I feel convinced that God has chosen the English-speaking race as his servants in saving the world. A great change has come over China in the feeling both of the people and the government, and missionaries are now free to go to every part of the empire except one province. I can now add that this province is on the point of being opened up. O, the opportunity this affords! One fourth of the people of the globe welcoming missionaries to their homes and asking to be taught the new doctrine!"

Dr. A. B. Leonard, one of our honored missionary secretaries, after his recent visit to this empire, said:

"China as a nation has stood for forty centuries and witnessed the birth of every other nation on the face of the globe. Break down paganism in China and you break down heathenism in the entire world." Can you, my reader, grasp this sublime truth? Verily, Satan's stronghold is in this old, aristocratic, literary, and bigoted empire, but he is losing his grip. Though the idol processions and ancestral worship continue, the universal interest therein is waning. The masses frequently manifest disbelief in and often contempt for this form of religion. That a large per cent of these four hundred million human beings distrust their idols, and are seeking something to satisfy the soul, is apparent.

Often is the Macedonian cry now heard by the missionary, and it is echoing round the world. If the Church could but hear the pleas that come to us for preachers, teachers, and schools she would not wonder that our hearts often ache. It is not so much the work he does as the opportunities he sees lost—lost forever—that kills the missionary.

Dr. N. Sites and daughter, going to Ming Chiang District to establish boarding schools, were met by committees from different cities, each urging their claim, and some even offering buildings free for years if they could only obtain a school. Rev. M. C. Wilcox, of the Kucheng and Jongbing Districts, for lack of means at first hesitated to enlarge his work, but the invitations were so strong and openings so promising that he went forward, and the Lord is honoring his faith. Rev. W. N. Brewster, of the Buo-Dieng and Sing-Iu Districts, has appointed workers, trusting the Lord for their support until his supply of men is nearly exhausted. Rev. N. J. Plumb, for a time mourned over the needs of Hok-chiang and Haitang Districts, but is now rejoicing over a harvest of souls. Dr. J. H. Worley, of the Foochow District, has every available man in the field, and during this summer vacation has sent theological students to assist the pastors, and a larger ingathering than ever before is being realized. The doctor also has two men traveling with a magic lantern who are accomplishing a grand work.

One evening, by invitation, I gave an exhibition in a temple near one of our day schools. Standing within six feet of the idol I threw upon the screen views of the life and miracles of Christ. Hundreds listened with pleasure and astonishment. The next day three of the leading literary men of the ward called to pay their respects, and invited me to visit their homes so their women might see and learn of the doctrine. This was a special mark of politeness and interest.

We are now buying and renting temples and ancestral halls for church purposes. Many of our best street meetings are held in heathen temples, the minister standing before idols that have been worshiped for generations. Educational work in a foreign field not merely includes the work of the school-

room, but has a religious feature as well, because many of our converts are unable to read, and their knowledge is so limited that we are obliged to begin with first principles.

I shall now speak only of school work proper within the Foochow Conference. This Conference has an area equal to the States of Pennsylvania and New Jersey, a population of about seventeen million, or over three hundred to the square mile. Four or five missions are working in this territory, but all make only a drop in the bucket. The number of pupils in attendance at our various schools is as follows: The Anglo-Chinese College, 133; the two theological schools, 62; the three girls' boarding schools and high-class seminary, 166; the six boys' boarding schools, 183; the five women's schools, 122; the 122 boys' day schools, 2,356, and the 63 girls' day schools, 926. In many of these schools, especially those of a higher grade, the larger per cent of the pupils are Christians. Thus you see we have gathered an army of 3,948 students, but might have many more would our accommodations permit.

From the roof of my house I can see the houses of nearly two million people. Out of this vast number we have gathered less than one thousand pupils. From the north end of the noted bridge of "ten thousand ages," which spans the Min River, I can walk west forty minutes through solidly built streets, and among all these multitudes we have not even a place for street preaching. Within the city proper, which is eleven miles in circumference, we have but one church, with less than forty members, three day schools, and a Woman's Foreign Missionary Society hospital. Do you wonder that we ask, "Who is sufficient for these things?" Had we the means, in less than eight months we could establish a hundred day schools among this people, with three thousand pupils, and in each school room we could hold a Sunday school and have street preaching services.

Last year I wrote a few letters, which were kindly printed, stating that \$50 would for one year support a day school and in connection therewith a Sunday school and weekly preaching services. In response I have received contributions sufficient to open sixteen day schools with flourishing Sunday schools and interesting services. At the end of the second quarter 547 pupils in these day schools passed the required examination. I do praise the Lord for this answer to prayer, and heartily thank the dear people who have assisted in this grand work.

Over 500 boys and girls, who quite recently were running the streets or studying in heathen schools, are now receiving Christian instruction. The pupils' ages are from six to sixteen, and the schools convene seven days in the week, holidays excepted. On Sundays, besides attending the Sunday school and the preaching services, the pupils are taught our hymns and the Bible. Many of our pupils who have

studied three or four years can repeat scores of hymns and of chapters in the New Testament.

Knowing that the Missionary Society could not grant even enough to support the work already in hand we thought best, at our estimate meeting last July, not to ask for money to support these sixteen schools, believing that as God had raised up friends in the past so he would in the future. These schools are faithfully superintended and examined quarterly by a competent committee, and a detailed record of every pupil is kept.

Now what shall we do for these 547 boys and girls? What for the hundreds of others who are anxious to secure the advantages of a Christian education? One dollar will support a student for a year. Forty dollars will support at the present rate of exchange a day school, Sunday school, and weekly preaching services one year. Who will contribute? Mr. Charles M. Grace, of Pittsburg, Pa., who now sustains three schools, writes that he intends to continue their support until such time as the Missionary Society can care for them, or they become self-supporting. What a profitable investment for a young man!

I beg you, however, not to forget your duty to our grand old Missionary Society. She is carrying a heavy burden and must be assisted. But how thankful you ought to be that you were not born a heathen! Would that you might for one day be an eyewitness as to what this means. Will you not then, as a thank offering, help these poor children who are struggling for the temporal and eternal benefits of a Christian education? At present I only ask for pledges of money, one half to be paid January 1, 1895, and half the following June.

As everything in China begins and ends with the new year, which next year falls on January 26, 1895, it is very desirable to open the schools then, but plan for them about two months in advance. So with pledges in hand by November to support fifty schools there will be no difficulty in starting them all on the 20th of the first moon with 1,500 pupils. Any person or persons pledging \$40 to be paid as above indicated can name the school, will receive a detailed quarterly report in Chinese and English, and with the third report I will send a photograph of school and teacher, a Chinese letter with the translation from the teacher, giving a short account of his life and Christian experience, and an idol that has been worshiped. For \$20 I will send you the quarterly reports and a photograph of the school the money helps to support. Smaller sums will be thankfully received and duly acknowledged.

Now please do not draw a long breath and throw this aside without a thought, but honor it with at least a few moments of meditation, and offer an earnest prayer for these heathen children. "Give, and it shall be given unto you." Send pledges to me direct and the money to Dr. A. B. Leonard, 150 Fifth

Avenue, New York, requesting it to be forwarded to me to support a day school. Many may be unable to give money, but cannot all give a few picture cards? I can use thousands of them in promoting Christ's cause. Send them direct to me by mail as printed matter.

Rev. M. C. Wilcox, Presiding Elder of the Kucheng District, writes as follows:

"Having repeatedly visited a number of Rev. G. S. Miner's schools established by special contributions, I desire to express my hearty and unsolicited approval of this method of mission work. With their accompanying Sunday schools and preaching services they are reaching large numbers of this vast population who otherwise would probably die without hearing the message of salvation. Much good has already been accomplished through these instrumentalities, and immeasurable results are sure to follow."

Dr. J. H. Worley, Presiding Elder of the Foochow District, says:

"Most of Brother Miner's schools are within the bounds of the Foochow District. I have attended nearly all the examinations and can testify that thorough work is done. There is no better way to reach the millions of China."

West China—A Great Mission Field.

BY REV. JOHN F. GOUCHER, D.D.

By the consensus of missionary activity and investment Asia is the great mission field of the world. There are more societies and more laborers at work, larger annual investments, more people needing Christianizing, more varied opportunities, greater obstacles to overcome, and more encouraging results there than in any other part of the world-field.

The most populous nation of Asia is China. It exceeds all others in antiquity, homogeneity, and unimpressibility. Its position, history, national characteristics, and possibilities mark it the most important factor in the evangelization of Asia. It occupies the zone of power, that belt between the severity of the north and the lassitude of the south, where the greatest mental activity, aggressiveness, and achievements may be expected. "The Boneless Giant," as she has been called, is waking up and giving suggestions of her importance. For more than a century the effort of the nations has been to pry open a door of entrance. It has been done, and China is flowing out where others seek admission. She was a problem at home; she is a perplexity abroad.

The Chinese combine the endurance of the German with the energy of the Yankee. Their eyes point back into the forgotten past, and through their almond eyes they are looking beyond the present. They are the moneyed men of Penang. They own two

thirds of all the property in Singapore, outside of the government buildings. They are the accountants, bankers, the importers, and exporters of the Indian Archipelago. They have established themselves in Australia and New Zealand, the Sandwich Islands, and the West Indies, in Europe, Canada, and Mexico, and have gained a footing in the United States. If England and Russia lock jaws upon Asiatic soil China will dictate the terms of peace. Because of her relation to these powers she is a factor, and an increasing factor, in European politics. The British lion and the Russian bear are alike unwilling to come within the coils of the Chinese dragon. If I mistake not, the Anglo-Saxon and the Chinaman will be the potential forces determining the outcome of human development.

Sz-Chuen, in West China, its largest and most wealthy, its most populous and productive province, is the strategic point of all Asia. It was traversed by the ancient gold road, running from Burma and India. Because of the configuration of the country it must be most intimately related to the railroads connecting these countries, which promise to be such an important political agency in the not remote future.

Within its bounds are cities of great importance. Ta-Chienlu and Sungpan are the only eastern gates to Thibet. In these two cities gather the great caravans which penetrate farther Thibet, and through them must be the routes of developing travel and commerce.

Chungking, with its 120,000 inhabitants, is situated on a strip of high land sixteen hundred miles from the sea, at the junction of the Ling-kiang with the Yang-tse-kiang River, where the latter (the river of Golden Sands) rushes through mountain gorges which rival for sublimity the famous cañons of Colorado. This Chicago of China is the commercial metropolis of one hundred million people. One hundred thousand lumbermen from the upper water courses, together with many merchants, junkmen, and travelers from all directions, annually visit it and carry to their homes, near at hand or farther inland, the impressions and influences of the things they have seen and heard. They disseminate knowledge and stimulate desire for a broader civilization. They are sowers, strewing broadcast the seed for a great Gospel harvest. From statements they have made, patients have traveled four hundred miles or more for treatment in the mission hospital of the Methodist Episcopal Church, and with their restored bodies have carried home a new life in their souls.

Chingtu, with its 350,000 souls, in the midst of one of the most fertile and populous portions of the globe, is the capital of the Province of Sz-Chuen (Four Rivers). Hither all persons of West China and Thibet, who aspire to any official position, either civil or military, must come to take their examination. These picked men, during their days of wait-

ing, should be reached by Christian teaching, as some of them are numbered among the most hopeful inquirers after Christ.

Within a radius of fifteen miles are fifteen walled cities and 5,000,000 persons. Within a radius of ninety miles there is a population equal to all Mexico. They are far removed from the contaminating associations of that class of foreigners whose influence is so adverse to Christianity. The people more largely own their homes, and there are fewer beggars than in any other province of China. They are domestic, industrious, hardy, and thrifty, accessible and impenetrable to Christian teachers.

The people of Sz-Chuen have demonstrated their force of character and power of endurance. The two great Asiatic movements adverse to Protestant Christianity, sweeping eastward across the continent, found them a veritable Gibraltar. The Greek Church, with its sensual service and elastic ethics, was deflected on the northeast. Mohammedanism, with its cruel aggressiveness, and personal license, was deflected to the south and southeast, neither having made a perceptible impression. Except along the extreme western border of the province, where may be found one third of the Thibetans, her people are homogenous in descent, language, religion, social customs, and government. They are just the soil for Christian truth. Less than five per cent of the Chinese who have confessed Christ have ever backslidden.

The China Inland Mission, the Methodist Episcopal Church, the London Missionary Society, and the Methodist Church of Canada have work well in hand in Sz-Chuen.

Incarnated in men of such strong natures, Christianity could move most effectively from this center and key of Asia to eastern China, north through Kansu, south through Yunnan, west into Thibet, northeast and northwest upon the rear of the Greek Church, and southwest upon Islamism, transforming and reconstructing the heart of Asia, making way for and hastening the coming of our Lord. No greater opportunity nor more strategic point than Sz-Chuen invites the Church to conquest.—*Methodist Review of Missions.*

The Young, and Christian Missions.

BY GEORGE W. ARMSTRONG, LONDON, ONTARIO.

How can the young be interested in missions? What do we understand by missions? The simplest definition I know of is "Doing good." The greatest missionary that ever trod the earth, our blessed Lord and Saviour Jesus Christ, we are told, "went about doing good," and we are also told that "He hath set us an example that we should follow in his steps," and if we did we should be largely imbued with the true missionary spirit.

My subject implies that the children in our Sabbath schools and other institutions, though so largely

privileged, are not sufficiently possessed of this spirit, and the purpose of this paper is to suggest how more interest can be created and developed in the great field of Christian enterprise. I would suggest:

First, That a most effectual way of accomplishing this purpose is to get all the children under Gospel influences and savingly acquainted with Christ and his salvation.

The first impulse of a converted person, whether old or young, is for active service in the harvest field of Christ. They want to do something to bring others into the same happy relationship to God in which they find themselves. There are many instances of this recorded in Scripture. On the conversion of Saul of Tarsus, his almost first inquiry was, "Lord, what wilt thou have me to do?" The woman of Samaria, the first female missionary, when she had come in contact with our Redeemer at Jacob's well, went back to her own city and published abroad, "Come, see a man, which told me all things that ever I did: is not this the Christ?" In the first chapter of John's gospel we read, "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus." A genuine "home" missionary.

Now, if we can get our young people to bow in humble reverence at the foot of the cross, we shall soon see their young hearts inflamed with holy zeal for the glory of God and the good of man, which will display itself not only in active personal service, but in the consecration of all their faculties and powers, both of mind and soul to this great and glorious work of Christian missions. Fellow-teachers, let us all try by supplication and faith to bring our scholars to Christ.

Second. Teachers may largely influence their scholars in the cause of missions by directing their attention to the noble self-sacrificing deed done by missionaries.

The bulk of children delight to read about heroic deeds and exploits of daring, of battles both on land and sea, of travels and adventures and other such narratives. Great as have been the acts of heroism in military and naval warfare, the missionary field can produce instances of valor and noble moral courage to match anything recorded on fields of carnage and blood. Where can we find a greater hero than Paul, a greater warrior than Luther, a greater courage than John Knox's? Where greater sacrifices than those of Livingstone and Moffatt in Africa? Where more self-denying zeal than that of Dr. Carey and Dr. Duff in India? Where greater patience in seasons of loneliness than that of Thomas Wakefield among the Galla tribes? Where greater fortitude than that of Dr. McKay in Formosa? Where more self-consecrated zeal than that of Joseph Annand, or

Dr. John G. Paton in the New Hebrides, or of the brothers Joseph and Charles New, one on the west coast and the other on the east coast of Africa? The names of our moral heroes on the mission field are legion, for they are many.

I saw in the public prints not long ago a case of a boy of fourteen or fifteen years being brought before a justice of the peace for certain reckless and wicked conduct, which imperiled the life or limb of others. It was ascertained that he had been reading the life and adventures of Jesse James and such other accounts of freebooters and lawbreakers in sensational dime novels, and under the influence and inspiration of their ignoble deeds he set out to emulate them. (The publishers of such books should share the punishment of the victims of their publications.) So it is, the young mind is affected by the character of the books they read and the lives they study, and if we as teachers would influence our scholars to acts of Christian heroism, we must direct them in the choice of books and set before them the truer nobility of Christian sacrifice for the good of others not so highly favored as themselves.

Third. Our scholars may be influenced in the cause of missions by the teachers themselves being posted on missionary subjects and missionary stations, and by being familiar with the names and doings of the missionaries on the various fields of labor.

We are all, or ought to be, acquainted particularly with our own denominational missionaries and their stations. These may be at home among the Indians or on the foreign field. If when word comes from any of these fields of labor we can tell our scholars the details, depend upon it, we shall incite their interest and influence their sympathies and thus cast a seed into their young and tender hearts which sooner or later will bear fruit. How is it possible for us to influence them if we are in ignorance ourselves? Can the blind lead the blind? The study of the missionary field is in itself good mental exercise for both teachers and scholars.

Every Sabbath school should have, in a prominent place on its walls, charts and maps illustrating the moral and religious state of the world. Let the scholars see what a vast proportion of the earth is still enthroned in moral darkness and what a stupendous work needs yet to be done before the kingdoms of this world become the kingdoms of our God and his Christ, and depend upon it many of our scholars will be led to consecrate themselves to the work of evangelizing, and we shall hear many of them crying out, "Here am I, send me."

Fourth. The fourth and last suggestion I shall submit is that we may influence our scholars in the great work of missions, if, by our example as well as precept, we encourage them by showing that we ourselves are deeply interested in the work.

Example is more potent than precept, and an active

life tells with tremendously greater effect than merely oral utterances.

How many of our teachers engage in practical mission work beyond the hour spent every Sabbath within the walls of the school? There is a mission harvest field in every city and town in this fair dominion. Sin and wickedness, crime and destitution, profanity and drunkenness are to be found in every land. What are we doing in a practical way to grapple with the immoral tendencies of the present day?

While there is so much heathenism at home, at our very doors, surrounding our Sabbath schools and our churches, there is a work for all to do, and if we would influence our scholars in the work of missions we must, by our example, show them the way.

No doubt, some have heard the story of the young man who called upon the late C. H. Spurgeon, and stated to him that he felt that he had a call to the foreign missionary field—a work to do for God among the heathen. Mr. Spurgeon listened to him with interest and patience, and when he had finished his story, handed a Bible to him and said, "Go, take your stand at the corner of the street there, and call upon men to repent." This did not suit the ideas of the would-be foreign missionary, and he replied that he felt his call was to the foreign field. Mr. Spurgeon rightly told him that Englishmen had souls to save as well as Africans, and that if he were ashamed to proclaim the Gospel to sinners at home he showed that he was not qualified to go abroad.

Fellow-teachers, let us show our scholars by our example that we have the interests of souls at heart, and this, by the grace of Christ, will cause them to feel a deeper and still deeper interest in the progress of the Redeemer's kingdom, and may be the means of causing some of them with whom we come in direct contact to shape their lives for usefulness both at home and abroad in the distant fields of Christian missions.—*Canada Presbyterian.*

The Duty of the Preacher as to Missions.

BY J. M. MONROE.

To be a preacher presupposes the right attitude toward missions. A real preacher is a real missionary. To have the spirit of the one is to have the spirit of the other. A spiritual preacher will, instinctively, be full of missionary zeal. Of course, the title of preacher can be worn without the bearer of it having the true spirit of the preacher. But he who fills the office of a true preacher is, perforce, abreast of all missionary enterprise. Such will enter upon missionary work as a necessary part of the ministerial life. And this will not be as a duty, but as a natural impulse of the soul.

Neither a college education nor a course in a theological seminary is as important a qualification for a preacher as the missionary impulse. Perhaps

this is the supreme qualification. Better than a parchment certifying to attainments; better than the laying on of the hands of the bishopric, is an unquenchable desire to go and save souls. No other proof that a preacher is a preacher matches this. Armed with this, he needs no other testimonial. It will be an all-sufficient passport for him among the elect. It is the freemasonry of the ministry; no grip, no password, no badge, no regalia, is essential to reveal the true minister to the ministerial fraternity. Assuming sacerdotal robes and airs are less becoming the ministry than the "heart's desire, and prayer to God" for the salvation of the perishing millions.

Obligation to missionary activity is the essential feature of the commission, from which all preachers derive their authority to preach. Thus, imbedded in the very credentials of the preacher, is the obligation to be a missionary. While the commission says, "He that believeth and is baptized shall be saved," it also says: "Go ye into all the world . . . to every creature;" "Go teach all nations;" "Thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations;" "Ye shall be witnesses both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Under this commission he who had the keys of the kingdom said, in the first Gospel sermon: "The promise is to you, and your posterity, and to them who are afar off."

While the Christian ministry, now, do not have the miraculous attestation, nor the supernatural call—such as Saul of Tarsus had, to go as a missionary to the Gentiles—yet, he has a loud call who is filled with the Pauline impulse to go to remote parts, or sacrifice to send others to tell the story to those sitting in the shadow of darkness. While we may not have the miracles of the apostolic age, we will display the apostolic spirit, if we "go everywhere preaching the Word."

If the preacher is a missionary man, his congregation will be a missionary church. Here it is pre-eminently true: "Like priest, like people." On this question, the grade of the churches is on a level with that of our ministers.

If missionary collections are not taken up, if mission days are not observed, if the churches are not supporting the State work and the foreign work, the fault is that of the preacher.

If a congregation is indifferent, or worse, on the question of missions, a minister may not be able, in a single year, to bring them up to his level; but in time he will breathe into them his own spirit. Every church in the State is a reflection of its minister, in this particular, if he has been with them any considerable time.

As to specifications in the line of a minister's

duty touching missions, the first thing is to have a *sympathy* with the cause of missions. Not only should he have an abiding interest in the salvation of souls, and in the advancement of the plea for a restoration of apostolic Christianity, but be in touch with all our lines of mission work both home and foreign.

Another duty is to *pray* for missions. This should be often and regular and fervent. It should be in the public congregation, in the prayer meeting, and in private. If the minister bears upon his soul, in prayer, the cause of missions, not only will his prayers be answered, but the spirit of missions will spread in his congregation; the fire of a new zeal will be enkindled in the hearts of the unconcerned.

It is also his duty to have the church canvassed thoroughly for *pledges*. Every member should be taught to pledge something. If several church members are in the same family, let them divide up what they are able to give, so as to have each one make out his pledge card, and feel that *he* has part in this work. Wealthy members should be taught, and urged, to give largely, to give in proportion to their ability. Their great responsibility should, often and forcibly, be laid on their hearts and consciences. And the poor should be encouraged to give their little, with the assurance that ability is the measure of accountability.

By far the most important duty of the preacher is to teach the people the actual condition of heathenism. In the end, results attained will depend upon the knowledge the members have of the awful wretchedness of the pagan world. Ignorance of this is the cause of indifference. However learned the people are upon other questions, they are ignorant of the wretched condition of the Christless souls in heathen lands. When they shall learn and know the poverty, the ignorance, the *abandon*, the squalor, the sin, the licentiousness, of the pagan; when they shall come to know of man's condition, of woman's condition, in heathen nations; what widowhood means; that paganism knows no such thing as home and wife; then, with the coming of that knowledge, the tear will start, the fountains of sympathy will be opened, the selfish heart will melt, the foot will move, the hand will respond, the brain will plan, and the purse will open. Consecration to this cause, enthusiasm for missions, copious streams of offerings will flow, when people realize what paganism is. Therefore, the duty of the preacher is to portray, earnestly, tenderly, repeatedly, the picture of the pagan world, until it is etched upon the soul. To do this is the characteristic of the true preacher. Paul recognized this, when with rapture he recalled the words of the prophet: "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!"—*Missionary Intelligencer*.

Singapore and its Methodist Episcopal Missions.

BY REV. FRANK W. WARNE.

I LEFT Calcutta for a health trip, which was to include a stay of about eight days in Singapore, but it has been lengthened to ten, and now I am asked to write, to be read by those who live here, my impressions of Singapore. I do not like to refuse, but I remember that many before me have in this way advertised their inability to observe and comprehend new surroundings so as to reach correct conclusions. I have, however, been impressed, and at the risk of making mistakes I will write down a few of my impressions.

Singapore has impressed me as being very unlike India, Burma, or any other place which I have ever seen. With many in the West there is an idea that to be in the mission field is to be in about the same kind of circumstances and surroundings, and they base all their judgments on this assumption. But as a matter of fact I feel myself as great a stranger to much that I have seen and heard as if I had just arrived from the Western world. For example, I scarcely recognize a tree, flower, bird, or beast as an old friend. Even the horses, except the imported ones, are different from any I have seen. The plan of the city, the architecture, even the wood used in the floors, windows, and furniture is strange to me. The people, their habits, dress, food, and some phases of their religions are new. Their languages are all new to me. I go along the streets in the native quarters and not a familiar sound falls on my ear. The style of conveyance has not ceased to be a wonder—I mean the *jinrikisha*. To be drawn by a man over fourteen miles in about two hours and a half, as I was when I crossed the island to Johore, is to a newcomer almost a miracle of physical endurance. I could continue to specify things new and strange to me, but will cease, and confess that, excepting mountain scenery and a few such places as Niagars, Singapore, including your harbor (of which a lady friend said to me on leaving Calcutta, "You need not expect to see anything more beautiful until you reach heaven"), has impressed me as the most beautiful place I have ever seen.

I have also been impressed with the absence of poverty. In Calcutta hundreds of Europeans are out of work, and appeals for help come to one many times a day. In ten days I have only heard of one man begging, and learn that arrangements have been made to send him on to Calcutta to join the hungry hundreds. I do not know how much of the absence of poverty to credit to that kind of policy, but the impression made on me is that neither Europeans nor natives know anything of the poverty that is felt in India, and I suppose on the other hand the wealth of your wealthy will not compare with that of India. You seem to have the happy mean, like your climate, which knows nothing of India's extremes,

and you ought to be, and I trust are, a happy people. I rejoice to see signs of business prosperity everywhere.

My observations of missionary work in the city have, for want of time, been limited to the American Methodist Episcopal Mission, and anything I have learned cannot be compared, favorably or otherwise, with the work of other denominations. When I remember that this Mission has only been working here about eight years, and that it has only been receiving missionary grants from America for six years, I am delighted with the progress it has made, and do not think it would suffer by comparison with any Mission of any denomination in any part of the mission field. I am delighted with the English church, the building, its history, and congregation. I have been looking over the statements of the treasurer, and find all in a prosperous condition and everything to encourage. If the facts were fully and widely known, it seems to me a new and strong man as pastor would soon arrive to take up this very important work. I trust much attention will in all future time be given to the English church. I believe it was the beginning of, and will always be of great importance to the Mission.

The fame of the Anglo Chinese School has gone throughout, at least, the Methodist world, and one comes with large expectations to visit this school. I came in that spirit, and my expectations were fully met. The chapel exercises with nearly five hundred boys present is one of the things I shall remember with special pleasure. I have no doubt that in a very short time the expectation of the principal, Rev. C. C. Kelso, will be fully realized, and that a college department and theological school will be added in the near future. It was indeed interesting to learn that a school so young in the colony should earn the queen's scholarship. It certainly argues well for the teaching, and should increase the confidence already placed in the school. I was pleased further to note that the teaching staff was good throughout; each standard is receiving special attention, and this accounts for the success of the whole.

The boarding department, where the principal, his wife, the teachers, and the boarders live in the same premises and eat at the same table, impressed me as eminently fitted for the purpose of training the minds and morals of the boys. In this department I noticed with great pleasure the interest taken in the boys, and the enthusiastic way the teachers would speak of any improvement, showing as much interest as many parents would in their children. I believe there is a great future for this branch of the work. It is a source of great satisfaction that all this work is entirely self-supporting.

The Deaconess Home impressed me as one of the marvelous developments of the work. I am a great believer in the deaconess movement, and my faith has been greatly enlarged and strengthened by what

I have seen in Singapore. It would make it hard for the deaconesses in Calcutta to keep the commandment, "Thou shalt not covet," if they were to see the Home and its surroundings in Singapore. On their behalf I congratulate those in Singapore, and assure them that in Calcutta their Home will not be coveted, but only one as comfortable and as well suited to the needs of the Calcutta work, though one so beautiful is out of the range of possibilities. I have been trying in vain to locate and understand all the various kinds of work that are being done. Deaconesses have so many kinds of work going on that it is difficult to keep track of it or to understand it. I go out and drive around and find schools in so many homes, so many outside teachers managed from the Home, so many homes visited, schools under such a variety of circumstances, and in the different languages, and in such widely separated parts of the city that one wonders how it is all managed; but I have learned that there are eighteen workers under the direction of this Home, and here is the explanation that while only four live in the Home, eighteen work under its guidance. I am more and more impressed that in the deaconess movement Methodism has the advantages of woman's work in the Church without its abuses as in Romanism. May the number of Deaconess Homes increase throughout Methodism.

The Chinese church impressed me very much. I find, in the brief time that it has been in existence, a membership, including probationers, of one hundred and eighty-seven persons and thirty letters of transfer have been given to other churches. I was pleased to learn that in a number of cases the husband has been converted in Singapore and his wife in Rev. W. N. Brewster's church in China. I have been delighted to change my mind about the Chinese work. I had thought that it was much more difficult to have converts among the Chinese than the people of India, but I am delighted to learn that the laboring classes of China are as accessible as the low-caste people of India, and that they probably represent a larger proportion of the people. This throws new light and hope on the problem of evangelizing China. Dr. Luering told me that he could have just as many Chinese Christians in Singapore as he could care for, and that if he had the workers he need not count the converts by hundreds, but by thousands. The question even now is, "Will you have me?" "Can I come and worship Jesus?" Here is a great and open field. This work is indeed very encouraging.

The work in the Malay language, as I have seen it in the Orphanage, Sunday school, and outdoor services, impressed me as being full of hope. Two of the regular missionaries and several of the ladies preach and work in the language, and many more seem to be studying it, and it promises to be the leading work of the mission in Singapore.

The branches of the work that have in a peculiar way interested me are the institutions founded on faith without any visible source of income. Such is the Orphanage in the home of Rev. R. W. Munson, which has already twenty-two boys. This work of getting boys and training them up to be workers is the source from which the first and most efficient workers were drafted into our large Mission in North India. This seems to me to be on the right line, and it will be a great reserve force from which to draft recruits. It is in this as in other work where people have trusted God—the "meal" and the "oil" do not fail. No doubt God will raise up friends and funds, and the orphans will be cared for, and Mr. and Mrs. Munson will have continual cause for thanksgiving, and the Mission will be systematically supplied with trained workers. The same will be true of Miss Hebing's Home for unfortunate women and girls. She has opened a Home without money, because she has felt so led, and I am impressed that it is of the Lord, and he will supply all its needs. It is a noble undertaking and is well calculated to accomplish much good in Singapore.

Another cause of rejoicing is that you have an up-to-date evangelical paper called the *Malaysia Message*, and that this paper is self-supporting. In comparison with India the fact that you have an issue of six hundred is very complimentary to the *Malaysia Message*. I have looked through the second volume and have been greatly pleased. I believe this paper will become a mighty evangelistic agency, and will tend to unite the various Missions on the leading reforms of the day. I think we can trust this messenger never to give an uncertain sound, and never to be silent when it should speak for great moral and religious issues. Long life and great usefulness is our wish for the *Malaysia Message*! It is still more interesting that it is printed in the "Mission Press." The report of the manager of a press in a Mission only eight years old is something that we do not find even in the "Acts of the Apostles." It is generally coming to be believed that the Press is to be one of the mightiest agencies in the evangelization of the nations, and it is refreshing to find this young Mission thus fully equipped and up to date with all the appliances of a modern Mission.

I could write of many other things which have impressed me, but fear to trespass further than to say that I have been most impressed as I have met with the missionaries at their own Thursday evening prayer meeting, and have found them consulting with and praying for each other, and for each other's work. It seemed to me that the little band are as the early disciples, of one mind, and, at least once a week, in one place, waiting for the endowment of power. This is the secret of the success attending the work, and so long as this continues prosperity will attend the work of the Methodist Mission in Singapore.—*Malaysia Message*.

Thanksgiving Evening, 1894, and the Epworth League Mission Call.

BY REV. H. M. CRYDENWISE,

Presiding Elder Norwich District, Wyoming Conference.

THE diversely suggested idea in the appeal to the Epworth League by W. W. Cooper, and now the happy thought of our missionary secretaries, appointing November 18 to 25 as self-denial week, will make Thanksgiving evening of 1894 a time of great and memorable interest to our entire work. Seldom does there come to all people, old and young, such a pressing appeal and such a delightful opportunity. We earnestly hope that all our pastors and Presidents of Epworth League chapters have noticed these appeals and are preparing to marshal all forces in line with these proposed plans.

For fear that some may have overlooked them we call attention to the plans proposed. Every one of our 800,000 members of the Epworth League to make a special Thanksgiving offering of fifty cents to the cause of missions. These offerings to be made at a special meeting of each chapter held Thanksgiving evening, November 29. Then, that all other members of our Church may have an opportunity to share in this important movement, a self-denial week will be observed from November 18 to 25, the self-denial offerings gathered Sabbath, November 25, and where desired reported at the Epworth League rally Thursday evening, November 29. O, what a time and what an opportunity is this! The crisis of missions, the crisis of the ages is upon us, and how will we meet it?

The doors of the whole heathen world are now open for the Gospel of light and salvation. Converts coming up out of heathenism, casting away their idols, wait and pray to be baptized, enrolled in the Christian Church, and taught in the Christian faith. The army of Christian conquest, as never before, is rapidly advancing along the entire line. But, alas, one of our chosen and great leaders suddenly falls in the midst of the fight, and now the grand advance of the army is likely to be hindered by the failure or cutting off of the supplies. How, then, in this time, when so much of the West and Southwest has suffered from the drought, when the whole country is suffering from industrial and financial pressure, shall needed supplies be furnished, the holy cause be saved from disaster, and this advancing army of the King saved from defeat?

Thank God, we believe Brother Cooper and our missionary secretaries have providentially hit upon this plan, a plan simple, feasible, and beautifully comprehensive; and now it remains for us pastors, presidents of League chapters, church members, Epworthians, one and all, to answer to this call, and unitedly, enthusiastically go to work to carry out their plans in the name of Christ our divine Leader, and for the sake of millions perishing for whom he

died will we unitedly and nobly respond to the crying need of this hour, or by carelessness and indifference suffer this great opportunity to go by.

Thanksgiving evening, November 29, 1894, let this be the assembling of our 800,000 Epworthians. Let every chapter in all Methodism be represented in this assembled host. Let them lay on Christ's altar a special thank offering. A heart offering of \$400,000 for missions. Then on that same evening let there be reported another large amount as the self-denial offering of the Church, gathered in the week before, and a shout of praise will go up from our great Missionary Committee, and from our overburdened and overworked missionary secretaries, which will echo out and on to the outmost borders of heathenism, giving new joy, courage, and hope to all toilers in heathen lands, and making earth and heaven rejoice. Surely with intent ear, with anxious, burdened heart, millions at home and in far-off lands will listen for the answer to the Epworth League long roll call Thanksgiving evening, 1894.

Let every League take *immediate action*, reporting same with the number of members in each League to W. W. Cooper, St. Joseph, Mich. The name of each League so reporting will be published in the *Epworth Herald*.

A Hindu's Confession.

The *Christian*, of London, gives an account of the conversion in India from Hinduism to Protestant Christianity of Mr. S. Ramanujam Chetty, a Master of Arts and a Bachelor of Law of the Madras University. On the day of his reception into the Church he read the following statement to the congregation:

BRETHREN IN CHRIST: I come from the Komati community, which is even more orthodox than the Brahman. My father holds a most respectable position in that community. I was born in a family of affluent circumstances and was well cared for. I began to think of God much earlier than is common with people of that age; and even when I was young I was well versed in the stories of the Ramayana and Mahabharat. Encouraged by my grandmother, I was worshiping stones and pillars as representatives of the Supreme Being, but that was only for a very short period, and I soon gave them up. The year 1881 was an epoch in my life. In the beginning of that year I joined the Madras Christian College, and, among other things, received instruction in the Christian religion. From the very beginning I had the highest reverence for that religion and its expounders. I never was a hater of the Christian missionaries or Christian followers. It was said by one of my friends that if he was endowed with supreme power the first thing he would do would be to hang all the converts. I tried to convince him of his folly, but I failed to do so, because he would not be convinced.

While I was a student in the junior F. A. class a number of young friends joined together to study the subject of religion, especially Hinduism, but the society soon dissolved into nothingness. In those days my mind fluttered considerably between theosophy, agnosticism, and theism. The famous exposure of the Mahatmas in the pages of *The Christian College Magazine* shook at once and forever my confidence in the Theosophical Society. I then began to read largely books directed against religion in general, and Christianity in particular. For a long time my mind was in a wavering condition. When I was studying in the B. A. classes it was that my faith in Christ gradually began to be formed and strengthened. There were lectures delivered on Sunday evenings on Christian subjects, and very often the appeals would go right down into my heart. The addresses delivered by our beloved Babu Kali Cham Banerji while he was at Madras touched a sympathetic chord in my heart. It was also at this period that I had the privilege of hearing a few lectures on the subject of the resurrection delivered by one of our most esteemed professors, Rev. W. Skinner. I was then convinced of the truth of the resurrection, and my faith in the occurrence of the event was firmly established. It was also at about this time that the commotion in the Christian College took place. My strong sympathies were on the side of the college, and I was one of the very few Hindu students who stood stanch and loyal to the college in spite of pressure brought on them from outside to join the "rebellion."

After I left the college for some years religious considerations were laid aside. Social reform and the cause of woman occupied my mind more than the subject of religion. During my college days I used to read very largely the works of the renowned reformer, Rai Bahadur K. Vurasalingam Pantulu Garn—works of a highly moral nature. When I became a husband I requested my wife to read his works, which she did, and her mind was also being prepared to receive the Gospel truth. Before we proceeded far it pleased the Almighty Father to take away that precious jewel, that noble type of a woman, from me. Till recently, although I had the highest reverence for Christ, yet I was not a believer in his divinity. I thought of facing the question seriously when I survived my father, for I had a great desire not to cause a shock to him. My mother died at the end of the year 1880, when I was young.

The visit of Annie Besant and the speeches of Swami Vivekananda and the papers read at the Parliament of Religions set me again on religious inquiries, and after considerable thought I satisfied myself of the hollowness of the assertions made by Swami Vivekananda and Annie Besant. I witnessed the exemplary lives led by our principal and the other professors of the college, and my faith in the

religion they taught me was gradually confirmed and my convictions strengthened. While I was traveling to this city I was studying the *Papers on the Bible*, edited by our esteemed Dr. Macdonald, and when I came nearly to the end of the book, on Tuesday, the 31st of July, all my doubts vanished, my faith in Christianity was thoroughly confirmed, and I felt a call that I must not delay in confessing Christ. In response to that call I hurried on, and I am now confessing before you my faith in Christ. Although I am certain I shall be rewarded, yet I obey the call, because, and only because, I feel it to be my duty to do so. I am now happy; happier than ever before. I know I am saved, and I owe it to my Saviour, who will ever dwell in me, and in whom I trust I shall ever live and move and have my being.

South America and its Spiritual Needs.

SOUTH AMERICA has a total population of about 36,000,000, divided as follows:

Argentina.....	4,257,000
Bolivia.....	2,333,350
Brazil.....	14,002,335
Chili.....	3,317,264
Colombia.....	3,878,600
Ecuador.....	1,270,000
British Guiana.....	278,295
Dutch Guiana.....	57,388
French Guiana.....	29,650
Paraguay.....	480,000
Peru.....	2,071,844
Uruguay.....	772,153
Venezuela.....	2,323,527
Total.....	35,971,406

Argentina has an area of 1,125,086 square miles, and an official estimate of 1892 gives the total population of 4,257,000. It includes all that part of Patagonia lying east of the crest of the eastern ridge of the Andes, and also the eastern part of Tierra del Fuego. Although the constitution recognizes the Roman Catholic religion as that of the state, all other creeds are tolerated. In 1891 the appropriation for the aid of the Roman Catholic Church was \$272,880.

Bolivia has an area of 784,554 square miles, and its population, according to the last census, is 2,333,350 inhabitants, of whom 1,000,000 are aborigines, or Indians of pure blood; 700,000 Mestizoes, or mixed races; and 600,000 whites, descendants of Europeans. The Roman Catholic religion is alone recognized by the state, and is the only one which can be publicly practiced, but other religions are tolerated.

Brazil has an area of 3,209,878 square miles, and a population in 1888 of 14,002,335, of whom about one third are white, one third mixed races, and one third Negroes and Indians. In the northern provinces the Indian element predominates, in the south and east the Negroes are numerous, while at the seaports the chief part of the population is of Euro-

pean descent. All forms of religion are equal, but the government "continues to provide for the salaries and maintenance of the existing functionaries of the Catholic Church."

Chili has an area of 293,970 square miles and an estimated population in 1892 of 2,867,375. The official estimate adds fifteen per cent, or 399,889 for omissions, and 50,000 as the number of Indians, bringing the total population of Chili up to 3,317,264. All religions are respected and protected, but the Roman Catholic is the religion of the State.

Colombia has an area of 504,773 square miles, and the official estimate of 1881 gave a population of 3,878,600, including 220,000 uncivilized Indians. The religion of the nation is Roman Catholicism, other forms of religion being permitted, so long as their exercise is "not contrary to Christian morals nor to the law."

Ecuador has an area of 120,000 square miles, and a population of about 1,270,000, of whom 100,000 are whites, 300,000 mixed, and 870,000 Indians. The religion of the nation, according to the constitution, is the Roman Catholic, to the exclusion of every other.

Guiana is divided into three colonies, under the control of the British, Dutch, and French. British Guiana has an area of 109,000 square miles and a population in 1892 of 278,295, of whom nearly one half are East Indians, mainly coolies. Dutch Guiana has an area of 46,060 square miles, and at the end of 1891 the population was 57,388, exclusive of the Negroes living in the forest. The religious census of 1891 gave 8,714 Reformed and Lutherans, 27,440 Moravians, 9,614 Roman Catholics, 1,266 Jews, 1,700 Mohammedans, 6,020 Hindus. French Guiana has an area of 46,850 square miles, and a population of 29,650.

Paraguay has an area of 98,000 square miles, and an estimated population in 1893 of 480,000. There are 60,000 semicivilized and 70,000 uncivilized Indians. The Roman Catholic is the established religion, but other religions are free.

Peru has an area of 463,747 square miles, and a population in 1876 of 2,621,844, besides 350,000 uncivilized Indians. "No recent census has been taken, but it is believed that the population is nearly stationary, owing to the great infant mortality in the lower classes, as well as to smallpox and alcoholism among the Indians." "By the terms of the constitution there exists absolute political, but not religious freedom, the charter prohibiting the public exercise of any other religion than the Roman Catholic, which is declared the religion of the state. But practically there is a certain amount of tolerance there being in Callao and Lima Protestant and Jewish services." More than one half the inhabitants are Indians, and about one fourth belong to the mixed races.

Uruguay has an area of 72,110 square miles, and a



ZUMMATE INDIANS OF WEST BRAZIL.

population in 1892 of 728,447, but it is estimated that to allow for omissions in the census reports this should be increased to 772,153. The Roman Catholic is the state religion, but there is complete toleration.

Venezuela has an area of 593,943 square miles, and a population in 1891 of 2,323,527. "The Roman Catholic is the state religion, but there is toleration of all others, though they are not permitted any external manifestations."

The English magazine entitled *Regions Beyond* has an excellent article on South America, from which the following extracts are made:

"Only a fringe of this great continent has been touched by the message of free salvation through faith in Jesus Christ. Here is a population of 36,000,000 people, including representatives of almost every variety of race and language—from the degraded Fuegians of the Cape Horn, who when discovered, had drifted so far from Old World traditions, that they retained no word for God, and the Indian tribes, of 'sad calm aspect,' scattered on the pampas plains, or among the virgin forests of the Amazons, to the Anglo-Saxon and Latin leaders of civilization in the free republics. The numerous Negroes and quadroons of the North and Central States stand next in the social scale to the Mestizoes, a mixed people of Spanish or Portuguese and Indian blood, the 'sensuous and exuberant half-caste riff-raff,' resulting from the mingling of the white and red races. Imported Chinese coolies and foreigners from almost every country under heaven, drawn hither by the fabled silver wealth of Ecuador, Peru, and Bolivia, crowd the cities of the western seaboard. The Spanish and Portuguese element is politically dominant, while the 'Red Men' constitute the main stock of the population."

"Discovered, A. D. 1500, by the Portuguese Pedro Cabral, South America has for nearly four hundred years been part of the parish of the pope. In contrast with it, the North of the New World—Puritan, prosperous, powerful, progressive—presents, probably, the most remarkable evidence earth affords of the blessing of Protestantism, for the results of Roman Catholicism left to itself are writ in large letters of gloom across the priest-ridden, lax, superstitious South. Her cities, 'among the gayest and grossest in the world,' her ecclesiastics enormously wealthy and strenuously opposed to the progress of liberty, South America groans under the tyranny of a priesthood which in its highest forms is unilluminated by and incompetent to preach the Gospel of God's Free Gift, and in its lowest is proverbially and 'habitually drunken, extortionate, and ignorant.' Romanism, after three hundred years of undisputed, uninfluenced power over the education and religion of the Indians, Negroes, and amalgamated masses of South America, has left them little better than pagans, with an admixture of papal forms based in Christianity."

"Omitting the group of Christian churches in the Guianas on the northeast coast, and the scattered centers on the Atlantic borders of Brazil, one may say that South America, as a whole, is almost untouched by aggressive Protestant missionary effort. On the frozen rocks of Fuegia, fifty years ago, Allen Gardiner and his noble band of companions (to whose labors the South American Missionary Society has since succeeded) kindled a spiritual beacon light that to-day shines right round the world. Four thousand miles away, in the deadly tropics of Guiana, the heroic Moravian brethren died, and died, till deathless blessing for multitudes sprang from their graves, both extremes of the continent thus proving the lowest of earth's races capable of becoming new creatures in Jesus Christ. Between these two extremities sixteen different missionary agencies have undertaken labor in this great harvest field."

The Success of Christian Missions in India.

BY FRED PERRY POWERS.

WITHIN recent years there has been a great increase in the foreign missionary work of the Protestant Churches. The annual contributions for their support have nearly tripled in twenty-five years, and in 1892 amounted to \$14,588,354. There are those who, like Judas, deplore this expense, and suggest that the money would be better spent in charity at home. But as the contributions for the support of Protestant missions all over the world did not in 1892 quite equal the sum estimated to have been spent on the poor of the one city of New York in the season of 1893-94, it will hardly be claimed that the poor are neglected on account of missions. Of the four societies that expend over \$1,000,000 a year each, three are American and are supported by the Methodists, the Presbyterians, and the Baptists. The Congregational Board spends about \$750,000.

So much of this investment and expenditure as is made in India is wasted, according to an article by Mr. Gandbi, of that country, in the *April Forum*, in which explanations are offered for a failure that is assumed, not proved or even indicated. I purpose to show that missions in India are successful, and that the chief obstacles they encounter are those features of Asiatic society and religion which no educated and traveled Hindu gentleman can be proud of.

Protestant Christianity is growing in India as fast as it is in the United States, and the growth of the missionary churches has exceeded the estimates, or rather the conjectures, of the missionaries twenty-three years ago. The centennial of Carey's arrival in India has now been celebrated. For many years after 1813 native Christians were denied civil rights under a government of Englishmen, and much of what is now British India was closed to missionaries by native princes; and the man who abandons the



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national religion for the religion of the conqueror is still subject to some ostracism and private persecution. Until half a century ago missionaries had done little but prepare the ground, and it was not until the mutiny that the Christian people of England were aroused to their responsibilities and responded to them.

According to the figures of the Bombay Missionary Conference of last year, the communicants in Protestant churches in India numbered 182,722 at the end of 1890, which was a little more than the communicants in the Presbyterian Church, South, in the United States. From 1880 to 1890 the Methodist Episcopal communicants in the United States increased 31 per cent; the Congregational, 33 per cent; the Presbyterian, North, 37 per cent; and the Protestant Episcopal, 55 per cent. In the churches of India, represented at the Bombay Conference, between 1881 and 1890 the increase of communicants was 61.24 per cent. This rate of increase is a little discouraging in view of the fact that the communicants increased 114.56 per cent between 1871 and 1881, and 111.46 per cent in the previous ten years. In spite of the mutiny the increase between 1851 and 1861 was 70 per cent. Baptist missionaries worked among the Telugus thirty years to get 25 converts, and then baptized 2,222 converts in one day, and 8,691 in six weeks, and now have over 50,000. The ordained ministers, both native and foreign, are not much in excess of one to 200,000 population, but the number of ordained natives is rapidly increasing. In 1890 there were nearly 300,000 pupils in the mission schools. Instead of reckoning six adherents to one communicant, as in the earlier years, the missionaries in 1890 reckoned only three, so careful are they not to exaggerate, though "statistics of conversions," wrote Sir Charles U. Atchison, Lieutenant Governor of the Punjab, to Rev. Robert Stewart, of Sialkot, in 1885, "are no proper or adequate test of missionary work." In 1871 the missionary statisticians reported that at the then rate of progress there might be nearly 1,000,000 Protestant Christians in 1901, 11,000,000 in 1951, and 138,000,000 in 2001; but they added: "It is needless to state that such calculations hardly come within the bounds of sobriety." Yet at four adherents to a communicant they would have had a good deal over 700,000 in 1891, and would have many more than 1,000,000 in 1901.

It is impossible here to give the statistics of hospitals and schools and printing presses, and to quote at length the testimony of English officials to the value of missionary work. Dr. George Smith says:

"No statistics can show the growth of these native Christians in wealth, in social position, in official and professional influence. They are pushing out the Brahmans, many of them being simply Christian Brahmans, by character, by ability, and by intelligent loyalty, till the Hindu press confesses the

fact with apprehension, and the local blue books report it continually to Parliament."

Sir Richard Temple says of the native Christians in southern India:

"My conversation with them impressed me with their simple and absolute fidelity, their loyal feeling toward their European pastors, their resolute desire to transmit their faith unimpaired to their children. . . . I never heard but one opinion from magistrates, civil officers, and independent observers; namely this, that these people are well behaved, law abiding, free from crime, temperate, harmless. . . . That they never cause scandals to arise, never apostatize, never compromise themselves with idolatrous practices, and yet never engage in feuds, or even in disputes, with their heathen neighbors. As for their inner life—let any person who is acquainted with the practical ethics of Hinduism, not as gathered from sacred writings accessible only to the learned, but as displayed in the conduct of public worship and the effect of private example—contrast all that with the pure belief and the virtuous instruction under which they now live. We will then find it impossible to doubt the enormous effect morally and spiritually produced by Christianity on their minds and hearts. . . . The conduct of the native Christians is good and worthy of the faith they profess."

The letter from Sir Charles U. Atchison, above mentioned, was written in consequence of a statement in the book of an American naturalist, who had spent some time in India looking for wild animals and not for native Christians, that the British officials in India had not faith in the work of the missionaries so far as spreading the Gospel was concerned. Sir Charles wrote:

"Anyone that writes that Indian officials as a class have no faith in the work of missionaries as a civilizing and Christianizing agency in India must either be ignorant of the facts or under the influence of a very blind prejudice. . . . Missionary teaching and Christian literature are leavening native opinion, especially among the Hindus, in a way and to an extent quite startling to those who take a little personal trouble to investigate the facts."

It would be difficult to name three more eminent Anglo Indians of the present generation than Lord Lawrence, whose influence over the Sikhs kept them loyal in the mutiny, and who was afterward viceroy; Sir Bartle Frere, who was governor of Bombay; and Sir Richard Temple, thirty-four years in India, political resident at Hyderabad, finance minister, Lieutenant Governor of Bengal, and Governor of Bombay. Sir Bartle Frere wrote a book about missions in India, which he said were accomplishing "a great moral and intellectual revolution." I have already quoted from Sir Richard Temple, and shall do so further. Of Lord Lawrence, whose secretary he was early in life, he says:

"He rejoiced to remark the progress of Christian

missions belonging to all Protestant denominations. This progress he deemed to be very considerable, and to be fraught with results that ought to stimulate the zeal of the Church in Great Britain. He placed a high value on the labors of the missionaries as bringing about the conversion of large numbers among tribes that had not yet fallen under any one of the dominant religions of the East, and diffusing, by means of education, the leaven of Christian morality among the masses of the rising generation. He held also that the existence of the missions, and the example set of the lives of the missionaries, produced a good effect politically by raising the national repute of Englishmen in the esteem of natives."

I invite particular attention to the last sentence. Lord Harris, Governor of Bombay, has testified:

"I do not think I can too prominently say that our gratitude to the American Marathi Mission has been piling up and piling up all the years of this century. . . . I take this public opportunity of conveying, on behalf of the government of Bombay, our most grateful thanks for the assistance the people of the United States are rendering this government in pushing forward the cause of education in India."

Other prominent Anglo-Indian witnesses to the utility of these missions have been General Sir Herbert Edwardes, Sir Donald McLeod, Lieutenant Governor of Madras; Sir Augustus R. Thompson, Lieutenant Governor of Bengal; Sir William Muir, and Sir W. W. Hunter, head of the statistical department. Earlier than most of these was this official declaration in a blue book:

"The government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions of these six hundred missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell."

But testimony not less conclusive, and even more opportune, is afforded by Mr. Gandhi, who attributes the Brahma-Somaj, its more influential successor the Arya-Somaj, and a revival in Hinduism itself, to the stir created by the missionaries. Considering the disparity between their numbers and those of the natives, this is great praise. The Brahma-Somaj movement was said by Max Müller, more than twenty years ago, to be "the most momentous movement in this momentous century." Its most distinguished member, Keshub Chunder Sen, said in the town hall of Calcutta, April 3, 1879, speaking not as a Christian, but as a theist:

"You cannot deny that your hearts have been touched, conquered, and subjugated by a superior power. That power, need I tell you, is Christ. It is Christ who rules British India, and not the British government."

The missionaries have made converts in all classes of society, but in the higher castes they have made few. Of the Rev. Krishna Mohan Banerji, Sir Richard Temple says:

"Sprung from the highest caste, he learned from Christian teaching to feel a catholic charity for all the humbler castes of his countrymen, and seemed to perceive that one mode of propagating Christian principle among the heathen is to let them feel the warmth of Christian sympathy. Though his influence was perhaps not acknowledged by the upper classes, it really was considerable among the numerical majority of educated Hindus at the capital."

The mission work has succeeded better in the country than in the cities, and among the aboriginal tribes and the people of no caste, than among the high-caste Hindus and the Mohammedans. Two reasons for this are obvious, and we should not expect a Hindu gentleman to call attention to them. One is the subjection of man; the other is the subjection of woman. Both are protected from assault by that apathy which is characteristic of Asia, and which seems to attain its highest or lowest development among the Hindus. The climate paralyzes action, and the highest achievements of indigenous religious thought are contemplation and nonexistence. Costumes, implements, institutions undergo no change. Learning is not increased, tyranny is not resisted, deception is not questioned, progress is not even understood where Asia is free from Western invasion. Appealed to by the West to awaken, and "live by knowledge and peace and love," the East responds, in the words of Sir Alfred C. Lyall:

"If the lords of our life be pleasure and pain,
And the earth is their kingdom, and none may flee,
Ye may take their wages who wear their chain;
I may serve them never, and sleep in free."

No one who has not lived in an Asiatic community can understand the degradation of Asiatic womanhood, or what it costs an Asiatic man to divest himself of the sense of the superiority of sex. But among the Hindus there are castes even in the dominant sex. A Turkish barber may become a pasha, and a candy peddler has married a sultan's sister within recent years. The humblest Chinese may reach high rank by scholarship. But the constitution of Hindu society is absolutely the worst in the world. It is fossilized. Man is a god or a demon, it matters little of Hindu theology to woman, and the high-caste man occupies much the same position toward the low-caste man. Should we welcome a new religion that puts the horse and the dog on the same plane of spiritual and personal rights with ourselves? Will the high-caste Brahman welcome the missionary who tells him that God did not make superior and inferior races, but made of one blood all the nations of men? Did the slave owner listen eagerly to Garrison, and has the Duke of Argyle yet fallen upon the neck of Henry George and kissed

him? Democracy does not win its first converts in palaces and in the ranks of the hereditary aristocracy. No person who has ever heard the bitter cry of Asiatic womanhood will speak flippantly of Christian missionaries.

The introduction of Christian society not only overturns the social order in the mind of an Asiatic, but it shocks the sense of propriety of both sexes. No Asiatic society can understand reliance upon self-control to preserve virtue. It knows how to keep its men and women apart only by locking the latter into harems and zenanas, veiling them thickly on the street, and perhaps guarding them with eunuchs. The Asiatic is shocked to see men and women meeting as in European society; yet it is necessary to shock this perverted sense of propriety, because there will never be enough virtue to rely on till reliance on bars and veils and eunuchs ceases.

Admiration for oriental religions is affected by a few Western people, and among them there are women, I am astonished to say, whose knowledge of them is derived from select maxims from their sacred and sealed books. No Asiatic religion can stand an investigation of its results. The lights of Asia dispel no darkness. Mr. Gandhi is kind enough to suggest that missionaries would accomplish greater results if they would study the native religions and literatures more. This is not the judgment of those who preach Christianity at home or abroad, or who preached it in the days of the apostles. A man accepts Christianity when he feels that he needs it, and it is not important that a Doctor of Comparative Theology should submit to him the old and new faiths in parallel columns with their respective merits and demerits indicated. In his Westminster Abbey lecture on missions, Professor Max Müller said:

"While the work of the parental mission is clear, and its success even in parts of India undeniable, the results of controversial missions have been discouraging."

But missionaries have done their full share in the investigation of oriental religion, literatures, institutions, and archæology. The Indian blue book from which a quotation has already been made bears testimony on this point that is all the better because it is old:

"No body of men pays greater attention to the study of the native languages than the Indian missionaries. . . . The missionaries as a body know the natives of India well. . . . They are the compilers of several dictionaries and grammars; they have written important works on the native classics and systems of philosophy, and they have largely stimulated the great increase of native literature prepared in recent years by educated native gentlemen."

Mr. Gandhi suggests that missionaries should adopt a vegetarian diet, as it is very painful to a Hindu to think of the slaughter of animals. Eager to help on the cause of Christianity, the New York

Tribune takes up the suggestion and reminds the missionaries of Paul's familiar maxim regarding meat and wine. But Paul did not say that he would abstain from meat if eating it made him offensive to his brother; he would abstain only if eating meat led his brother to commit sin. To eat meat offered to idols might, by some of his converts from paganism, be regarded as an act of reverence to the idol; rather than encourage that he would go without meat. Quite the reverse is the situation in India. No one who has lived in an Asiatic community and observed the treatment of women, and domestic animals, whether kept for breeding or industrial purposes, will be imposed on for a moment by the implication that the Hindus abstain from flesh from motives of humanity. People among whom infanticide is common, and the suttee was a national institution till the English suppressed it as a result of missionary agitation—since which time the treatment of widows has been such as to make the pyre seem merciful—do not abstain from animal food on account of extreme sensitiveness of suffering. That their aversion to killing cows is pure superstition admits of no question. In his *Asiatic Studies*, Sir Alfred C. Lyall, formerly Lieutenant Governor of the Punjab, says:

"The worship of animals which by their appearance or habits alarm or startle human beings is so obvious in its primitive reason and so common throughout India that it needs no detailed description. . . . The goat has a peculiar trick of shivering at intervals, and this is taken to be the *afflatus*. In the North of India he is turned loose along a disputed border line, and where he shivers there is the mark set up. . . . Everyone knows that horned cattle, the wealth of a simple society, are adored throughout India."

Now, if abstaining from meat fosters the belief that there is a god under a cowhide, it is the duty of missionaries to eat meat three times a day if thereby they may help to convince the dupes of Brahman superstition that beef is diet and not deity.

The missionaries are intensely in earnest in their work, or they would not be doing it, for there is no pecuniary profit in being a missionary, nor is there pleasure, apart from the sense of duty well done, in living in most of the mission stations. They have acquired a good deal of experience, and there have been among them discussions—sharp, not to say acrimonious—regarding the best methods to pursue. They have been, and many of them still are, exposed to some danger and many discomforts. Surely it is not necessary to appeal to them to practice a little self-denial at the table in order to advance the work to which they have devoted their lives. The missionaries are as fine a class of men and women as can be found in church work at home, and those who have gone from American churches deserve the frequent remark of the old Earl of Shaftesbury, that American missionaries were the best combinations of

piety and common sense he knew. Of English missionaries the *Quarterly Review* of January, 1894, says:

"Men of mark for scholarship, in larger numbers than ever, devote their talents to the labor or literature of the mission field and add to its prestige. The sons of English bishops no longer monopolize the richest livings at home, but give themselves to this most trying form of church work abroad; and the sees of Litchfield and Exeter and Hereford, and even the princely throne of Durham, are adding to their dignity by sending from episcopal palace and castle those who might justly expect high honor and advancement here in England. An archbishop's daughter maintained for years single-handed the work of educating Arab boys in Egypt, and daughters of lay peers superintend and cheer by their presence the zenana workers in India. Cambridge dispatched the most learned of its Arabic professors to try and win the Mohammedans of Aden, and the foremost of its cricketers to no less arduous work in China."

While the sole purpose for which missionaries go to India is to give religious instruction, the means they employ to that end are various. They teach the domestic arts, they provide medical and surgical attendance, and their schools and printing presses have given an intellectual stimulus to the sodden and hopeless communities in which they put themselves, which no one who has not observed it can appreciate. It is felt in a marked degree in the communities which remain hostile to the religion of the missionaries. The oriental churches, the Mohammedans, and the pagans have felt it, and have been obliged in many places to meet this competition of the mind.

Literary art makes a jest of work for mankind, and Borrioboola Gha dries up the fountain of human sympathy. Science stops its laboratory work long enough to divert £1,000 from the rescue work of the Salvation Army. Philosophy paralyzes unselfish impulses by proving that reformatory work can accomplish nothing. Yet Christian missionaries are actually doing what Dickens ridiculed, Huxley distrusts, and Spencer says is impossible. With their hospitals and their schools and their churches they are proving their divine commission as Jesus of Nazareth proved that he was the Messiah: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up and the poor have the Gospel preached to them."—*Forum*.

GOD has a just claim to the best service we can render. In the missionary service he justly claims the labors of the most capable and promising, and that they be as thoroughly trained as the best schools of their times can train them. And the demand is essentially the same in every field.—*Dr. Judson Smith*.

India's Needs.

BY REV. ROBERT P. WILDER.

"India needs one thousand Spirit-filled Volunteers now."

This was the message cabled from Calcutta to Detroit. To us on the field it means more than words can express. It came in prayer. It was sent with prayer. As it flashed along the wires we were asking God that it might burn its way into every volunteer's heart. On your knees weigh with us the words. In the presence of our King study their meaning.

India—what does it mean? To the student it represents a wealth of philology, a maze of philosophical systems, and a problem in ethnology. To us it is the court guarded by "the strong man fully armed." To us it is Satan's throne. To us it is the graveyard of millions dead in sin—millions whom Christ longs to save.

But why *one thousand*? 1. Because India has two hundred and eighty-seven million souls to be reached, and only one thousand seven hundred missionaries on the field. Probably more than one half of the people have never had the leading facts and features of Christianity clearly placed before them.

2. Because it is under a Christian government. This means opportunity and responsibility. Opportunity, for missionaries are few, to come in large numbers; free to locate in any province or village, free to preach and to baptize. The law protects them and their converts from official intrigue and mob violence. Responsibility; since *in the providence of God* such an empire is under a Christian government.

3. Because the masses to be evangelized are *not homogeneous*. They are divided into thirteen races, from the Aryo-India to the Dravidian. They speak ninety languages and dialects. They are divided into eight prominent non-Christian religions. Among hill tribes the lowest forms of nature worship is met. On the plains one must grapple with the subtleties of philosophical pantheism and the social barriers of caste.

Has the Turkish empire claims? Yes, urgent claims; but there are fifty-seven million Mohammedans in India—a larger number than under the Sultan of Turkey. Moreover, the followers of the false prophet are more free to accept Christ under British rule than in Syria or in Asia Minor.

Has China claims? Yes, thank God that five hundred of the thousand asked for have already gone into that vast empire. One written language is used throughout China. There are *twenty* important languages in India. Of these the most used is spoken by eighty-six million people, and the least by one million. Who are to translate books into these languages? Who are to build up a native Christian literature? In Bengal missionaries have been at work one hun-

dred years, and as yet there is no concordance to the New Testament in a language spoken by forty million people! One is at last being prepared. The pen of one consecrated writer can reach all China through the written vernacular. No man can be proficient in twenty vernaculars. Hence many volunteers of literary ability are needed here. We need Christian text-books, devotional books, hymnody, history, and biography. Leaflets for inquirers are demanded.

We might say as much or more for each department of work—village work,* vernacular schools, efforts for university students and work in the zenanas of India.† I pray that you will look at each of these departments with reference to the populations, the races, the languages, and religions which each represents, and then asks, Are one thousand volunteers needed?

SPIRIT-FILLED. A China missionary writes: "Christ takes hold of the world by us, but we are such choked-up channels that the streams of the water of life can hardly flow."

Open channels are indispensable in India. Only the "water of life" can make this desert blossom as the rose. We need men through whom the water can flow *unhindered*. India is rightly regarded as the hardest field. Men cannot conquer it. God can, but God can through *Spirit-filled* men. A little steam can lift a light load. A full head of steam is required to lift from India the load of caste, immorality, and superstition which is clinched with the rivets of a religion that has endured for centuries. The Christian worker in India is "wrecked upon the supernatural." Because we live in the dispensation of the Holy Ghost it is not the case that we are by virtue of that fact filled with the Spirit. In the eighth chapter of Acts we read of Christians who dived after Pentecost. These Samaritans were evangelized, they "gave heed with one accord" unto Philip. "There was much joy in that city." They "believed." "They were baptized, both men and women," but the Holy Ghost "as yet was fallen upon none of them." To-day there are thousands of Christians who have joy and truly believe, but they have not the pentecostal power.

If Peter and John were to visit us volunteers I believe that they would pray for us as they prayed for the Samaritans, "that they might receive the Holy Ghost." If Paul's voice could be heard on our missionary boards would not his first question to candidates be, "Did ye receive the Holy Ghost when ye believed?"

The late Bishop Hill, of Africa, said that the greatest hindrance to mission work is generally the missionary himself. We missionaries are praying much

* Ninety per cent of India's population is said to be in villages.

† "What is India's greatest need?" was this week asked of a missionary. "Consecrated women," was the reply.

over these words. God is searching our hearts. Some of us, thank God, received the baptism of the Holy Spirit before we landed here. Some have toiled for years and do not yet know what it is to be filled with the Spirit. Some have found the fullness after reaching India.

A student volunteer from South India writes to me as follows:

"I believe what we need in India to-day is not more methods, or better methods, but a genuine *taking hold on God*, a genuine and whole-hearted surrender to him. We have wheels enough. What we need is the 'Spirit of Life' in the wheels. . . . In the midst of thousands who know not God I am coming to realize how little I know him myself, and to put new meaning into the words, 'My heart and my soul crieth out for the living God.'"

The mountain of Hinduism cannot be blasted without divine dynamite. Whence does it come? A university education will not give it. Crossing the seas will not bring it. It comes not from study of men or of methods. "Ye shall receive *δυναμιν* (dynamis) when the Holy Ghost is come upon you." The first missionaries waited until they were filled. "Tarry ye in the city, until ye be clothed with *δυναμιν* from on high," was the Master's command.

The greatest of foreign missionaries was filled with the Spirit, was called to labor among the Gentiles by the Spirit, was "sent forth by the Holy Ghost," and spoke in the power of the Spirit. No wonder that such missionaries succeeded. No wonder that their "disciples were filled with joy and with the Holy Ghost."

To-day also it is the privilege and duty of missionaries to be Spirit-filled. "Be filled with the Spirit" is a command.

For Jesus's sake, for the work's sake, for your own sake, obey this command, and enjoy this privilege before you sail.

"Now." In publishing our cablegram two leading papers have omitted this word. Allow me to state in behalf of Mr. White and myself that this word is not an hyperbole. We meant it when we wired. We mean it still.

1. Numbers say, "Now." In Bengal there are twenty millions—one third of the population of the United States—without any missionary. Body after body has been carried past me to the funeral pyre. I have heard the Bengalee bearers cry out in the darkness, "*Hori bol! Hori bol!*" (call on Hari.) Do you wonder that I cable *now*? These twenty millions are not only rushing on to Christless graves, but they know not Christ. Place one thousand volunteers among them, and each volunteer would be responsible for twenty thousand souls!

But Bengal is only one of India's provinces.

Why "*Now*?" Because the population is rapidly increasing. Since 1881 it has increased by twenty-six millions—about ten per cent in a decade.

2. The crisis says, "Now." Western civilization is flooding India,* but railways, telegraphs, post offices, and colleges do not save souls. They give a "wider knowledge of the world's ways, but with this comes also a wider knowledge of the world's vices, and the loss more than balances the gain." It is high time that Christianity flooded this empire. What are these two millions who know English reading? Cheap, immoral, and infidel trash from Europe and America.

The Rev. S. Mateer, of Travancore, speaks as follows: "There is a crisis in all departments in India. Now is the time if India is not to be poisoned with evil, skeptical, infidel literature."

Satan says, "Now." He is pouring his forces into this land. He is using the seventeen thousand post offices and letter boxes to disseminate literary filth. He is using the railroads to carry pilgrims who formerly walked to heathen shrines. In Calcutta there are four thousand college students and three thousand reading for entrance to the colleges. For several months I have been working among these seven thousand bright fellows. I have lectured to them in the open squares and in mission colleges. They have come to my home, where I have had nearly five hundred interviews. They are plastic now. Soon our opportunity to reach them will be gone. Is there a greater crisis conceivable than that among these men who are the brain of Bengal? They are reading works attacking Christianity. But on such a question veterans should speak, so I quote from one who has spent over thirty years in India.

Dr. Messmore writes as follows in the *Indian Witness* of May 5, 1894: "India cannot wait, simply because in her case waiting means the adoption of European civilization without European Christianity, and the work of moral and spiritual regeneration will be inconceivably more difficult than it would be were the Gospel given to her during the days of her transition. . . . If the change is completed without the Bible, and the new civilization of India crystallizes into a godless, irreligious life, it will be almost impossible to make any moral impression upon it by teaching Christian doctrine. It is 'now or never almost.'"

Bishop Thoburn, who has spent thirty-four years in this land, writes: "The Christian missionaries of India have been brought face to face with a responsibility and an opportunity such as our fathers never knew. . . . If any such opportunity has ever been presented to the Church of Jesus Christ since the day of Pentecost I have strangely failed to hear it."

* In 1857 two million passengers were carried by the railways of India; now over one hundred million a year are carried. Three million messages are transmitted every year along thirty-eight thousand miles of telegraph wire. The regular post distributes three hundred million letters. There are now in India one hundred and forty-two thousand institutions attended by three million eight hundred thousand pupils. Out of these institutions fifteen million educated natives have come. Two millions of this number read English.

Colonel G. A. Jacob, late of Bombay Staff Corps, says after thirty-five years' residence in India: "It is a critical time. The opportunities may soon pass. If the work is to be done at all it must be done AT ONCE."

The unevangelized millions, the unexampled crisis, and the swiftly passing opportunity cry, "Now."

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here I am; send me."—*Student Volunteer*.

Rabbi Lichtenstein, of Hungary.

IGNATZ LICHTENSTEIN was born in Hungary, of Jewish parents, about seventy years ago. He was trained in the strictest Jewish schools, and for over forty years faithfully discharged the duties of an



RABBI IGNATZ LICHTENSTEIN.

orthodox rabbi, frequently speaking violently against the New Testament and the teachings of Christianity. The *London Christian* gives the following account of his conversion and subsequent life:

The Hebrew New Testament lay over thirty years in his study unread. One memorable evening, when troubled about the religious, or, rather, irreligious, state of the majority of his brethren, he took the New Testament from the bookshelf, opened and read it. Forthwith the "veil" was taken away. The effect which the word had upon him he thus describes in his recent work, *Judaism and Christianity*: "I felt myself strangely, wonderfully fascinated; a brightness, a flash of lightning, passed through my soul. As though an electric shock had opened my blind eyes, I gazed with astonishment into the future. I felt as one who had recovered from a severe illness, as a prisoner released from his fetters, for I had sought thorns, but gathered roses; instead of stones I found pearls—celestial treasures;

instead of pride, humility; instead of hatred, love; instead of bondage, liberty; instead of revenge, forgiveness; instead of enmity, atonement; instead of death, life—resurrection." He communicated his marvelous discovery to his wife and to his son, who was then a medical man in a royal hospital in Buda-Pesth. They not only rejoiced with him in this great truth, but also encouraged him to make it known to his congregation and to the Jewish community, the son promising the father to stand by him in every way, no matter what the consequences might be.

The rabbi published, in quick succession, three pamphlets in German. Shortly after the appearance of these tracts, which were sold with amazing rapidity, a fierce storm of persecution broke out against him. The Synod of the rabbis in Buda-Pesth called on him to withdraw his statements regarding Christ and the New Testament, or to be baptized, and thus leave his congregation. Lichtenstein did neither the one nor the other; and as to leaving his congregation, he replied that he would do so as soon as they could prove his teaching to be unbiblical.

As the Synod could not alter matters, it tried to induce the rabbi's congregation at Tapio szele to dismiss him; but as this effort was equally futile—most of the members being in full sympathy with him—enemies endeavored, and with success, to injure his staunch adherents and relatives in monetary matters. The rabbi helped his afflicted friends as long as his small capital lasted. Just at that time his son, who had promised to be his stay, died—died with the name of Jesus on his lips. Not wishing to bring further calamity on his people, the rabbi refrained from issuing other writings until the stress of the storm should pass over.

He afterward removed to Buda-Pesth, and has lately made the following report of his work:

"Shortly after my arrival here a number of people gathered about me, curious to hear me, among them many also who thirsted for the word of God. By request, I gave addresses in a branch synagogue, and had great encouragement. Scholars from the Rabbinate College streamed in in great numbers, students thronged round me and listened to my discourse. But soon all was changed. To my inexpressible grief, the president of the synagogue was strictly forbidden to offer me again the use of the pulpit; and the scholars supported by the institution were threatened with dismissal should they, however indirectly, continue to hold communication with me. The fathers, also, of the students were warned, both by word and letter, that I poisoned the minds of youth by teaching error. It was impressed on the students who visited me that no certificate for religious knowledge would be given them, without which their college certificate would be useless, and that everyone who came to see me was marked.

"To this end a young man from Grosswardein is employed, who has hired a dwelling immediately

opposite my own. My bigoted old landlord also watches my guests with jealous eyes. But, as a stream, stemmed in its course, forces for itself new channels to flow in, so am I interviewed at every road and crossing, and obliged to proclaim the Gospel in its unsurpassable sublimity. 'Wisdom cries without, and causes her voice to be heard in the streets.' I have intimate intercourse with doctors, professors, and officials, as also among educated ladies, where the words springing from my heart find ready response. Many families of position also visit us, who condemn the harsh conduct of the rabbinate here, in relation to me; many foreigners also visit me. I have often very grave important discussions with Talmudists and rabbis from a distance, who wish to bring me to compromise, and it is worthy of note that many who formerly had no knowledge of the New Testament, and stared blankly and incredulously at me when I quoted its sublime doctrines, have afterward begged to possess one."

Evangelization of Arabia.

BY REV. S. M. ZWEMER.

ARABIA, like ancient Gaul, is divided into three parts, Petrea, Deserte, and Felix. As is the land, so has been its history. The caravan trade, which brought all the wealth of Ormuz and Ind to the marts of the West, left large blessing on the desert, and made Arabia commercially happy. When commerce left the land and chose the sea, the entire peninsula suffered and became, in a sense, *deserta*. And when Islam triumphed it *petrified*.

Christianity in Arabia has had only two short chapters; the first is completed, the second has not yet been written full. The first tells of a superstitious, almost pagan, form of Christianity in Yemen, before the advent of Mohammed. The second is the story of Christian missions in Arabia. Physical Arabia is as wonderful in its diversity as is the opinion of modern critics on the ethnology of its peoples. In the far north and along the Mesopotamian valley there are vast fertile plains covered in winter with luxuriant grass, on which flocks of sheep pasture. Brilliant with flowers in spring, all dries dead when the rains cease; then, too, the nomads fold their tents and steal away.

Central Arabia is a table-land two to four thousand feet above sea level, rocky and barren for the most part, and again adapted to pasture and herds or the date palm. The western coast begins with lofty Sinai and extends to the volcanic rocks that give Aden strength. It is, however, low, hot, rainless, and, but for a few oases, nearly barren. The interior rises to become mountainous and desolate, as near Jiddah and Yenbo, or mountainous, well-watered, fertile, and densely populated, as in Asir and Yemen. At Jiddah the highest inland peaks are on'y two days' journey; from Hodeida it takes

six days' climb for mules and ten for camels to reach Sanaâ, the capital.

The southern coast line resembles the western, but is altogether more fertile: from Aden to Makallah the country inland produces tobacco, coffee, and gums; from Shehr to Muscat the interior is least known; but Arabs from Sur tell me it is fertile and populous. North of Muscat the coast stretches in rocky heights past Ras Mussendom, Katar, and the pearl islands of Bahrein. El Hassa has low, moist ground where rice grows, also hot springs and ancient ruins, and is a remarkable province. From the mouth of the Tigris-Euphrates to the city of Bagdad the land is blessed with wealth of palms, barley, and wheat. Arabia is not wholly a desert, nor is it deserted. The exact population is unknown. Albrecht Jehm, the best authority I know, excluding the Euphrates valley, estimates it at 10,752,000.

Arabia political is a problem on a chessboard waiting solution. The Wahabee game has been left unfinished, and others have tried their hand.

Sinai is Egyptian, and also the two hundred miles south of the Gulf of Akaba. Hedjaz belongs to the Turk, and he also grasps (not holds) Yemen, Asir, El Hassa, and Irak. All the rest of Arabia yields neither love, obedience, nor tribute to the Sublime Porte. The oppressed tribes of Upper Yemen were recently crushed into submission, but do not despair of future revolution. El Hassa frets like an Arab steed under the yoke of taxation, and Mecca itself dictates at times to the power behind the throne in Constantinople. The tribes near Aden and the entire south coast, including Muscat, are in one way or other under subsidy or "protection" of the English, who rule the gulf and have a voice at Busrah and Bagdad. Wide, wild Nejd bends to the iron scepter of that greatest Arab of our day, Ibn Rasheed, the Ameer of Jebel Shommar. For the rest, nomads roam the free desert, acknowledging no sultan save their sword; they hold the parliament of war or peace in the black tents of Kedar.

Thus within the last fifty years have the schisms of Islam, the turmoil of nomad rebellion, and the diplomacy of English commerce burst the barriers of the land of Ishmael for the all-conquering son of Isaac; the very cradle of Islam is almost unveiled for the herald of the Cross. The strategic points for mission effort in Arabia must, from the nature of the case, be first on the coast, and they are six cities—Jiddah, Aden, Makallah, Muscat, Bahrein, and Busrah. Each of these has special claims as being the trade center of a province, and each has peculiar advantages, and therefore special plea, for mission effort.

Says Doughty, than whom there is no better authority on Arabia Deserta: "*All Nejd Arabia east of Teyma appertains to the Persian Gulf traffic, and not to Syria; and therefore the foreign color of Nejd is Mesopotamian.*" This statement leaves no question

as to the importance of Busrah as a mission headquarters, aside from the demonstration of its claim by the possibility and progress of work recently in-



BEDOUIN OF ARABIA.

augurated there. Bahrein is under English protection, has a large population peculiarly friendly to foreigners, and has the largest import trade in the gulf. Muscat is the key to Oman, and Makallah to Hadramant. Aden is English, and has long since taken commercial prestige away from dead Mocha and bedridden Hodeida. If anywhere, then here there should be a strong evangelical mission for Europeans and natives lest the moral corruption of a Port Said be paralleled. Jiddah is the port of Mecca, and (listen again to Doughty), "*Jiddah is the staple town of African slavery for the Turkish empire—Jiddah where are Frankish consuls—OR ALL THE MOSLEMIN ARE LIARS.*" The italics are his own, and the statement is true.

Such is Arabia, and such are its natural gateways for good or ill. Where have missionaries been? Where has the Gospel entered? Where has it found foothold? Too brief is the answer, yet not without interest.

Long had the Holy Spirit of missions brooded over the face of this deep before God said, "Let there be light." Long did neglected Arabia wait, but the hour of her redemption is drawing nigh. Space forbids to give data and facts at length.

The British and Foreign Bible Society had sent colporteurs to Jiddah and opened a depot at Aden;

the Church Missionary Society proposed a mission to the latter place, and the Baptists (English) to Jiddah about 1884. But before these proposals were carried out Ion Keith Falconer began his pioneer mission at Sheikh Othman (1885). Why the Scotch nobleman chose this center for the work, what he did and suffered, and how he entered into glory, every student of missions has read in the memorials of Ion Keith Falconer, by Robert Sinker. (Cambridge, sixth edition, 1890.) It is true that a Roman Catholic mission was founded at Aden in 1840, but the Keith Falconer Mission of the Free Church of Scotland was the pioneer of Protestant effort. Dr. and Mrs. Harpur came to Aden for the Church Missionary Society in 1886, afterward moved to Dhala, and again to Hodeida, but were obliged to withdraw some time later. In 1856 Rev. A. Stern had made a missionary journey to Sansá in behalf of the Jews; an American sea captain is said to have carried Scriptures to Muscat annually on his voyages, and there may have been scattered effort before that time. We speak of *organized work*.

The appeal of Mackay from Uganda for a mission to the Arabs of Muscat (1889) and General Haig's report of his journeys in southern and eastern Arabia (1887) were two trumpet calls to duty. Thomas Valpy French responded to the first, and that broken box of exceeding precious ointment was fragrant from Muscat to the whole missionary world. It was not what he accomplished, but what he purposed, that made the late Bishop of Lahore the Henry Martyn of Arabia. From America, though

the paper of General Haig was unknown there, came the reply to the other call for the evangelization of Arabia. And it was a providential coincidence that one of the missionaries from America to Arabia journeyed with Bishop French to Aden and met General Haig with him at Suakin. The Arabian Mission was organized in 1889. At present it has its headquarters at Busrah, with outstations at Bahrein and Muscat; in both places there is a Bible and book depot; work is openly carried on for Moslems, and we number three ordained missionaries, a medical missionary, and seven native helpers.

At Sheikh Othman are Rev. and Mrs. Gardner and Dr. Young, of the Keith Falconer Mission, with one native helper; the mission has a dispensary, and a school has been opened. At Aden is the depository of the Bible Society, and Rev. Friedrich Grote, of the German Lutheran Church, is at present, I believe, working independently among the Bedouins of Sinai. This makes a total of seven missionaries and eight native helpers for the whole of Arabia. What are these among so many? The most of the great doors of entrance yet unentered; the vast interior unoccupied; and ten millions of people, WHO ARE NOT INACCESSIBLE, utterly neglected by the vast majority of Christians who believe in missions—neglected in the concert of prayer and in the consecration of men and means. If to the seed of Isaac, "to the Jew first," then surely to that other son of Abraham not last and least.

Arabia pleads for itself. The leadings of God's providence are the promptings of his Spirit. Must



THE NATIONAL BANK AT BUENOS AYRES.



THE CALLE DE RIVADAVIA, BUENOS AYRES.

we plead with the Church not to resist the Holy Ghost? Darkness needs not to be further demonstrated, *it must be dispelled*. Misery is its own plea. The Arab is of noble race—Anglo Saxon of the Orient and unconquered lord of the desert. It is not hard to love him for his own sake; it is the highest happiness to love and labor and live with him for Christ's sake.—*The Christian*.

The City of Buenos Ayres, Argentina.

MR. WILLIAM E. CURTIS, in *The Capitals of South America*, writes as follows of Buenos Ayres, a city which, in November, 1892, had a population of 549,307:

"It is the most enterprising, prosperous, and wealthy city in South America—a regular Chicago—the only place on the whole continent where people seem to be in a hurry, and where everybody you meet appears to be trying to overtake the man ahead of him. It is all bustle and life night and day. There are banks in Buenos Ayres with capital greater than any in the United States, and occupying buildings finer than any banking house in New York; palaces of marble and glass and iron. The Provincial Bank has a capital of \$33,000,000, and \$67,000,000 of deposits. The National Bank has a capital of \$40,000,000, another has \$8,000,000, another has \$7,000,000, and several have \$5,000,000. They have a Board of Trade and a Stock Exchange where business is conducted upon the same plan as

in New York or Chicago, and with as great an amount of excitement.

"There are more daily papers in Buenos Ayres than in New York or London. There are nine prominent theaters giving performances every night in the week, including Sunday, a permanent Italian opera, and a permanent French opera bouffe. One of the theaters is English, with all the plays given in that language, another is French, a third is Italian, the rest are Spanish.

"Buenos Ayres has its parks, boulevards, and race courses, like other modern cities; in fact, there is nothing in the line of civilized amusements that it is without. There is a Board of Health enforcing strict sanitary regulations, the streets are swept every night, the police are admirably organized, the public buildings and parks are lighted by electricity, and all the features of modern civilization have been introduced into the political and domestic economy. There are three gas companies with 240 miles of pipe, lighting 26,000 houses or stores, and 3,300 street lamps. There are 32 miles of paved streets and 40 miles of sewers, some of which are large enough for a railway train to pass through. There are 1,100 licensed hacks, and five street railway companies with 93 miles of track, carrying 1,850,000 passengers monthly.

"The finest church in Buenos Ayres is called the 'Church of the Recoletta.' It is of pure Roman architecture, in Italian marble, beautifully carved, and cost about \$250,000. It was erected by Señor

Don Carlos Guerrero as a memorial to his daughter, who was murdered by a rejected lover. She is buried under the altar, and the magnificent stained glass window imported from Florence represents incidents from her life. The cathedral is a large and costly building, but it looks more like a bank or a government palace than a church. There are twenty-four churches belonging to the Catholics, and the Protestants are well supplied with religious advantages. There are a Church of England society, a Scotch Presbyterian, an American Presbyterian, a German Evangelical, three Methodist churches, and a Jewish synagogue."

Christian Compared With Pagan Giving.

BY MRS. EMMA WILDER GUTTERSON.

THE eternal helpfulness of God our Father is so great a part of our Christian consciousness, that we find it hard to realize that the Hindu mother, as she hurries through the dark and noisome corridors of the temple, with her fear gift in her hand, knows of no such spiritual fact. To her, divinity represents something to be afraid of, something to be appeased and kept quiet; so she brings her gift, great or small, day by day, and especially in times of peril—perils of cholera, perils of famine—believing that she has done what she could to ward off all malign influences from herself and her household. She is afraid of the evil eye, and is willing to purchase freedom from its influence by some gift. She desires fruitful harvests of rice from the ancestral acres; for these also the local or family divinity must receive gifts. For some coveted blessing which she thinks the gods only can bestow, she shrinks not from pilgrimages however severe, from fasting and bodily suffering, however difficult to endure.

In order to pass his examination and distance his competitors, the Hindu boy will carry gifts to the temple. That the purchase of a yoke of oxen or a piece of land may be attended with success, offerings are made to the gods.

Selfishness in large measure may enter into all these gifts, the object to be attained, whatever its character, being largely for self rather than for the community at large. In order to remove the guilt of sin, especially on certain great feast days during the year, these Hindus throng to the temples, carrying gifts of money or oil, rice, and fruits.

The place of sacrifice in a certain temple not far from the Melur Station in southern India, upon certain days runs red with the blood of hundreds of sheep and goats brought as a sin offering. The head and pelt, and part of the body of the victim goes to the priest, the remainder is borne away by the person offering it to be feasted upon. Fowls are offered in the same way at wayside shrines. Wreaths of yellow chrysanthemums are hung upon gods and priests. Masses of pure white jessamine, with

pomegranates, cocoanuts, bananas, and sugar, are laid before the idols in order that their favor may be secured.

On the occasion of the yearly festival in one of the great temples in southern India, it is said that a huge brazen caldron, with flaring mouth, is placed in the court of the temple, and the faithful are given to understand that unless this empty treasury of the temple is made to overflow with coins, the goddess will visit her wrath upon the people.

It is not at all improbable that some element of sincerity enters into all this offering of gifts in the land of the Vedas. Certainly, one cannot conceive of the human mind as totally devoid of real earnestness even among the heathen, and the faces of many of the worshipers, especially the women and children, show forth an earnest longing for something higher than themselves. The savage Zulu, sacrificing the fatted ox of his herd, and hanging the flesh in the yard in order that the hungry spirits of his departed ancestors may satisfy themselves with good things and leave their earthly representatives to go and come in peace, is agitated by the same fear as is his more civilized Hindu brother and sister.

Avenues of magnificent banyans, planted for miles around Madura by a heathen queen, anxious thus to win heaven; free rest houses in city streets, and by the wayside for the travel-worn pilgrims; booths built of palm branches at the corners of the streets, from which cool water is given to thirsty passers-by, the object of this charity being that some high-caste man, who would not touch the hem of the traveler's garment, may attain heaven by quenching their thirst. Still, a cup of cold water unselfishly given for sweet charity's sake may win heaven for a man who has never heard of Christ or read a line of the New Testament.

Nearly, if not all, the great temples in India, and many of the smaller ones, are rich in houses and lands and jewels, the gifts of the pious ones of their religion through many centuries. The Hindu endowed his temple as the college alumnus remembers his *alma mater*. It is possible that the underlying motive in both cases is not always up to the high standard of Christian ethics. There is in the great temple in Madura a *pandal*, or porch, of large dimensions, constructed of rich teak wood, and beautifully carved, said to have cost fifty thousand rupees, the gift of some rich patron of the temple. His motive may have been to gain more merit on the credit side of his account with the heavenly bookkeeper. It may have been self-glorification. It may have been love of power. Who shall fathom man's mind? Human nature is the same the world over.

Self-inflicted pain is another sacrifice by which to merit a blessed hereafter free from all pain. We are all familiar with the various forms in which this kind of gifts prevails in India. Learned representatives of the world's great religions come more and

more to our Western shores. As they look upon our free kindergartens, our splendidly endowed schools of learning, our free hospitals, our summer homes for the sick and weary, our college settlements, and all the magnificent output of our Christian sympathy and charity, suppose they should ask us what in the last analysis is the underlying, impelling motive for it all, what answer could we give?

We do not give from fear of evil, nor to merit heaven. What do we give for, then? Is it to set a good example to others? Is it an expression of our gratitude to God? The relief which it gives to our Christian consciousness? Or do we give as Christ gave to us, for the "joy that was set before him?"

If we ask ourselves what was the source of Christ's joy in giving, the answer must be, the blessedness of having rendered aid to humanity at the place where humanity was well-nigh helpless; the joy of having made human nature better, purer, redeemed from self by personal sacrifice. If such were the motives of Christ's sacrifice, they must be the true motive of all sacrifice. How, then, shall we enter into this joy of our Lord? Are we not sometimes taught to believe that God needs, yes, demands, our gifts? What need has God that man can supply? Surely the truth is, that man, poor, naked, blind, wherever found, is the one whose need demands our gifts.

Quite distinctly there stands out before us one servant who was invited to enter into his joy. He had put out into the world the ten talents given him by his Lord, and gained ten more. Let us give out for humanity all we have, and by the movement of the unfailling usury of God, the capacity for helpfulness which is our divinely given capital, will grow day by day with us. Humanity is our present representative of God, and human need our opportunity. Our talents, be they one or be they ten, are our power to be applied. Possibly, had that other servant put out to be used even one tenth of his one talent, he would not have had taken away from him even what he had. He would have escaped condemnation by the skin of his teeth as it were.—*Life and Light for Woman.*

A Fire Festival in India.

ONE morning at the end of July the *tahsildar*, a kind of magistrate, happened to be at our bungalow, and he incidentally mentioned that in the afternoon some devotees were to walk over fire at a village called Daudkhanpet, between here and the railway.

So in the afternoon we rode down there to see what really was to take place, expecting that we should see a deception of some sort. We arrived much too soon and had plenty of time to examine the village, a most beautiful little place, with two small but complete temples, one at either end of the main street.

It was in connection with the Sivite temple that this fire walking was to occur. The other (Visnavite) temple was quite deserted. The Sivite temple is dedicated to a goddess called Varaghi Amman, and in her honor the festival we attended was held. The hearth over which the devotees were to go was six-sided, and about fourteen feet across. On it some great logs were burning. These were by and by broken up and scattered red-hot over the whole surface of the hearth.

About six o'clock the performance began. The crowd, mostly low-caste villagers, with one or two Brahmans, was kept in order by the police. After it had been arranged a procession of musicians came from the temple, including a famous dancing man, who, bearing a huge earthenware jar on his head, danced round and round the hearth. He was supposed to be inspired by the goddess. Then long prayers were chanted, beseeching the goddess to accept the devotion and guard the persons of the fire walkers. All the while the man with the jar kept the jar on his head—in fact, he must have kept this great weight balanced on his head for nearly three hours that afternoon.

Meanwhile the chief priest—a very ugly man—and some temple servants had been raking the ashes of the great fire, fanning them with palm leaves, and scattering charcoal on the ashes till the whole hearth glowed. But they also poured much water round the hearth, so that it was surrounded by mud. Then with a great blare of trumpets and frantic beating of tom-toms, a new procession came from the temple, containing the twelve or thirteen devotees (including the man with the jar on his head) dressed in saffron-stained cloths, and also the image of the goddess shrouded, riding on a griffin shaded by huge scarlet umbrellas with gold fringes. After marching round the inclosure, all rushed over the hearth, then rushed back, and then across again amidst intense excitement.

As any educated man might have noticed, the marching round the hearth had coated the feet of the devotees with mud, and of course they took no harm by their performance. But the superstitious villagers thought it a miracle—people easily believe in miracles in India. And this was what the priests wanted, for it seems that as their temple has had no repute for wonders the income has fallen off, and therefore some crafty mind conceived that a fire festival would be a good way for sanctified audacity to raise the fame of the place.

When I told some of my Brahman schoolboys about it next day, and explained it, they laughed. "These villagers will believe anything," said they. When you have proved the folly of the whole thing, these villagers think, "Did not our fathers believe these things, and are we not their children? Who are we that we should despise our fathers' gods?"—*Rev. A. C. Clayton, in Wesleyan Church Record.*

YOUNG PEOPLE'S DEPARTMENT.

Little Missionary Helpers.

BY NELLIE WADE WHITCOMB.

SUGGESTIONS TO TEACHER.—Four of the eight girls approach the stage from the right, four from the left, meeting in the center. The one at each end is dressed in white and carries a pretty basket; they are somewhat removed from the six children who stand in a semicircle in the center and recite the verses. The two in white wait with their baskets, but join in the singing. The organist should be ready to accompany the children when they sing, and help them if necessary. The first song is quoted from the "Voice of Jesus," in *Songs of Salvation*; the second is "Jesus Bids Us Shine," in *Hymns Old and New*; the third is from "Little Givers," in *Songs of Salvation*. In the first stanza the six children clasp and swing their hands, like veritable playmates, and recite joyously, looking at one another.

(The six recite together.)

We are little playmates
Playing in the sun,
Gay and happy-hearted
Each and every one.

(First child.)

We are little workers
Even while we play,
Glad to work for Jesus
All the livelong day.

(All sing.)

"Yes, dear Jesus, we will come,
O, we'll come to thee!
In life's freshness, joy, and bloom,
O, we'll come to thee!
While the spring around us glows
And the early violet blows,
Like the gently opening rose,
O, we'll come to thee!"

(Second child.)

We are little singers,
Singing songs of praise
To our heavenly Father
For our happy days.

(Third child.)

We can serve him being
Cheery, kind, and true
To our parents, teachers,
And each other, too.

(All sing.)

"Jesus bids us shine
With a clear, pure light,
Like a little candle
Burning in the night.
In this world of darkness
We must shine,
You in your small corner,
And I in mine."

*(Also second and third stanza.)**(Fourth child.)*

We are little soldiers,
Fighting with our might,
Always 'gainst the sinful,
Ever for the right.

(Fifth child)

We are little learners,
Learning all we may
Of those other children
Who to idols pray.

(The six recite together.)

We are little prayers
To the one true God
(Fold hands and uplift faces.)
Help us, loving Father,
Understand thy word.

Make us little sisters,
Teaching tenderly
All those other children
Who belong to thee.

(The two children in white now step toward the six, holding their two baskets to them and singing.)

"Little givers! do your part
With a glad and willing heart,
For the angel voices say,
'Little givers, give to-day!'"

(The six sing in response.)

"Grateful tribute will I bring
Unto Christ my Saviour, King,
Thou hast given thy life for me,
I will give my all to thee."

*(They drop their pennies into the baskets and the two step back to their places.)**(Sixth child to audience)*

We are little givers,
Glad to give and do,
Will you join our army
Giving gladly too?

(All sing.)

"Little givers, come and pay
Willing tribute while you may;
Many offerings, though but small,
Make a large one from you all."

(Four leave the stage from right, four from left, the two in white last, who then pass their baskets for the collection.)
-- Little Builders at Work.

A FELL disease is raging sore,
From east to west, from shore to shore,
All human skill is vain!
We have a sovereign remedy,
Shall we to them that balm deny,
Nor heed the thousands slain?

Sukia, of India.

BY REV. A. HAEGERT.

SUKIA (which means in English peaceful) is a little Hindu girl about eight years of age. Her father and mother died when she was quite small; her grandmother took the little orphan to her home and heart, and very peaceful were a few years that flitted by. The orphan child became the joy and sunshine of the widow's cottage, and well repaid any kindness shown to her. Alas! it did not last long; her grandmother was called away by death, and the little girl stood all alone in the wide, wide world. She had many a cry, and did not know what to do; however, God, the Father of the orphan, knew all about her, and impressed her aunt to receive Sukia into her family; but there was no love lost in this house, and poor Sukia felt sometimes very bad. But what could she do? She had to stay and be thankful, and have her cry on the quiet.

During 1884 famine visited India, and many were the pinched faces; a few died of starvation, and many others lived for months on what they could find in the jungle. Food was scarce in the house, and poor Sukia often got no dinner; her aunt, having hardly enough for her own children, grudged the little that was given (with a scowl) to Sukia. She got many a scolding and sometimes a thrashing, and finally was driven out of the house and told never to return, as her aunt had plenty of children of her own, and little or no food for them.

Crying, crying, poor Sukia left the house that had sheltered her for a few years; thick and fast fell the tears. She did not know where to go; very thin were the few rags that covered her. Was there not one house to open to the little maid? Father and mother were dead; the neighbors all struggling along, hardly knowing how to provide food for their own children.

Poverty and starvation were everywhere; all doors were shut to the orphan, none wanted her.

Poor Sukia was ashamed to cry on the road any longer, and hid in a field where she could not be seen by anyone. But did not our heavenly Father notice her tears? Were they not more eloquent than a long petition? Her very helplessness, did it not cry aloud heavenward for help?

Night came on, and the child was afraid to stay any longer in the field, as the leopards and tigers prowl about the villages seeking their supper; so quickly she went up to the village, and seeing that all had retired, she lay down on the hard floor of a veranda to sleep. During the night something touched her—whether it were a snake or a jackal I do not know; but the child was frightened, and loudly and wildly she screamed for help. The men of the village were aroused by her screams, and soon surrounded her with clubs; they thought she had been dreaming, and drove her out of the village, and forbade her to return to it. She hid under a shed till the day dawned, and then turned her back for good upon Baddia village.

The next day she walked here and there in the jungle, and hid in some one's veranda during the night. The second day she had to beg the women for a little rice, being very hungry. One kind-hearted woman pitied the little stranger, and cooked all she had for her. This was the first meal she had had since she left her aunt's, and it was eagerly devoured.

The third day she came to Dom Kala.

The blacksmith's wife was in our village school, and she urged the child to go to us; so in the afternoon she arrived at our house, asking if Jesus lived there. She had probably heard of Jesus from the blacksmith's wife.

Seeing that the child was hungry, Mrs. Haegert (the missionary's wife) gave her some daler and dal to eat, and spoke kindly to her. Our schoolgirls took her to the tank, and gave her a bath; her dirty rags were thrown away, and she had a clean cloth given to her, and some oil for her hair.

It was a great change for poor Sukia to come to kind people and bright girls.

When the girls carried her off after her first meal with Mrs. Haegert, she asked them, "Is this holy God? and is her little boy Jesus?" The girls had a good laugh at her, and told Sukia that God was in heaven, and could not be seen by mortal eye, but that he loved us all, and cared for us all, and wished to do us good; and that he had sent Jesus to tell us of his love, and how much Jesus had suffered to save us, and that God pardons and blesses all who believe in his Son.



SUKIA.

Since then Sukia has learned many things—to sing beautiful hymns of praise to God, to pray to Jesus, and we sincerely trust that she is one of his lambs. Sukia has asked for baptism, but this has been postponed for the present.

The Responsible Missionary Partners.

BY EMILY HUNTINGTON MILLER.

"SOMETHING must be done, ladies," said the president, firmly, though her voice trembled a little; "we have put this matter off from month to month, and we are simply making our work harder by giving ourselves so much less time. Of course we all intend to do our part toward raising the missionary money—" The tremble became a quaver as the good lady settled her glasses, that seemed likely to slide down her nose, and folded the leaflet in her hand into fine creases. She bent a reproachful look upon Mrs. Jeremiah Davis, who sewed in serene silence without lifting her eyes from her work. Mrs. Jeremiah Davis was the member who could usually be depended upon to voice the sentiments of the society; and the timid ones who had not quite made up their minds, as well as the bewildered ones who had been sure they held an opposite opinion, generally fell into line, and were entirely unanimous when they found themselves swept into the current of her smooth, authoritative speech. Somebody always must lead, and even great minds have found the relief of letting others make their decisions for them.

"Last year," said the president, taking up the thread of her discourse after a little silence, "we raised, as you know, one hundred dollars less than the year before; and this year, unless we make some special effort, we shall fall still further behind—"

"Behind what, Madam President?" asked Mrs. Jeremiah Davis, in that smooth, gracious, courteous manner which the ladies all recognized as her most dangerous weapon. "Mis' Jeremiah's on the war-path," whispered Sally Atwell, as she borrowed the scissors of her next neighbor.

"Behind our usual amount," replied the president; "the amount the Board counts upon us to raise."

"I don't see why the Board should consider us under obligations for any special amount," said Mrs. Davis; "we intend to do what we can, but we make no pledges. I had that point in mind when I opposed our binding ourselves for special work; though, of course, even in that case it is understood that we only agree to do it if we can."

"And no one could have foreseen the dreadful financial depression," echoed Mrs. Doubleday.

"No," said the president, who began to rise to the occasion; "no one could have foreseen it, and certainly not the officers of the Board, who were compelled to plan their work and assume financial re-

sponsibility beforehand in utter ignorance of what the year might bring forth."

"And if they make mistakes of judgment, no matter how innocently, and assume responsibilities they cannot meet, we certainly are not to blame," said Mrs. Jeremiah, folding her hands and looking across the room as if she had the officers of the Board arraigned for trial.

"But we want to help them out," said Miss Morris, timidly.

"Certainly, we want to, and we will do what we can; but some people talk as if it was our debt and our responsibility."

"Seems to me that is just what it is, ladies," said the president. "The Lord has set his Church to do certain work for him in this world. We have no other business but to spread the knowledge of his Gospel and help people to live by its principles. The Missionary Society is one of the organizations for doing that, and its officers are our representatives that we have put there to manage a certain part of our business for us. We are not outsiders, giving our money to charity. We are responsible partners, and a part of our duty is to furnish the money. If we have failed to do that it is we that are in debt, and not the officers who administer our business. When we talk vaguely about the debt of the Board and the deficiency in the Missionary Society we lose sight of our personal responsibility in the matter and act as if we might honorably throw the burden of our debts upon others or leave those who trusted us to suffer."

"The Board certainly takes the responsibility of planning the work, Sister Bryce," said Mrs. Merritt, "and they ought to go cautiously."

"Yes, they plan our work for us; that is part of the duty we have assigned them. They try to expend in the wisest manner the money we furnish them. After they have made their plans, if we fail to provide the money we promised who is to blame? Here is a stock company that employs certain men to plan and carry out improvements for it. But after the work is projected and entered upon the partners do not furnish the money. One decides he needs all his capital in his business, and another thinks his money will bring more in some other investment, and another just neglects it or loses interest in it. What can the managers do? Abandon the work already done at the risk of great loss, or go on in the hope that the responsible partners will surely come to the rescue of their own interests? Ladies, do let us try to make this a personal matter, and take our share of responsibility!"

"Our share wouldn't help much, with such a debt already on hand," said Mrs. Field, despondently. "I declare, when a dollar is so much to me, and so little toward the grand total, I feel like keeping the dollar where I know it'll count."

"I s'pose it's our doing that makes the whole

trouble," said little Miss Morris. "You know how it was the time we planned the surprise party for Jennie Allerton. When it turned out such a bad night everybody thought, 'O well, they won't miss me in such a crowd, and I'll stay home,' and so not a soul went but Malviny Dyer and me. It was the most surprisin' party."

"That is exactly the way," said the president, a good deal relieved by the laughter that seemed to have cleared the air. "All the falling off in the receipts comes in dollars and half dollars kept out by good people who say, 'My small gift cannot matter.' And the whole deficiency might be made up in the same way, by dollars and half dollars and dimes if we would all take hold together to help."

"Well, I'm ready to take hold," said Sally Atwell, energetically, "though I donno how in creation I'm goin' to git the money, 'nless I git up a minstrel show the way them fash'nable young wimmin down to the city did. 'Twould be kind of appropriate, seein' it's for the heathen, don't you think so, Mrs. Bryce?"

"They say those girls got more'n a thousand dollars," remarked Grandma Cook. "All the folks crowded in to see 'em dance and sing. Of course you couldn't tell who was who when they were blacked up, but I should thought their mothers would hate to have 'em do it. Most of 'em think it's dretful indelicate for women to lecture or talk in public, or even speak in meetin'. I donno just what St. Paul would 'a' said 'bout minstrels."

"Well, I've heard of something worse than minstrels," said Miss Morris, "and that was a 'Beauty Show,' like they had in The Midway—a lot of girls painted and dressed up for beauties of all nations—and the folks paying to come in and vote who was the prettiest. I wouldn't have believed it myself, but it was put in the *Herald*, and told how much they got for the hospital. It's got so you have to get up something out of the common if you expect folks to give nowadays."

"Such jugglery is not giving at all," said the president, indignantly; "and a missionary society that has to resort to it would much better go out of business. I hope while we remember that we are responsible partners in this great undertaking we shall also remember that we are only partners, workers together with God, and bound to carry on our work in such a way that he can work with us."

"'Pears to me," said Grandma Cook, "there's just one easy, dignified way to give money, and that is to give it. I've tried all sorts of ways of cheating myself into thinking I wasn't giving, and it makes a sight harder work, and not half the satisfaction. Now I just put five cents every week into my missionary box, and there it is."

"We might learn a lesson from the native Christians in India. They do not give by adding anything to their resources, but by tithing what they have, be

it ever so little. You remember how the five poor women who were disappointed that a Bible reader could not be sent to a neighboring village, consulted together and agreed to raise the money by giving up half of their scanty ration of rice. That meant real hunger for them. If we were willing to do half as much there would be no difficulty in raising the amount asked of us and going even beyond it. What sacrifices can we make?"

"I don't really believe I'd go hungry for my neighbors, let alone folks in Injy," said Sally Atwell. "If I don't have my meals reg'lar I git low in religion right away; but, my sakes, they's things enough a body could give up without sufferin', and save more'n ten cents a week, and I'm going to do it. I'm just going to keep saying, 'You're in debt, Sally Atwell, and you'd better make a business of getting out.'"

"Let us all say that," said Mrs. Bryce, "and make this a month of self-denial for this one purpose, and then we will talk over our experiences at the next meeting. And we will not forget that the pledge we made was not only 'two cents a week,' 'but a prayer.' When we forget the prayer we lose interest in the rest."

Mrs. Jeremiah Davis looked up from her work to repeat impressively,

"Who gives himself with his alms, feeds three,—
Himself, his hungering neighbor, and me."

"But then," whispered Miss Sally, "it ain't alms at all, it's a debt; and if you don't pay your debts you're meaner'n pusley."—*Life and Light*.

Go Work in My Vineyard.

BY F. J. STEVENS.

A LITTLE here, a little there,
O how the harvest grows!
How many hands its gleanings bear,
Its joys how many toilers share,
As God the fruit bestows.

The blessings of requited toil,
How sweet to patient hearts;
No worldly bitterness can spoil
The joys which its anointing oil
To all life's hours imparts.

With holy purpose join the throng,
Who seek his will to do;
Though weak your hands, they shall be strong
If to this service they belong,
With zeal attent and true.

Then you the harvest-home shall share
When all are gathered in,
What joy your sheaves shall bring you there
As they with you his glories wear,
So pure, so free from sin.

Detroit, Mich.

GENERAL NOTES AND COMMENTS.

REV. CYRUS H. WHEELER reports in Asia Minor, on the Euphrates, a small self-supporting church where ten poor members give one tenth to support the pastor, and he is satisfied to live as well as the average of his members.

When Miss West spoke to an Armenian converted woman at Harpoot about returning to America, "O, don't go; stay longer and teach us!" she exclaimed; and added, "Why didn't the missionaries come before? If they had only come when I was young, I, too, might have worked for Christ!"

A pastor writes: "One of the easiest and most profitable ways of raising mission money I have tried is to have a mission box on the table, and just after daily prayers let the box be passed to each one. Thereby we secure a daily collection for missions, and each child is trained to give."

Dr. De Forest affirms that in Japan the two powerful departments of education and of war seem to discourage any acceptance of the Christian religion. He says that "Christian teachers and students in the government schools have found it often very uncomfortable to be known as Christians, and large numbers of them have deserted the churches, though they almost universally assert that they have not given up their faith."

Dr. C. W. Cushing writes that "Italy seems to be ready for the religion of the Bible. But they are suspicious lest they be deceived as they have been by the priests. They do not clearly distinguish between Protestant missionaries and the priests. But they have no fear of the Bible. For this reason it seems all important to let education and preaching go hand in hand. But it is all important that there shall be as little delay as possible; for the people are in a transition state, and if not caught up by the Protestant Church, multitudes of them will assuredly drift into infidelity."

From all the lands where dwell the eight hundred millions of our fellow-creatures who do not know Christ, there comes to-day the cry: "Come over and help us." On many foreign mission fields the harvest is ripe. In some places the fruit is even perishing for want of laborers to gather it in. God is verily answering our Christ-taught prayer for "laborers." Shall our selfishness, or our love of luxury, or our delight in holiday-taking, or shall anything keep back those of us who profess to know and love Jesus Christ from doing all we can to send out those who are willing to go? Do not the present condition of the funds of missionary societies, and the present grand opportunities for carrying forward Christ's work among the heathen warrant us in taking some hitherto unventured bold step?—*Rev. J. Pearse.*

Count Zinzendorf said, "That land is my country which most needs the Gospel." Surely that land which most needs the Gospel should receive the most of the money and prayers which a Christian gives for others. It is Methodist doctrine to go to those who need us most. No committee is needed to teach us who are the most needy. India, China, Japan, Africa are pleading for us with loud voices.

Dr. A. J. Gordon urges that individual churches shall have their own missionaries; and if these missionaries will starve unless the church responsible for them supports them, then "there will be a possibility that some at home will go hungry in order to feed a far-off workman; but there is little likelihood that such self-denial will be evoked where responsibility for a missionary's support is subdivided among several thousand Christians."

A Hottentot convert at a missionary meeting in England said: "What pity 'tis, what sin 'tis, that you have so many years got that heavenly bread and hold it for yourselves, not to give one little bit, one crumb to poor heathen. There are so many millions of heathen and you have so much bread; and you could depend upon it you should not have less because you gave; but the Lord Jesus would give his blessing, and you should have the more."

This gigantic enterprise of saving the world has stimulated Christian people to their largest and best endeavors. More attention has been given to organization and thorough preparation for the work in hand in the past few years than ever before. We have come to understand that an army, however great, will be weak unless thoroughly organized. Out of the desire to save the world, and the determination to be thoroughly organized for the work, have grown up the various missionary societies which are making heroic struggles against the kingdom of darkness and sin. Lift up your eyes and be encouraged by what the missionary societies have done and are doing in carrying the Gospel to the whole world.—*F. M. Rains, D.D.*

The soul of the world is hungry for a great honest opportunity to do good, that will satisfy itself toward God, and use the money it gets, and the tremendous energy it develops in business. It is impossible, for the nature that has acquired magnitude by the control of great enterprises to fool itself by puttering. It may do nothing and die disappointed, and perhaps be lost; but it will not make a hypocrite of its own brain. It knows when the Church is praying and crying into the air. Why should the enterprise of organized Christianity mince at a dark continent, or at the fact that 1,000,000,000 people have never had a chance, when the business courage of the same men plans straight to the issue in anything it wants

to do? The intelligence and push that created the Chicago Exposition would soon evangelize the world, if men and women could be found who believe in God as the people of Chicago believed in their city.

—*J. M. Hodgson.*

The interest and practical help of the ministers would result in an entire removal of the burden of difficulty of which our societies complain. The work of evangelizing the whole world does not belong to missionary committees, but to the Churches of Jesus Christ everywhere. The missionaries are not the messengers and servants of the committees, but "the messengers of the Churches, and the glory of Christ." To leave everything in the hands of our committees is a mistake. They ought not to be burdened with the task of creating interest in the Churches, and securing funds for the work. This the Churches should do alone. And they are not unwilling to do it if some practicable scheme is presented to them.—*The Christian.*

Some curious information has recently been published regarding "The Little Religions of Paris." It appears that there is one pagan of the Roman type who worships Jupiter, Mercury, and Minerva. He is a professor of Greek. Then there are two hundred Swedenborgians; two sects of Buddhists, one of them directed by a Japanese, the other by a professor of the oriental languages; three hundred Theosophists; a "Cult of Light," which unites the worship of Mary with that of Isis; a church of Positivists, following Auguste Comte; and a body of Essenes, "who look with horror upon St. Paul." In all this one sees a striking illustration of how men who refuse the light which comes from heaven may be given over to strong delusions so as to believe lies.—*Free Church of Scotland Monthly.*

Miss May Gay Robinson writes to the *New York Observer* of Church life in Norway: "Norway has a State Church—the Lutheran—and the laws of Church and State appear to be as fixed as the everlasting hills. The Norwegian is baptized, educated, confirmed, married and buried from the Church. Whatever he thinks or does the Church holds him in her arms from the cradle to the grave. He may become a freethinker and never go within her walls, still she has a claim upon him. The Lutheran clergyman is a good deal of a pope, and the ministry, from archbishop to clergyman, maintain a remarkable authority over individual and business affairs. There is nothing outside their astute ken. Of the two million people of Norway all are Lutherans, except about thirty thousand, who, divided among different sects, have small influence. Nevertheless, in spite of this strict religious control, the people do as they do in other countries. The church is packed, they stand in the aisles, to listen to a popular preacher, while half the pews are empty when the speaker is not so eloquent."

We neglected in our last issue to note the death of Dr. L. Nippert, who died in Cincinnati, O., August 17. He was sent to Germany as a missionary of the Methodist Episcopal Church in 1850 and labored there for thirty-six years faithfully and successfully.

The first step in the cultivation of the spirit of missionary work in the churches is the dissemination of missionary news—facts, all forms of missionary intelligence—that the missionary spirit may be aroused, vivified, fostered, nourished, and built up by what it feeds upon. Give all the news of all the peoples of all the lands; give it in trumpet tones; send it everywhere on all winds, and let the breezes be laden with it; and as the ears shall hear the minds shall understand and the hearts shall sympathize, and the hands shall do the rest.—*T. D. Buller.*

Rev. James A. Wylie, of the Scotch United Presbyterian Mission at Liaoyang, Manchuria, died on August 16 as the result of injuries inflicted by Chinese soldiers on August 10. The *North China Daily News* gives the following account of the murder: "The soldiers, who are Manchus, in charge of an officer named Yi, attacked the mission chapel on the afternoon of August 10; they then, armed with the pieces of broken furniture attempted to break in Mr. Wylie's compound. Failing in their efforts they passed up the street, joined by this time by the rabble of the city, to the compounds of the other foreigners. Mr. Wylie proceeded with two natives to the magistrate's *yamen*, in order to obtain protection for his colleagues. Before reaching the *yamen* the soldiers caught sight of him, and attacked him with the broken furniture and knives and bayonets. He fell where he was attacked, and died on the 16th. It is reported that the Chinese government has had the soldiers who were guilty of the outrage beheaded."

The *Baptist Missionary Magazine* for October, the organ of the American Baptist Missionary Union, replies to an article that appeared in the *Christian Alliance and Foreign Missionary Weekly*, and which was intended to show that the cost per missionary in each of the thirteen larger missionary societies of this country is much greater than in the missionary work of the Christian Alliance. The reply shows how false the statements are respecting the Missionary Union, and presumably false in regard to the others, and then says: "After a careful study of missionary work throughout the world, we are prepared to say that in our judgment, the methods in missions of the Christian Alliance are the most wasteful and inefficient of those of any missionary enterprise with which we have become acquainted in the whole range of foreign missionary operations. The Alliance makes a showing of the large number of missionaries sent out, and the small cost of support per missionary. According to the reports which we receive from various missionary fields, the missionaries of the Alliance are

selected without proper care, either as to health or qualifications for the work. As to the cost, it can be hardly said that what may be called 'support' is provided for the missionaries of the Alliance. The needless sufferings and privations which have been endured by them are enough to arouse the sympathies of every Christian heart. Many times have instances been related to us where missionaries of the Alliance have been dependent upon missionaries of other bodies, and it has been freely asserted that in several instances the Alliance missionaries have been left to suffer such privations as caused their death."

According to the latest report of the Greek Church Mission in Japan there were at the end of 1892, 219 religious orthodox communities established in different localities in Japan. The number of the faithful was then 20,325, that of the preachers 128, and that of the music professors 12. During the same year 952 Japanese were baptized, and from 4,000 to 5,000 during the year 1893. All the members of the mission, priests, deacons, catechists and preachers, are Japanese, except three who have come from Russia with Bishop Nicolas. There are at Tokyo a school of catechism, a theological seminary with fifty-three pupils, a school of music, and a girls' college with seventy-six pupils. There are schools also at Hakodate and Osaka. A bureau of translation is established at Tokyo, with eight Japanese who work incessantly translating Russian ecclesiastical books into the Japanese language.

The *Hindu Social Reformer*, a paper published weekly in Madras by educated Hindus who make no pretense of being Christian, says: "We do not want Mrs. Besant to tell us how great the ancient Brahmans were in the past, and to implore us to preserve what she calls shells and vessels into which spiritual life can be poured at some future time, as though we were intellectual babies unable to set ourselves and our houses in order. We want men, and women too, if we can get them, who will inspire us with courage to act and not pander to our weaknesses by encouraging us to think highly of ourselves because our ancestors were great, or because some of our philosophical systems have commended themselves to Western minds. A vindication of Hinduism, which does not exist anywhere now, which does not in any manner dominate Hindu conduct, is less pressing than a denunciation of many an absurd superstition that is now dignified with the name of religion. It is comparatively nothing to us what other people think of Hinduism, but it is everything to us that Hindus should be told what real Hinduism is, and how only real Hinduism can mold and form the Hindu people's moral character. India needs at present, not those whose words have the effect of filling the Hindu mind with self-conceit and with self-assurance, but those whose oratory will stir up the consciences of the people of this ancient and historic land."

Experience is proving the value and importance of medical missions as a pioneer evangelistic agency. Nowhere are they more valuable than in obtaining access to the women of the East. A friendly Hindu, not long ago, in a conversation with Dr. Henry Martyn Clark on Christian missions, in reply to the question, "Which of all our methods do you fear the most?" said, "We do not fear your schools; we need not send our children. We do not fear your books; for we need not read them. We do not much fear your preaching; we need not listen. But we dread your women, and we dread your doctors; for your doctors are winning our hearts and your women are winning our homes, and when our hearts and homes are won what is there left to us?"

Bishop Newman, who returned in September from Europe, says of the Italy Mission of the Methodist Episcopal Church: "I spent a month in Italy; preached in ten of our stations; examined our property; mingled with our people, and looked into the history, the character, methods, and piety of our preachers, and whatever errors they may have committed in the past I am free to say that I shall induce my friends to make large contributions to our missions in Italy, and shall give freely myself. We have a most competent superintendent, who is in every way adapted to his great work, and the rank and file of our preachers are devoted to their ministry. The great building which we are erecting in Rome will be a magnificent fact, a monument of Protestant Christianity, and will challenge the propaganda for the control of religious thought in the Italian kingdom."

To be organically bound to Jesus Christ, then, is to be organically bound to all men over the whole earth. To feel for men across the sea and to send them the Gospel is only the recognition of their common relationship to us by virtue of their being natural members of Christ. As he has the deepest interest in their welfare and destiny, so we, his members, are bound to have interest in them also. Nothing human is foreign to us any more than it is to him. As he gave his life for the least and meanest of his members, so we ought also to lay down our lives for them. All the members of the race are brethren. We do not reach our individual perfection until we realize that we are parts of humanity, and no man is ever fully saved himself until he learns from Christ to work for the salvation of the world. The reign of universal peace and of universal righteousness will never come except by the recognition and worship of that Christ who is himself the embodied peace and righteousness of God, as well as the embodied unity and life of humanity. The race will be redeemed only as one after another of the individual members of the race accept Christ's Gospel, permit his love to move them, become channels of communication by which the great love of Christ may flow to all the world.—*Dr. A. H. Strong.*

Dr. S. L. Gracey, writing of progress in China, says: "It is an encouraging sign that the much-talked-of *Fung Shui*, or the spirit powers and the repose of the dead—two monster obstacles in the way of railways, telegraph lines, etc.—are all so easily brushed aside when a viceroy or higher official determines to construct them. All this is ignored and even ridiculed when the higher officials undertake a work that they are determined to put through. *Fung Shui* now actually finds its chief application when it becomes desirable to prevent the foreigner from doing anything new or building his chapel, school, or residence where the *literati* or other opponents regard them as undesirable; then the officials become all at once very loud in their defense of the good luck conditions of the dear people."

Missionary literature and biographies of famous missionaries should be copiously placed within reach of children and young people; many of these books are so strikingly interesting as to be read with avidity. Maps also should be studied, so that a clear idea may be obtained of the parts of the world where our missions are carried on. Our foreign mission work lies in countries beyond our horizon, and among people of whom we know but little. If we would only take some pains to make ourselves and our families well up in missionary facts our interest in missions would quickly grow. Let us, therefore, by every means in our power—by reading, by the study of maps and pictures, and by listening to missionary addresses, increase our knowledge of heathen countries, their inhabitants, and their needs. Let us extend, as it were, our horizon, so that our mind's eye may, with some degree of vividness, take in a considerable portion of the vast tracts of the earth's surface covered by almost countless millions who have never yet so much as heard of the name of Jesus.—*W. Crawford.*

The Archbishop of Canterbury contends that the mission work of the Church of England should be done by that Church, and not through irresponsible societies such as the Church Missionary Society and the Society for the Propagation of the Gospel in Foreign Parts. But the Church Missionary Society makes reply as follows: "Our divisions are not mere divisions about the ritual and order of our Church services, or the dress and posture of the clergyman. They really touch the deepest needs of mankind. How is a sinner saved?—what is his access to God?—how is divine grace communicated to him? These are fundamental questions; and it is a fact which we deplore, but must not ignore, that thousands of teachers in the Church of England give them very different answers from ours, and answers which we believe to be only partially—in some cases not at all—in accordance with the word of God. That is the simple and sufficient reason why unity and oneness in missionary work is not possible, and why the

Church Missionary Society in particular guards with vigilant care its right and liberty to preach the Gospel in what we believe to be its simplicity and purity. Meanwhile, let us rejoice to remember that all who are united to Christ by a living faith are united to one another spiritually, even though their differences on matters of real importance often stand in the way of united action."

Rev. D. J. McMillan, D.D., Secretary of the Board of Home Missions of the Presbyterian Church, says of the foreigners in our midst: "Our country lies four fronts to the world. All our doors are front doors through which all nations are pouring their surplus populations. We are receiving the good, the bad, and the indifferent. And we are taking them into our growing national life as they are. Some of them are the very flower of foreign culture, some are the ashes of their gutters. We have in the United States over nine million foreign-born people, three times the population of the United States when we defeated the armies of Great Britain, and two and one fourth times the population of Scotland, which has exerted such an influence upon the literature, the thought, and the religion of the world. What might we not make of this foreign element if we could but arouse the Church to something more than a languid interest in them?"

Rev. W. T. Stagg writes from India: "If you had been there this morning a scene like what I now describe would have presented itself. Entering from the street through a doorway in a wall, we are in an open court. Outside on the sidewalk a policeman attached to the temple paces his beat, but he offers no objections to our visit. Beyond the court is the flat-roofed temple, with two towers at the front corners. The entire front is open, and the roof is upheld by rows of pillars. As we enter the temple we take the precaution to slip off our shoes on the short flight of steps that lead up to the tiled floor. Four men are lying prostrate on their faces, touching their cheeks alternately to the stones, and extending their arms at full length to touch the stones beyond them. A fifth worshiper notices our approach, and, mistaking our colored hose for shoes, motions us away, pointing to our feet. But when he sees the shoes on the steps below he is satisfied, and with a courtly wave of the hand silently bids us welcome. Before the worshipers is a small inner room, well lighted. The object of worship, a painted effigy of wood about four feet high, and studded with gems, I was told, stands against the wall opposite to the opening. Presently an unseen hand inside violently and rapidly jerks a string of bells. This calls the attention of the deity to the worshipers. Now the prostrate forms rise, and they all stand gazing through the opening upon the idol. They have clasped their hands before their faces or are moving them through certain mystic signs, some of which

clearly indicate subjection to the god. At the same time their lips move; they are mumbling appealingly their supplications to those unseeing eyes and dead ears. When the prostrations and mummery are over they go to a small altar near and smear their faces with a paste made from the ashes of the sacred fire. They do not know that they may have a 'new name' in their foreheads as a mark of eternal life freely given, and there is no one to tell them."

The present position of the various foreign missionary societies, as reported at their recent annual meeting, is thus admirably summed up by the editor of the *Periodical Accounts* of the Moravian Missions: "The fact that nearly every English missionary society has closed its financial year with a deficiency (and the same is true of many American societies) is not altogether due to the commercial depression of the year. We attribute it rather to the universal forward movement in the great enterprise. The incomes of the societies have fallen little short of those of the previous year. It is the expenditures that have gone ahead with great strides. The personal devotion and obedience of the comparatively few, who go to the front and do the arduous work, has outrun for the present the liberality of the many, who support the cause with their prayers, their sympathy, and their gifts. But we have faith in God and in his Churches, that the grace of giving will soon be manifested in a degree more commensurate with the great work to be carried on with him and for him to a victorious issue."

Dr. F. F. Ellinwood notes the transforming power of missions on the Christian Church: "Within the last hundred years the work of foreign missions has worked the greatest transformation in the experience and life of the Church that anything short of the direct power of the Holy Ghost could have wrought. A contemporary of Carey tells us that up to the time that the attention of the English Baptists was called to the subject of missions there had been great depression in the minds and hearts of his parishioners. The old-fashioned type of piety which dug forever at self, and was only solicitous to know whether one's 'frames' and emotions were such as to make sure the salvation of his own poor soul, was found to be a starveling and shriveled sort of Christian experience. But the new missionary spirit which was enkindled just then was like a flash of sunlight on a cloudy day or the clearing up of a dark and murky atmosphere by a fresh breeze from the mountains. Men stopped worrying about self and got into the current of Christian work. Their souls rose and expanded with the thought of reclaiming a lost world; and coming thus into the very lines of Christ's own life and activity they felt the touch and joy of the Christlike spirit. And so throughout all Protestant Christendom a similar exchange from the old extreme subjectivity of the Christian life was everywhere

wrought by the new missionary era. Men laid down the question of their personal salvation at the foot of the cross while they asked, 'What wilt thou have me to do?' That transformation has been worth more to Christendom a thousand times than the cost of all the missionary enterprises of the world. Fewer diaries are written now, no doubt, for men and women, and even the young find too much to do for the rest of mankind. Now even childhood is uplifted and ennobled by this impulse. In the increased knowledge of, and sympathy for, the world of mankind you might almost say that the influence of the missionary work has, of itself, constituted liberal education with thousands."

There is a paradox in human nature the meaning of which we have not yet learned. It is possible to try so hard to save our life that, by the very selfishness of the effort, we utterly lose it. It is possible to more fully and happily than it can be had in any other way. At Christmas time, for about a week, human nature does seem to get upon the right track, bubbling up and rejoicing in the very joy of its self-denial. Can it be that we get the pleasures of Christmas because we blunder upon a natural law of happiness deep seated in our being? At Christmas time nearly everybody reverses himself, and gives something to somebody else. The pocketbook is counted over and over again, and the bank account is strained to its utmost to do all that is in our heart for others. Faces shine because of it, and people who are never happy in that way at any other time get happy in making others happy. But how soon we blunder down again into the mean old ways of selfishness, and suffer along through the common-places of the year.—*J. M. Hodgson.*

Bishop Thoburn, writing to the *Indian Witness*, says: "It is becoming abundantly evident that the great missionary enterprise cannot be conducted to a permanent issue on the narrow lines which have heretofore been marked out. When we consider the gigantic task which has been undertaken, and the vast resources which must be found somewhere before the nations can be evangelized, we may as well take it for granted that the present policy is too narrow to serve as a foundation for a hope of permanent success. Successful missionaries are expected to go to their fields in the spirit of pentecostal devotion. These are men who have given up everything for their work, who have literally sold all that they possessed and brought the treasure and laid it at the Master's feet. The devotion of the individual missionary must become the devotion of his supporters. The men who remain at home must give in the same spirit, and according to the same rules, as the men who go abroad. If this world is ever to be converted to God a generation of Christians must rise up who are willing, not

only to give a tenth of all their income for God's cause, but to give the whole of it. Devotion must be absolute. This is really the Christian rule, and it is a marvel that intelligent Christians all over the world have been wrestling so desperately during the past century in attempts of various kinds to modify the rule. The conversion of the world would become a very easy task if it were undertaken in the pentecostal spirit. I could easily lay my hand on a dozen men—members of the Church to which I, myself, belong—who could take the whole missionary work of their Church in hand and carry it forward with double the vigor which it now possesses, if they only felt as much interest in the cause as they should do, and realized that they are in this world for the sole purpose of accomplishing the will of Him who died for them."

Our Missionary Work and Workers.

The treasurer gives the comparative statement of the receipts of the Missionary Society for the fiscal year as follows:

	1893-4.	1894-5.
November.....	\$11,770 58	\$8,292 05
December.....	23,396 50	15,445 17
January.....	19,906 28	17,615 54
February.....	18,008 86	29,192 56
March.....	169,940 46	212,788 70
April.....	347,874 91	298,339 57
May.....	49,928 82	24,629 34
June.....	24,482 91	22,336 13
July.....	31,496 24	18,984 86
August.....	48,061 80	24,880 72
September.....	161,012 67	229,162 64
Total.....	\$906,505 08	\$806,662 28

It will be seen that the receipts are about ten thousand dollars less than for the same months of the previous year. There is a fair prospect that this deficiency will be made up by the receipts for the month of October. The fiscal year closes with October 31.

The General Missionary Committee will meet on November 7 in Hanson Place Methodist Episcopal Church, Brooklyn, N. Y., to receive the report of the treasurer and to make the appropriations for Home and Foreign Missions for the year 1895. Let prayer be offered for the Committee, that their action may be wise, and for the Methodist Episcopal Church, that there may be a great increase of liberality among its members, exhibited by much larger contributions for missions during the year 1895.

The war in Korea and China is interfering with the work of our missionaries in those countries, and places them in unusual peril. No tidings have yet reached us as to any injury to their persons or to our mission property. Prayer is asked for our missionaries, that they may be preserved in life and health, and for China, Japan, and Korea, that the war may soon close, and that the results of the war may be to enlarge the opportunities of our missionaries for efficient mission work.

Rev. J. M. Spangler has been transferred from Rosario, Argentina, to Callao, Peru.

Rev. C. P. Hard has been transferred from the Bombay to the Illinois Conference and stationed at Maroa, Ill.

Rev. A. W. Prautch, of India, is now in England as a member of the Anti-Opium delegation. He is sent to England as a delegate of the readers of the *Bombay Guardian*, and at their expense.

Dr. J. F. Scott, of the North China Mission, has been obliged to return to the United States on account of his health. He is at Pasadena, Cal.

Rev. D. H. Lee and his wife, Mrs. Ada Lee, formerly workers in our Mission in India, returned last month to India. While in the United States they collected about twenty thousand dollars to aid the mission work in India.

Rev. W. S. Worden, M.D., and family, and Rev. E. R. Fulkerson, D.D., and family, sailed last month from San Francisco, returning to mission work in Japan. Dr. Fulkerson has been appointed Principal of the Nagasaki Seminary.

The work in India of the Woman's Foreign Missionary Society has been reinforced by Miss Martha A. Sheldon, M.D., returning, and Miss Christine Christensen. They sailed from New York October 13.

Rev. E. F. Frease, wife, and daughter sailed last month, returning to India. Mr. Frease returned to the United States one year ago. Since then he has been bereaved by the death of two daughters, aged respectively three and seven years.

Dr. W. H. Curtiss, of our North China Mission, bereaved in China by the death of his wife, has recently returned to the United States to bring with him his little daughters. He is employing a part of his time in postgraduate medical and surgical study in this city, and will be glad to address churches in New York and vicinity on missions. He can be addressed at the Mission Rooms, care of Dr. S. L. Baldwin.

Dr. J. L. Humphrey, for many years a missionary in India, will return this month with his wife to India. Several other reinforcements for India and Malaysia are expected to sail at the same time.

Extract from Proceedings of Board of Managers.

The Board of Managers of the Missionary Society of the Methodist Episcopal Church met at the Mission Rooms October 16, Bishop Andrews presiding.

The treasurer's report was received, and action taken on reports of the Committees on Finance and Lands and Legacies.

The order of business was suspended, that the election of representatives to the General Missionary Committee might take place, and to receive some special reports.

The following were elected representatives of the Board of Managers in the General Missionary Committee:

MINISTERS: J. F. Goucher, M. D'C. Crawford, A. S. Hunt, J. M. Buckley, James M. King, S. F. Upham, J. R. Day. *Reserves*: D. B. Lowrie, Homer Eaton.

LAY: John French, James H. Taft, John S. McLean, Alden Speare, George G. Reynolds, E. L. Dobbins, H. K. Carroll. *Reserves*: E. B. Tuttle, James F. Busling.

The Special Committee on the Equalization of Salaries of Foreign Missionaries in Asia was adopted to take effect in India and Malaysia in 1895, and in China, Japan, and Korea in 1896. For report, see page 524.

The Committee on the Return of Children of Foreign Missionaries to the United States for Education presented their report showing that it had been customary to grant this, and the return of Miss Edith Correll to the United States was authorized, the expenses to be paid from the Incidental Fund on an itemized bill.

Bishop Thoburn asked that the secretaries be authorized to engage the passages of several missionaries to India and Malaysia, and it was so ordered, the same to be paid from the appropriations for 1895. The missionaries are: For North India, Rev. C. L. Bare and family, and Rev. W. W. Ash; Northwest India, Dr. J. L. Humphrey and wife; Bombay, F. R. Felt, M.D., and Rev. W. Feistkorn; Bengal-Burma, Mrs. Kullman; South India, Mrs. King and family, and Rev. Ellis Roberts; Malaysia, Rev. W. T. Kensett and wife, and Rev. F. H. Morgan and family.

The approval of the use of \$100 by Dr. Drees as treasurer for South America, to pay special expenses connected with the superintendency, was referred to the General Missionary Committee. The return expenses of Rev. J. A. Russell from South America were authorized to be paid. Dr. T. B. Wood

was appointed treasurer for Peru, and Rev. Ira H. La Petra for Chili.

An appropriation of \$300 for Mrs. Flora S. Long, widow of Dr. C. S. Long, formerly of Japan, was made.

Appropriations were made to pay return expenses of the widow of Rev. Dr. Leslie Stevens from China to Nebraska, of the widow of Rev. John Walley from China to England, and of Dr. George A. Stuart from China to California. Rev. J. J. Banbury received permission to use \$750, profit on Press of which he is manager, to pay for the erection of small dwellings for the use of Press workmen.

The following were appointed members of the Finance Committee of the Foochow Mission: W. H. Lacy, N. Sites, G. B. Smyth, N. J. Plumb, M. C. Wilcox, W. N. Brewster, and J. H. Worley, and the following powers were conferred upon the committee, subject to such restrictions as the Board may from time to time adopt: 1. Authority to approve bills presented to the treasurer for payment, for legitimate purposes within the appropriations. (A majority of the members of the committee resident at Foochow shall form a quorum for the transaction of this function of business.) 2. Authority to make improvements on real estate after appropriations for the same have been duly made by either the General Committee or the Board of Managers. 3. Authority to purchase real estate for which an appropriation has been made by either the Board of Managers or the General Missionary Committee. 4. Authority to sell or exchange real estate of a value not exceeding \$500 Mexican. 5. Authority to provide for unexpected emergencies affecting persons or imperiling property.

It was decided not to pay the expenses of Rev. R. D. Powell returning from Chili to the United States.

Special grants were made to pay taxes and lawyer's fees connected with church property in Copenhagen. An application was made from the trustees of the church at Copenhagen to make a loan of \$12,000 for necessary repairs and changes. The application was referred to the General Missionary Committee with the recommendation that the application be granted.

An application was made from the four churches in Berlin, North Germany Conference, for permission to sell the property of the First Church, and to make a loan of 100,000 marks with which to purchase lots and erect a church and dwellings, etc. Action on this was deferred.

The return expenses of Mrs. J. H. Messmore from India to the United States were authorized to be paid. The making of an appropriation of \$200 toward the return expenses to India of Dr. J. L. Humphrey and wife were referred to the secretaries and treasurer with power.

Several appropriations were made to the Domestic Missions.

Equalization of Salaries of Foreign Missionaries in Asia.

THE Board of Managers of the Missionary Society of the Methodist Episcopal Church in December, 1893, by recommendation of the General Missionary Committee in November, 1893, appointed a committee on Equalization of Salaries of Foreign Missionaries. The committee consisted of Dr. J. F. Goucher, Dr. Sandford Hunt, and Messrs. J. S. McLean, E. L. Dobbins, and Lemuel Skidmore. On October 16 the committee, through its chairman, Dr. J. F. Goucher, made their report. Their inquiries and recommendations were confined to the Asiatic work, where there are twelve annual and mission Conferences, six of these being in eastern Asia (China, Japan, and Korea), and six in southern Asia (India and Malaysia).

The six Conferences in eastern Asia report 73 foreign and 60 assistant missionaries, 24 foreign teachers, 113 ordained native preachers, 300 unordained native preachers, 345 native teachers and other workers, 9,294 members, 5,629 probationers, 12,885 Sunday school scholars, and received for

1894 an appropriation of \$189,086. The six Conferences in southern Asia report 79 foreign missionaries, 71 assistant missionaries, 32 foreign teachers, 111 ordained native preachers, 571 unordained native preachers, 1,385 native teachers and other workers, 17,076 members, 28,149 probationers, 64,174 Sunday school scholars, and received for 1894 an appropriation of \$126,426.

After referring to the change made in the salaries in 1874, when it was reported that "the expense of similar styles of living averaged nearly the same in the various Asiatic fields," and also showing the subsequent fluctuations of the value of the rupee, the committee says:

"While the changes of the past few years have fallen most heavily upon the brethren in southern Asia, your committee is convinced that the average expenses in eastern Asia and southern Asia are relatively about as they were in 1874, and that the average salary of foreign missionaries of the same class in eastern and southern Asia should be practically the same. There are dissimilar needs in the different classes of missionaries, and missionaries naturally increase in efficiency and demand upon the Missionary Society as the years go by. Equalization of salaries must recognize and provide for this."

The committee at the close of their report recommended the following:

1. The term Foreign Missionary shall be defined, and shall mean a native of the United States, working as a missionary in a foreign field, under the authority of the Board of Missions, or such other person as shall have been accepted for such work by the Board of Missions of the Methodist Episcopal Church and duly appointed.

2. All salaries of foreign missionaries, who are natives of the United States, shall be rated and paid upon a gold basis, and none others shall be so paid except upon special action of the Board of Managers of the Missionary Society.

3. The salaries of foreign missionaries in Asia shall be as follows:

(1.) For the first five years of service, and for so many years thereafter as he is unable to use the native language efficiently in his work, a married man shall receive \$850, and a single man \$650 yearly.

(2.) For the next ten years after the first five, if the missionary has mastered a native language so as to use it efficiently in his work the salary shall be, for a married man, \$1,000; for a single man, \$700 a year.

(3.) For the next ten years after the first fifteen, the salary of the missionaries shall be, for a married man, \$1,100, and for a single man, \$800 a year.

(4.) After twenty-five years in the foreign mission field the salary shall be, for a married man, \$1,300, and for a single man, \$900 a year.

The language requirement shall not be applied to missionaries who at this time have been five years or more in the foreign field.

4. Allowances for children shall be, for each child fourteen years and under, \$100 per year. For each child over fourteen years and under twenty-one years of age, if dependent upon the parents, \$100 per year. But in case the child of an American missionary, between the age of fourteen and twenty-one is in attendance at a school in the United States which is under the authority of the Methodist Episcopal Church or is approved by the Board of Managers of the Missionary Society, the allowance shall be \$150 per year during such years as it is in actual attendance in such school.

5. The Board shall determine from time to time the appropriations for the going expenses to the various foreign mission fields.

6. The secretaries shall be instructed to make up the budgets for the twelve Conferences and Missions in Asia to be presented to the next session of the General Missionary Committee upon the basis of this schedule of salaries.

(The report as presented was adopted, but the application of the same to eastern Asia was deferred until the year 1896.)

TIDINGS FROM OUR MISSIONS.

The Bulgaria Mission.

BY REV. GEORGE S. DAVIS, D.D.

THE Bulgaria Mission of the Methodist Episcopal Church is making some progress. Last year we reported 150 full members and 50 probationers. Nine months later at the last Conference we reported 177 full members and 46 probationers. In one place alone the pastor received over twenty persons on probation. Such a thing has never occurred before in the history of the Mission.

One brother wrote me just before Conference: "The number which we have received into our church since last Conference is thirteen souls. This shows that our cause is increasing. Besides this, these members are willing to pay something to support the work, which was unheard of here some years ago. I believe this the most fruitful year in the history of this charge. It seems to me that this year rewards the labor of all the past years, and there can be no doubt about increased success during the years to come."

We have already secured a part of our new school grounds in Rustchuk. Have just completed our plans for the theological school. Our new church and parsonage in Tirnova will be completed in four weeks. Our new church and parsonage in Loftcha will be turned over by the builder in six or seven weeks. We are beginning now a new church in Shumla. Two days ago the new Bulgarian premier thanked us cordially for the work we are doing for Bulgaria. The Bulgarian press constantly holds up our preachers and publications as examples to the national priesthood. Our congregations were never larger, nor our prospects brighter.

Finance Committee Meeting in North India.

BY REV. JAMES LYON.

AT the request of the Finance Committee I forward you a report of our meeting.

The Finance Committee of the Northwest India Conference of the Methodist Episcopal Church has just closed its session held in Ajmere for the purpose of estimating for the needs of the work within its bounds for the year 1895. The committee consists of the presiding elders and the treasurer who are *ex officio* members, and the following, elected by the Conference: J. C. Lawson, Mahabub Khan, D. Buck, Isa Das, and the writer. The Finance Committee of the Woman's Foreign Missionary Society of the Northwest India Conference met at the same time for the same purpose, but as usual the sessions of the two bodies were held separately.

Owing to the absence of our bishop, Dr. Hoskins was appointed chairman, and filled the office with

honor and credit to himself and the Mission. The gravity of the situation, caused on the one hand by the marvelous success which God is giving us, of an average per annum in our Conference alone of ten thousand converts, and on the other hand by the great financial stringency and trial through which our country is passing, was duly recognized.

Resolutions were accordingly passed, (1) that all estimates for buildings be cut out; (2) that all other estimates be cut down to bring them on a level with those of 1894; (3) that for the present no new missionaries be asked to come out for Northwest India Conference, and that the missionaries already at home be requested not to return until the present financial stringency has passed.

It is sincerely hoped that our home board will take cognizance of the foregoing facts, and grant the Conference what it has modestly asked and estimated for. To call a halt or to retrench at the present moment, while in the midst of one of the mightiest revivals which has ever visited the heathen world, will be most suicidal policy, and we earnestly pray that such may be averted.

A most appropriate resolution of condolence was also passed referring to our late secretary, the honored and much beloved Dr. Peck, and our corresponding secretary was duly instructed to forward the same to the bereaved family. Personally I feel much indebted to our late secretary for his letters of counsel and cheer.

The committee recognized the fact that much harm results to the work from the present policy of the board of the Woman's Foreign Missionary Society in making their appropriations to special objects and absolutely preventing any redistribution of the money in India according to the actual needs of the work.

Take a single instance which recently occurred within the bounds of our Conference, as illustrating the folly of this policy. Aligarh and Meerut have both flourishing Hindustani girls' boarding schools; both are equally needy and deserving of the fullest support. The appropriations were made, and more than double the number of scholarships were sent to Aligarh than are actually required; while Meerut, with a larger school and more than double the number of pupils, is left utterly unprovided for; and because of the policy of appropriating at home and absolutely preventing any redistribution here, not one dollar could be transferred, and not one dollar was transferred to our Meerut school. A very little change in the policy, authorizing the bishop with the Finance Committee of the Woman's Foreign Missionary Society in India to redistribute when necessary, will prevent all such harmful mistakes in future.

Hence, in the final and joint session of the two committees, a resolution was passed humbly and respectfully requesting the home board of the Woman's Foreign Missionary Society to make such changes in their policy as may be absolutely necessary for the interests of the great work thus imperilled, and at once and forever prevent the possibility of such harm being done to the Lord's work which they with us love and cherish so well.

Ajmere.

Flora Hall, Muttra, India.

BY REV. J. E. SCOTT, PH.D.

IN the very heart of the picturesque old shrine city of Muttra, surrounded by grand old temples and mosques, and within a stone's throw of the thronged *ghats* of the Jumna River, its tower overlooking the palace of the Bharatphore princes, and the portentous residence of one of India's most noted bankers; in the very birthplace of that most human of all the gods, Krishna, surrounded with a population of fifty thousand souls, stands a building firm and solid, which is, as it was designed to be, an exponent, even as it stands silently in the midst of the people, of that religion which is destined to become, and which alone is fitted to be, universal. Ascend with me from the street a wide flight of stone steps into a neat, well-furnished room, seated to accommodate five hundred people. The first thing you will notice, and to which your guide would naturally direct your attention, is a black Italian marble tablet set in a carved stone frame with conch shell lettering, the inscription reading as follows:

**THIS BUILDING
IS ERECTED
TO THE MEMORY
OF
FLORA L. BLACKSTONE
THROUGH
THE MUNIFICENCE OF
HER GRANDMOTHER,
ADELINE M. SMITH,
OF
OAK PARK, CHICAGO, ILL., U. S. A.**

On Tuesday, March 15, 1892, there passed away from the scenes of time one who had spent upon this earth twenty-three beautiful years. Born of Christian parents, nurtured in a Christian home, surrounded with every advantage, she had consecrated all to the Master, and was looking forward to the time when, among a strange people and far from home, she might help to preach the Gospel to every creature. God's ways are strange. She "being dead yet speaketh." Love prompted this fitting memorial,

and here in this hall is daily preached that Gospel which she loved, and every Sabbath morning and evening in the Sunday school and in the evangelistic service, attended by young and old of both sexes, and of various creeds, is held up that Saviour to whom she had consecrated her life.

Back of this hall, the lower rooms opening into it, are the six schoolrooms and the tower. All these rooms are substantially furnished, and, better still, are on every day of the year, except during the holidays, filled with Christian, Hindu, and Mohammedan boys who are gaining knowledge in five languages—English, Sanskrit, Hindi, Persian, and Urdu—taught by a Christian head master and five other teachers. It is to this school the Christian boys of the boarding school are marched, and here on Sundays, morning and evening, come the girls of the training school and girls' boarding school, some sixty in number, walking through the heart of the city, with "none to molest them or make them afraid." What a lesson that is in itself!

Will you climb the tower with me? You have from the top a fine view of the city. Over there is the Jumna Masjid, the large mosque erected by that iconoclast, Arungzeb, in the place of a demolished temple; yonder is the old fort, named after the uncle of the tutelar deity of the city; down below is Bisram Ghat, the spot where Krishna is said to have rested after he had overcome his uncle Kansa; in the distance is seen the tower of the English church rising from the midst of the cantonments; all about in compact solid mass are the stone and brick houses of the city, a city noted for its beautifully carved doorways and stone-paved streets.

In this tower, and one of the attractions of the city, hangs a clear-toned bell, upon which is cast the following inscriptions: "The Spirit and the bride say, Come. And let him that heareth say, Come." "This bell was purchased with money saved by Flora L. Blackstone." Twice daily on week days, and four times on Sundays, does this bell sound out over the city to tell the people that Christian work is going on.

Come down now into the basement and see the bookshop and reading room. These are kept open daily until ten o'clock P. M. A covered way runs through the basement, on either side of which are shops and offices. In two of these are the reading room and bookshop. Off the reading room is the manager's office, where he can meet visitors or inquirers.

Sit down in this room until I tell you about this building. It was opened about nine months ago. Bishop Thoburn had charge of the services and dedicated the house to the worship of almighty God. There was a great crowd of people, who filled the hall, the rooms back, the verandas, the roofs of the adjoining houses, and hundreds, who could not find a place, reluctantly went away. Since then the hall and school have been open constantly. Frequent

lectures have been given by noted men. And best of all, the people of this old bigoted city, instead of being angry or annoyed, have come to look upon the movement as quite in keeping with their ideas of things, and actually before it was finished some Brahmans came to me and wanted to know when the rooms below would be ready for the occupancy of pilgrims!

There is not a day in Muttra when we do not thank God for Flora Hall, and mingled with the gratitude of earnest hearts is the constant prayer that heaven's choicest blessing may rest upon and abide with that aged saint who has made such a building possible.

Epworth Piegan Indian Mission.

BY REV. E. S. DUTCHER, SUPERINTENDENT.

On April 30, 1893, Mrs. Dutcher and myself arrived at this reservation for the purpose of establishing and organizing a mission among the Piegans, a tribe numbering nineteen hundred and fifty-six, working under the auspices of the Woman's National Indian Association.

Shortly after our arrival, by the order and kindness of Agent Steel, a council of the leading Indians was called, at which, after a statement of the purpose of our work among them was made, they very willingly gave their consent in writing for us to occupy and use one hundred and sixty acres for a mission, this procedure complying with the instructions and by the previous consent of the Indian Bureau.

At the last meeting of the General Missionary Committee of the Methodist Episcopal Church the Brooklyn Branch of the Woman's Indian Association tendered this mission, with its equipment then and proposed equipment to the amount of five hundred dollars, to our Church, and provisions were made for the adoption by the committee. In accordance with the provisions the property was transferred on or shortly before the first of August last.

The gift represents an expenditure of at least thirty-two hundred and eighty-five dollars by the earnest and devoted ladies of the Brooklyn Association.

The object of the mission is to give these people both religious and industrial training. The first to be done by having regular religious service at the chapel, which is under construction, and at different parts of the reservation in the Indian camps. Heretofore we have held service at the cottage. The second is to make the mission home and farm an object lesson to the Indians, and, together with the instructions that Mrs. Dutcher gives the Indian women in their tapees and cabins about the care of the home and in habits of cleanliness, and what help I render the men in the care of their cattle and the cultivation of the soil, enable the Indians to improve their temporal condition, thus making a great stride toward the reception of the truths of the Gospel.

The time has been so short (eighteen months) since we came that it would seem difficult to mark the advance of the work, but this is not the case, for at many points we can discern great progress.

1. We believe that we have gained the confidence of the Indians and established the fact that the mission is interested in the welfare of the Piegans.

2. There have more Indians come to our services than we could accommodate.

3. The Indians have contributed, in work, more than sixty dollars to the chapel, and our Easter collection for the Methodist Episcopal Missionary Society was thirty-seven dollars. Hallelujah! This is wonderful!

4. Many have come to us with their sick children for treatment, and many old Indians also come for medicine and advice in sickness. One old couple, medicine man and woman, have come and received medicine, and used the same as is proven by witnesses. The medicine comes from a stock of drugs furnished by the Association.

As there have been a great many inquiries from the Indians as to when we are going to take children, and because we believe that the effects of our work will be greater if we can have children here and train them as workers, we deem it very important that an industrial training school be established—a small one at least—in connection with this work in the near future.

We need some cows, with which, and what we can raise on the mission, we can make the work self-supporting to quite an extent.

Who will help us in our infancy, that we may be strong and robust when grown?

Monthly Missionary Concert.

TOPICS FOR 1894: *Jan.*, The World; *Feb.*, China; *Mar.*, Mexico; *Apr.*, India; *May*, Malaysia; *June*, Africa; *July*, United States; *Aug.*, Italy and Bulgaria; *Sept.*, Japan and Korea; *Oct.*, Protestant Europe; *Nov.*, South America; *Dec.*, United States.

QUESTIONS FOR NOVEMBER.

See pages 478, 500, and 528 for answers.

- When was South America discovered, and by whom?
- Into what countries is South America divided?
- What is the total population?
- What is the prevailing religion?
- In what countries is Protestant worship excluded by their constitutions?
- How long has Romanism controlled South America?
- What has been the effect of this control?
- How many different Protestant missionary agencies are now at work in South America?
- When did the Methodist Episcopal Church commence mission work in South America? English work in 1836 and Spanish work in 1864.
- In what countries are its missionaries now laboring? Argentina, Uruguay, Paraguay, Brazil, Peru, and Chili.
- What do the latest statistics report? There are 1,711 members, 1,465 probationers, 41 local preachers, 58 Sunday schools with 4,010 scholars.
- What are the names of the foreign missionaries of the Missionary Society now in South America?
- Why should we sustain our Mission in South America?

Missionary Society of the Methodist Episcopal Church.

Foreign Missionaries.

INDIA.

North India:
 Rev. Chas. L. Bare and w. (Ogden, Ia.).
 Rev. J. Baume and w. (Rockford, Ill.).
 Rev. J. Blackstock and w. (Shahjahanpur)
 Rev. J. C. Butcher, M.D., and w., Bareilly.
 Rev. Lewis A. Core, and w., Moradabad.
 Rev. T. Craven and w. (Evanston, Ill.).
 Rev. S. S. Dease, M.D., and w., Bijnor.
 Rev. F. W. Foote and w. (Rochester, N.Y.).
 Rev. Joseph H. Gill and w., Paori.
 Rev. George C. Howes, Lucknow.
 Rev. Samuel Knowles & w., Moradabad.
 Rev. J. T. McMahon and w., Dwarahat.
 Rev. Wm. A. Mansell and w., Lucknow.
 Rev. Jas. H. Messmore and w., Calcutta.
 Rev. David C. Monroe and w., Sitapur.
 Rev. Frank L. Neeld and w., Bareilly.
 Rev. E. W. Parker, D.D., and w., Lucknow.
 Rev. J. W. Robinson and w., Lucknow.
 Rev. N. L. Rocky and w., Shahjahanpur.
 Rev. H. L. Roscoe, Lucknow.
 Rev. T. J. Scott, D.D., and w., Bareilly.
 Rev. Homer C. Stuntz and w., Naini Tal.
 Rev. D. L. Thoburn, Lucknow.
 Rev. James B. Thomas and w., Budaon.
 Rev. J. W. Vaughn, D.D., & w., Naini Tal.
 Rev. Peschey T. Wilson, M.D., and w., Budaon.

Northwest India:

Rev. Philo M. Buck and w., Meerut.
 Rev. E. S. Busby and w. (Hopedale, O.).
 Rev. H. Clancy and w., Allahabad.
 Rev. John F. Dentker and w., Lahore.
 Rev. C. W. De Souza and w., Ajmere.
 Rev. R. Hoskins, Ph.D., & w., Cawnpore.
 Rev. James C. Lawson and w., Aligarh.
 Rev. A. T. Leonard and w., Rurki.
 Rev. James Lyon and w., Pisanagan.
 Rev. H. Mansell, D.D., and w., Mussoorie.
 Rev. John E. Newson and w., Cawnpore.
 Rev. Dennis Osborne and w., Mussoorie.
 Rev. C. H. Plomer and w., Phalera.
 Rev. J. E. Scott, Ph.D., Muttra.
 Mrs. J. E. Scott (Mountsville, W. Va.).
 Rev. Matthew Tindale and w., Agra.
 Rev. J. D. Webb and w. (Rahway, N. J.).

South India:

Rev. Albert H. Baker, Bangalore.
 Mrs. A. H. Baker (Newton, Mass.).
 Rev. W. H. L. Batstone, M.D., Jagdalpur.
 Rev. J. B. Buttrick and w., Kolar.
 Rev. A. E. Cook and w., Secunderabad.
 Rev. W. F. G. Curties and w., Blacktown, Madras.
 Rev. D. O. Ernsberger, Gulbarga.
 Mrs. D. O. Ernsberger (Ocean Gr'ce, N. J.).
 Rev. J. H. Garden and w., Vtkarabad.
 Rev. Geo. K. Gilder and w., Hyderabad.
 Rev. W. H. Hollister and w. (Beloit, Wis.).
 Mr. H. S. Jefferson, Madras.
 Rev. Wm. L. King and w., Madras.
 Mrs. A. A. Richards and w., Kolar.
 Rev. A. W. Rudisill, D.D., Madras.
 Mr. H. W. Rudisill, Madras.
 Rev. Charles B. Ward and w. (In U. S.).
 Rev. J. N. West and w., Vepery, Madras.

Bombay:

Rev. William W. Bruers and w., Poona.
 Rev. H. W. Butterfield and w., Nasirpur.
 Rev. W. E. L. Clark and w., Poona.
 Rev. Horace A. Crane and w., Bombay.
 Rev. O. E. Delamater (Boston, Mass.).
 Rev. J. O. Denning and w., Narsingpur.
 Rev. Charles G. Eism and w., Kampti.
 Rev. Daniel O. Fox and w., Poona.
 Rev. E. F. Freese and w., Harola.
 Rev. A. G. Gilruth and w. (Haverhill, O.).
 Rev. William H. Grenon and w., Nagpur.
 Rev. T. S. Johnson, M.D., & w., Jabalpur.
 Rev. Thos. E. F. Morton and w., Harda.
 Rev. Geo. W. Park and w., Bombay.
 Rev. A. W. Proutch and w., Tanna.
 Rev. Wm. E. Robbins and w., Igatpuri.
 Rev. John E. Robinson and w., Bombay.
 Rev. F. E. N. Shaw and w., Karachi.
 Rev. Wm. H. Stephens, Bombay.
 Rev. Geo. I. Stone and w., Quetta.
 Rev. A. S. E. Vardon and w., Khandwa.

Bengal-Burma:

Bishop J. M. Thoburn, D.D., and w., Calcutta.
 Rev. William P. Byers and w., Asansol.
 Rev. Benjamin J. Chew, Calcutta.
 Rev. C. G. Conklin and w., Calcutta.
 Rev. H. Jackson and w., Mazafarpur.
 Rev. L. R. Jannet & w. (Osageon City, Ore.).
 Rev. August Kullman and w., Calcutta.
 Rev. D. H. Lee and w., Calcutta.
 Rev. Nells Madsen, Pakur.

Rev. Jas. P. Melk and w., Bolpur.
 Rev. J. T. Robertson, Pegu, Burma.
 Rev. G. J. Schilling and w., Pegu.
 Rev. J. Smith and w., Rangoon, Burma.
 Rev. Frank W. Warne and w., Calcutta.

MALAYSIA (Straits Settlements).

Rev. Wm. E. Horley, Singapore.
 Rev. Charles C. Kelso and w., Singapore.
 Rev. Wm. T. Kensett (New York, N.Y.).
 Rev. H. L. E. Luering and w., Singapore.
 Rev. D. Davies Moore and w., Penang.
 Rev. R. W. Munson and w., Singapore.
 Rev. George F. Pykett, and w., Penang.
 Rev. W. G. Shellabear and w., Singapore.
 Rev. Edward T. Snuggs, Singapore.
 Rev. Wm. T. Stagz and w., Singapore.
 Rev. Wm. J. Wager, Singapore.
 Rev. Arthur J. Watson, Singapore.
 Rev. B. F. West, M.D., and w. (Crawfordsville, Ind.).

CHINA.

Foochow:
 Rev. W. N. Brewster and w., Foochow.
 J. J. Gregory, M.D., and w., Foochow.
 Rev. W. H. Lacy and w., Foochow.
 Rev. R. L. McNabb & w. (Clifton Springs, N. Y.).
 Rev. G. S. Miner and w., Foochow.
 Rev. N. J. Plumb, Foochow.
 Mrs. N. J. Plumb (Delaware, O.).
 Rev. Nathan Sites, D.D., Foochow.
 Mrs. Nathan Sites (Washington, D. C.).
 Rev. George B. Smyth and w., Foochow.
 Rev. M. C. Wilcox and w., Foochow.
 Rev. J. H. Worley, Ph.D., & w., Foochow.
 Miss Sarah M. Bosworth, Foochow.
 Miss Martha L. Casterton, Foochow.

North China:

Mrs. La Clede Barrow, M.D., Tientsin.
 Rev. F. Brown, Tientsin.
 Mrs. F. Brown (Leicester, England).
 W. H. Curtiss, M.D. (150 Fifth Av., N.Y.).
 Rev. G. R. Davis and w., Tientsin.
 Rev. F. D. Gamewell and w. (Hackensack, N. J.).
 Rev. J. F. Hayner and w., Peking.
 Rev. I. T. Headland and w., Peking.
 Rev. W. T. Hobart and w., Peking.
 N. S. Hopkins, M.D., and w., Tientsin.
 Mr. H. E. King and w., Peking.
 Mr. Edward Lowry, Peking.
 Geo. D. Lowry, M.D., and w., Peking.
 Rev. H. H. Lowry, D.D., and w., Peking.
 Rev. J. H. Pyke and w., Tientsin.
 J. F. Scott, M.D. (Pasadena, Cal.).
 Rev. M. L. Taft, D.D., and w., Peking.
 Rev. G. W. Verity and w., Tientsin.
 Rev. W. F. Walker, D.D., & w., Tientsin.
 Miss Hattie E. Davis, Peking.
 Miss Alice Terrell, Peking.

Central China:

Rev. J. J. Banbury and w., Klukiang.
 Rev. R. C. Beebe, M.D., and w., Nanking.
 Rev. C. Ferguson and w., Nanking.
 Rev. J. R. Hykes and w., Shanghai.
 Rev. Ralph O. Irish and w., Klukiang.
 Rev. James Jackson and w., Klukiang.
 E. R. Jellison, M.D., and w., Nanking.
 Rev. C. F. Kupfer and w., Chinkiang.
 Rev. E. S. Little and w., Klukiang.
 Rev. W. C. Longden and w., Wulu.
 Rev. D. W. Nichols and w., Nanking.
 Rev. G. A. Stuart, M.D., and w. (Newton, Mass.).
 Rev. A. C. Wright and w., Chinkiang.
 Miss Clara J. Collier, Klukiang.
 Miss L. C. Hanzlik, Nanking.

West China:

Rev. H. Olin Cady & w. (Middlebury, Vt.).
 H. L. Canright, M.D., and w., Chentu.
 Rev. Spencer Lewis and w., Chungking.
 Rev. W. E. Manly and w., Chungking.
 J. H. McCartney, M.D., and w., Chungking.
 Rev. Q. A. Myers and w., Chungking.
 Rev. J. F. Peat and w., Chentu.

JAPAN.
 Rev. R. P. Alexander and w., Tokyo.
 Rev. J. F. Belknap and w. (Cedar Falls, Neb.).
 Rev. Charles Bishop and w., Tokyo.
 Rev. Benj. Chappell and w., Tokyo.
 Rev. J. G. Cleveland and w., Yokohama.
 Rev. I. H. Correll, D.D., and w., Nagasaki.
 Rev. J. C. Davison and w., Tokyo.
 Rev. G. F. Draper and w. (Clifton Springs, N. Y.).
 Rev. E. R. Fulkerson, D.D., and w., Nagasaki.
 Rev. H. B. Johnson and w., Tokyo.
 Rev. Julius Soper, Hakodate.
 Mrs. Julius Soper (Carlisle, Pa.).
 Rev. D. S. Spencer and w., Nagoya.
 Rev. J. O. Spencer and w., Tokyo.
 Rev. H. B. Schwartz and w., Hiroasaki.

Rev. H. W. Swartz, M.D., and w., Sendai.
 Rev. M. S. Vail and w. (Baltimore, Md.).
 Rev. J. W. Wadman and w., Tokyo.
 Rev. John Wier, D.D., and w., Tokyo.
 Rev. W. S. Worden, M.D., and w., Yokohama.
 Miss Jennie S. Vail, Tokyo.

KOREA.

Rev. H. G. Appenzeller and w., Seoul.
 J. B. Busted, M.D., and w., Seoul.
 Rev. W. J. Hall, M.D., and w., Seoul.
 Rev. H. B. Hulbert and w., Seoul.
 Rev. George H. Jones and w., Seoul.
 W. B. McGill, M.D., and w., Seoul.
 Rev. W. A. Noble and w., Seoul.
 Rev. W. B. Scranton, M.D., and w., Seoul.

ARGENTINA.

Rev. C. W. Dress, D.D., and w., Buenos Ayres.
 Rev. G. P. Howard and w., Buenos Ayres.
 Rev. D. McGurk and w., Buenos Ayres.
 Rev. W. P. McLaughlin, D.D., and w., Buenos Ayres.
 Rev. A. M. Milne and w., Buenos Ayres.
 Rev. W. T. Robinson & w. (Otumwa, Ia.).
 Rev. W. Tallon and w., Rosario.
 Rev. J. P. Thomson, D.D., and w., Buenos Ayres.
 Rev. F. D. Tubbs and w., Buenos Ayres.

URUGUAY.

Rev. G. G. Froggatt and w., Durazno.
 Rev. A. W. Greenman, Ph.D., and w., Montevideo.
 Rev. Wm. Groves and w., Montevideo.
 Rev. J. A. Russell (Evanston, Ill.).

PERU.

Rev. T. B. Wood, D.D., and w., Lima. (Address care U. S. Legation.)
 Professor G. M. Hewey and w., Callao.
 Rev. J. M. Spangler and w., Callao.
 Miss Ina H. Moses, Callao.
 Miss Ethel G. Porter, Callao.

CHILI.

Rev. W. F. Albright and w., Coquimbo.
 Rev. J. Bengé and w., Iquique.
 Rev. B. O. Campbell and w., Concepcion.
 Rev. H. B. Compton and w., Coquimbo.
 Prof. G. P. Gregory, Iquique.
 Rev. W. C. Hoover and w., Iquique.
 Rev. Ira H. La Petra and w., Santiago.
 Rev. E. E. Wilson and w., Concepcion.
 Miss Lottie Vimont, Concepcion.
 Miss Nettie Wilbur, Santiago.

MEXICO.

Rev. Frank Barton and w., Mexico city.
 Rev. J. V. Butler, D.D., and w., Mexico city.
 Rev. Ira C. Cartwright & w., Guanaajuato.
 Rev. S. P. Craver, D.D., and w., Puebla.
 Rev. Wm. Green, Ph.D., and w., Puebla.
 Rev. L. B. Salmans, M.D., and w., Sillao.
 Rev. S. W. Siberts, D.D., and w., Puebla.
 Rev. L. C. Smith and w., Oaxaca.

EUROPE.

Rev. A. J. Bucher and w., Frankfurt-am-Main, Germany.
 Rev. W. Burt, D.D., and w. (150 Fifth Avenue, New York, N. Y.).
 Rev. N. W. Clark and w., Rome, Italy.
 Rev. T. Constantine and w., Loftcha, Bulgaria.
 Rev. G. S. Davis, D.D., and w., Ruzschuk, Bulgaria.
 Rev. E. E. Powell, Rome, Italy.

FOREIGN MISSIONS.	Members.	Prophets.
Liberia.....	3,286	477
South America.....	1,711	1,465
Foochow.....	3,086	3,505
Central China.....	450	136
North China.....	1,835	1,003
West China.....	50	40
North Germany.....	4,072	1,790
South Germany.....	4,990	1,215
Switzerland.....	5,908	285
Sweden.....	14,148	1,957
Finland, etc.....	587	160
Norway.....	4,621	458
Denmark.....	2,433	288
North India.....	11,136	19,823
Northwest India.....	5,050	16,610
South India.....	541	308
Bombay.....	783	1,016
Bengal-Burma.....	846	670
Malaysia.....	162	153
Bulgaria.....	177	40
Italy.....	1,056	409
Japan.....	3,278	728
Mexico.....	1,721	1,894
Korea.....	68	173
	72,505	52,809

GOSPEL IN ALL LANDS.

DECEMBER, 1894.



MISS ANNIE R. TAYLOR AND HER THIBETAN MAID.

Country and People of Thibet.

THIBET is described as being "a highly elevated region of Central Asia, bounded on the north by Chinese Turkestan and Mongolia, on the south by India, on the east by China proper, and on the west by Cashmere." It has a length of 1,600 miles, and a breadth varying from 150 to 500 miles, and has a population of about 6,000,000.

The word Thibet comes from Tubatch, which is one of the Chinese words for the country. It is also called by the Chinese Tsang or Si Tsang. The Thibetans call their country Bodynul, meaning the country of the Bod or Bhots.

From the writings of Cecil H. Polhill-Turner, a missionary of the China Inland Mission, Mrs. Isabella Bird Bishop, who has traveled in Thibet, and others, we gather the following information about the country and people:

Thibet proper may be divided into these provinces: Kam, the most eastern portion, chief town Chamdo; Wei (Thibetan) or U (Chinese), the holy province, of which Lhasa, seat of the Dalai Lama, is capital; Tsang, to the west again, chief town Shigatse, with the adjacent monastery of Trashilunpo, seat of the Tishu Lama; and Ngari, the most western province, abutting on Cashmere. In addition there are Thibetan-speaking populations in Kokonor, governed by the Viceroy of Kokonor from Sining in Kansuh; in Amdo, the Thibetan-speaking part of Kansuh; in Miniak, the same in Sichuen; in Sikkim and Darjeeling, and in parts of Cashmere, as Lahul, Spiti, etc.

Gold, silver, and precious stones are found, but the superstitious beliefs of the people prevent mining.

Large tracts of country are simply pastoral, affording excellent grazing for the large flocks of sheep for which the Thibetans are noted.

At one time Thibet was independent, ruled by its own kings. In 1717 the king was killed in a conspiracy by his ministers. One of the officials who escaped sought the assistance of the Chinese emperor. Aid was given, and the rebellion quelled; but Thibet from that time (1720) became a dependency of the Chinese empire, and two Chinese *ambans*, or ministers, were placed, the one at Lhasa, the other at Shigatse. A little later the Emperor of China committed the nominal government of the country to the Dalai Lama, the head of the Buddhist faith, who resides at Lhasa. In 1751, during the minority of the Dalai Lama, this was put into the hands of a council of Lamas, presided over by one termed "King of Thibet." The Chinese government now finds it convenient never to allow a Dalai Lama to reach his majority. Practically, the Chinese exercise all the secular authority through their two ministers at Lhasa and at Shigatse, both of whom are responsible to the Viceroy of Sichuen.

The Thibetans have no code of laws; tradition is the arbiter. Confiscation and fines are the usual

penalties. The Lamas have the power of inflicting death on a monk for a severe infringement of discipline. Taxes are paid to China in money, or produce, or labor; the exactions of the officials are heavy and calculated to exasperate the people.

The Thibetans belong to the Mongol family, and are usually short in stature, strong and active, splendid horsemen, and fond of merriment, but lacking in perseverance. Their great failings are immorality and wine drinking. Less civilized and less haughty than the Chinese, they are not less superstitious, and more religious.

The language is only less difficult to acquire than the Chinese. Instead of the forty thousand characters of the latter, the Thibetans have an alphabet of thirty letters; the sounds are more guttural than the Chinese, and without the latter language's difficulty of "tones."

Writing was introduced from India along with the Buddhist religion. The letters are an adaptation from the Sanskrit. The Lamas are adepts at writing, using a bamboo pen, shaped somewhat like our own, and Indian ink. Many of the books are printed, the wooden blocks being cut by the Lamas. The paper used is prepared from the papyrus grass, or the thin Chinese paper is used, several sheets being pasted together to form one thick sheet.

The ordinary food of the Thibetans is *tsamba*, made usually of barley, but occasionally of wheat, oat, or pea-flower. The grain is roasted and ground fine or coarse, according to taste. The meal begins with tea, to prepare which a lump is broken off a brick of tea, pounded, and thrown into boiling water in a large iron boiler, a little salt thrown in, and when the tea has boiled for a few minutes and been well stirred, milk is added, and a final boiling up makes the beverage as it should be. Each one about to partake produces his own wooden bowl, usually carried in the bosom of his gown, and the host ladles out tea all round, with the addition to each one of a good lump of butter, usually, by preference, rancid. Bread is very seldom to be had, but during the summer a good deal of mutton is eaten in sheep-rearing districts. It is remarkable how little food the Thibetans can live upon.

For clothing, the skins of sheep and lambs are prepared and sewn together into long gowms, girdled with leather, and thus allowing the upper part to fall into a sort of bag, which is used to stow away provisions, money, and so forth. Into the girdle is thrust a sword; a gun is often carried over the shoulder. Hats are of various shapes, usually of blue cloth with pointed crown, and are sometimes made altogether of felt or fur, and frequently a long strip of red calico is worn as a turban. The feet are either bare, or shod with clumsy leather-top boots. Almost the only perceptible difference between the sexes is in the way the hair is worn—by men, in a tail, like the Chinese; by women in forty or fifty small plaits.

Mrs. Bishop describes the appearance and family life of the people: "The irredeemable ugliness of the Thibetans is grotesque and is heightened by their costume and ornament. They have high cheek bones, broad flat noses without visible bridges, small, dark, oblique eyes, with heavy lids and imperceptible eyebrows, wide mouths, full lips, thick, big, projecting ears deformed by great hoops, straight black hair, nearly as coarse as horsehair, and short, square, ungainly figures. The faces of the men are smooth. The women seldom exceed five feet in height, and a man is tall at five feet four.

"The male costume is a long, loose, woolen coat with a girdle, trousers, undergarments, woolen leggings, and a cap with a turned-up point over each ear. The girdle is the depository of many things dear to a Thibetan, his purse, rude knife, heavy tinder box, tobacco pouch, pipe, distaff, and sundry charms and amulets. In the capacious breast of his coat he carries wool for spinning, balls of cold barley dough, and much besides. He wears his hair in a pigtail.

"The women wear short, big-sleeved jackets, full plaited skirts, tight trousers a yard too long, the superfluous length forming folds above the ankle, a sheepskin with the fur outside hangs over the back, and on gala occasions a sort of drapery is worn over the usual dress. Felt or straw shoes, and many heavy ornaments are worn by both sexes. Great ears of brocade, lined and edged with fur and attached to the hair, are worn by the women. Their hair is dressed once a month in many much-greased plaits, fastened together at the back by a long tassel. The headdress is a strip of cloth or leather, sewn over with large turquoises, carbuncles, and silver ornaments. This hangs in a point over the brow, broadens over the top of the head, and tapers as it reaches the waist behind. Hoops in the ears, necklaces, amulets, clasps, bangles of brass or silver, and various implements stuck in the girdle and depending from it complete the costume.

"The Thibetans are dirty. They wash once a year, and, except for festivals, seldom change their clothes till they begin to drop off. They are healthy and hardy; even the women can carry weights of sixty pounds over the passes; they attain extreme old age; their voices are harsh and loud, and their laughter is noisy and hearty.

"Family life presents some curious features. In the disposal in marriage of a girl, her eldest brother has more 'say' than the parents. The eldest son brings home the bride to his father's house, but at a given age the old people retire to a small house, and the eldest son assumes the patrimony and the rule of affairs. It is difficult to speak of Thibetan life as family life, for Buddhism, which enjoins monastic life and usually celibacy along with it, on eleven thousand out of a total population of a hundred and twenty thousand, further restrains the increase of

population within the limits of sustenance by inculcating and rigidly upholding the system of polyandry, permitting marriage only to the eldest son, the heir of the land, while the bride accepts all his brothers as inferior or subordinate husbands, thus attaching the whole family to the soil and family roof-tree, the children being regarded legally as the property of the eldest son, who is addressed by them as, 'Big Father,' his brothers receiving the title of 'Little Father.' The women cling to the custom and say, 'We have three or four men to help us instead of one.' They also say, 'If I had only one husband and he died, I should be a widow. If I have two or three I am never a widow.' The word 'widow' is with them a term of reproach. Parental affection is strong. Husbands and wives sometimes beat each other, but separation usually follows a violent outbreak of this kind."

Half the population live in houses, the other half in tents. In the immediate neighborhood of Lhasa, in Amdo, and a few other parts, houses are built of mud, wood, or stone, with one or two stories and flat roofs, the window, if there be one, being just a square hole in the wall. Tents are woven, for the most part, of yak's hair, and arranged in camps of from four to fifteen tents, and usually several huge Thibetan mastiffs loiter about the outside, and are a real cause of danger and alarm to any approaching travelers.

What strikes a traveler most on entering Thibet is the religious nature of the people. At every turn one is confronted with the objects of their worship or superstition—prayer flags, prayer mills on the houses, water prayer mills, hand prayer mills, each containing a quantity of written or printed prayers; *chodtens*, or monuments containing the relics of saints; *obos*, or huge piles of stones to ward off evil spirits on the highroads; sheep's shoulderblades, inscribed with prayers, strung in festoons across the roads; even the blazing fire on the hearth fans and keeps in motion a prayer mill hanging from the ceiling. Everyone met with has round his neck a charm box containing an image of Buddha, and in his hand a rosary on which he repeats the formula, "Om mani padme hum" (O! the jewel in the Lotus), or a prayer wheel which he never stops whirling.

Frequently one meets with individuals or companies on pilgrimage, making the circuit of a holy mountain by prostrating themselves at full length over every inch of the way, regardless of snow and cold, the nights and days of a whole week being thus spent in the open. Women sometimes "obtain merit" by marching round and round monasteries or other sacred spots, with fifty or sixty pounds' weight of sacred books strapped to their backs.

At the larger monasteries, as Kumbum, fairs are held several times in the year, and people from far and near come to trade, to enjoy themselves, and to worship at the shrines, the monks providing several

days' hospitality for their relations and friends. These monasteries are very numerous. In the immediate vicinity of Lhasa there are thirty monasteries with thirty-two thousand monks.

The Thibetan religion is, of course, Buddhism; but it is a peculiar form of it, consisting of the worship of the Buddha, who, having himself attained the "Nirvāna," or state of nonsentient existence which is the goal of Buddhist ambition, has out of compassion consented to again become incarnate and live in Thibet, in order to help the people "Nirvāna-ward," and free mankind from its sorrows. The Dalai Lama, of Lhasa is the great reincarnation of Buddha, and occupies the same position in Lamaism as the pope does in the Church of Rome. There is another "Living Buddha" at the Monastery of Trashilunpo, second only in rank to the Dalai Lama, while lesser lights are very numerous. Divine honors are paid to them, as well as to the idols representing Buddha.

While the description we have just given is that generally found in works on Thibet, yet a writer in *Periodical Accounts*, the missionary magazine of the Moravians, gives a different view, as follows:

"The head of this northern Buddhism is the Dalai Lama, or Abbot of Lhasa. He is supposed to be an

incarnation, not of Buddha, who has already attained to 'Nirvāna' or nothingness, the highest hope of his followers, but of Janresigs, who introduced the religion into Thibet. This Janresigs is one of the Buddhisatwas, or saints who have attained to Buddhahood, but are content to remain in existence for the good of mankind. Their existence is supposed to be continued by passing through a succession of human beings from the cradle to the grave. Thus the Dalai Lama is said in dying to effect his reincorporation by a beam of light from his body, which enters the child whom he selects for his next life. A second pope, the Pantshen Lama, resides at Trashilunpo, and the survivor of these two decides the successor of the other. No doubt China exercises a paramount influence on the choice and the education of the young Dalai Lama, as the ruler of Thibet."

The Thibetans have no idea of a Creator, but believe in the eternal existence of matter. They say that all we see around us existed in God before they took their present form, hence what already existed cannot be said to have been created. They believe in the existence of evil spirits and demons, whose destructive powers they seek to avert by propitiatory offerings of cakes, fruits, flowers, etc.

"The Thibetans have no idea of the soul, but



NATIVES OF THIBET.



INTERIOR OF A THIBETAN HOUSE.

believe that all sentient beings, whether man, beast, or insect, have eternal existence under different conditions. From this fact of continuity it is concluded that they may transmigrate from one state of existence to another; for instance, a man may, as a punishment for his wrongdoings, be born, after death, as a dog or a tiger; a dog again as a man, after its term of punishment for wrongdoings for which he was so born expires; and so on; but with this exception, that the possibility of a man becoming a saint is greater than of his becoming a dog; hence their regard for the life of a man is greater than for that of a lower animal. From the above it will be seen that wrongdoings among them must have a course of punishment, but that at its expiration they can attain to a higher and happier state as a reward for some good acts they may have done. But if a man can show no good works whatever, he is irretrievably lost; neither Buddha himself nor the legion of saints that the Buddhists believe in can save him from eternal sufferings to which he is consigned."

The bodies of the dead are burned. After death no one touches the corpse but the Lamas. The senior Lama offers the first prayers, and lifts the lock which all Thibetans wear at the back of the head, in order to liberate the soul if it is still clinging to the body. At the same time he touches the region of the heart with a dagger. Any good clothing in which the person has died is then removed. The blacksmith beats a drum, and the corpse, covered with a white sheet next the dress and a colored one above, is carried out of the house to be worshipped by the

relatives, who walk several times round it. The women then retire to the house, and the chief Lama recites liturgical passages from the sacred books. The corpse is then carried to the burning ground by men who have the same tutelary deity as the deceased. The leading Lama walks first, then come men with flags, followed by the blacksmith with the drum, and next the corpse, with another man beating a drum behind it. Meanwhile, the Lamas are praying for the repose and quieting of the soul, which is hovering about, desiring to return. The attendant friends, each of whom has carried a piece of wood to the burning ground, arrange the fuel with butter on the furnace, the corpse wrapped in the white sheet is put in, and fire is applied. During the burning the Lamas read in a high voice, and the blacksmiths beat their drums. At dawn on the following day a man, whose business it is, searches among the ashes for the footprints of animals, and according to the footprints found, so it is believed will be the rebirth of the soul. Some of the ashes are taken to the temple where the Lamas mix them with clay, put them into oval or circular molds, and stamp them with the image of Buddha. These are preserved in the house of the nearest relative.

Until the fourth day after death it is believed to be impossible to quiet the soul. On that day a piece of paper is inscribed with prayers and requests to the soul to be quiet, and this is burned by the Lamas with suitable ceremonies, and rites are afterward performed for the repose of the soul, accompanied with prayers that it may get a "good path" for its rebirth, and food is placed in conspicuous places

about the house, that it may understand that its relatives are willing to support it.

Miss Annie W. Marston has written a book on Thibet, and from the chapter on Helps and Hindrances to their Evangelization we take the following:

"The Thibetans have a great veneration for all religious books. A Thibetan bows down before every book he sees, and lays it on his head, indicating his desire that its blessing may rest upon him. They are always ready to take Christian books in their own language, often eager to buy them, and having bought them, they keep them and read them, sometimes even saying spontaneously that the teaching in them is better than that in their own books. In cases of sickness they have been known to take pages out of the gospels, roll them into pills, and swallow them as charms. It is impossible to say how far the written word of God may have spread to the interior of the country, nor to what extent it may even now be preparing the way for the entrance of those who will teach it. The whole New Testament, as well as several tracts, have been translated into Thibetan by the Moravians, and many have been sent into the country; it is known that tracts and portions of Scripture have reached Lhasa, and inquirers have come thousands of miles to the Moravian stations, saying they have read their books, and want to know more of the doctrines taught in them.

"Another great help to missionary work in Thibet is the equality of the sexes. It is not the case with the women in Thibet, as with those in China and India, that they can only be reached by women and by personal visitation. There is no female degradation or seclusion, but a woman may take her place in the crowd in the open air, or with the men in the house, and listen to the preaching of the male missionary, as freely as a man; though even this again is not to be classed wholly on the side of advantage, as the women are not only as free as the men, but also as busy, or even more so, and when they come into the towns are so taken up with their business, their buying and selling and getting gain, that they can seldom find time to listen to those who would speak to them of heavenly treasure, contrasting strongly in this with their Chinese sisters, who from very lack of interest and occupation are always glad to receive a Christian visitor, and to listen to the story she has to tell."

China has lately extended her border so as to bring a portion of Thibet, twice the size of England, within the Province of Sichuen. Rev. J. Hudson Taylor has lately made the statement that, of the whole Thibetan race, only one third live in that interior Thibet which is as yet shut up, while one third dwell in Ladak, and other territories subject to British control, on the northern frontier of India, and the remaining one third are to be found on the Chinese side of the Thibetan boundary, stretching from outer

Kansuh in the far northwest, to Tali Fu in the southwest, and occupying the whole of the newly annexed portion of Sichuen. This latter one third includes the Sifan, the Kutsong, the Muso, and other tribes which are of Thibetan origin, who speak that language and follow the Buddhism of the Lamas; and, taking the estimate of six millions for the Thibetan race, we conclude that about two million souls of this little known people dwell within the borders of China proper. The significance of this statement lies in the fact that while Thibet may be closed as yet to the Gospel, two thirds of the Thibetan race are even now accessible to Christian missionaries who are willing to endure hardness for Christ's sake.

The Moravians occupy three stations in the country bordering on Thibet in what is sometimes called Little Thibet. Two are within British territory, Kyelang, in Lahoul, and Poo, in Kunawar. The third is at Leh, the capital of Ladak, in the territory of the Maharajah of Cashmere. They are working among a Thibetan-speaking people, and have compiled a dictionary and grammar of the Thibetan language, and have translated into Thibetan all the New and part of the Old Testament. They established the mission in Kyelang forty years ago.

In addition to the Moravians there are missionaries on the border in India working to some extent among Thibetans, representing the London Missionary Society, Methodist Episcopal Church, Church of Scotland, Scottish Universities Mission, Scandinavian Missionary Alliance, and International Missionary Alliance. The Thibetan Pioneer Mission is also at Darjeeling, under the leadership of Miss Annie R. Taylor, composed of twelve men, one of whom has a wife and two children.

Miss Taylor penetrated into Thibet from the China side in 1893, but was not able to reach Lhasa. She went to England and organized a band of missionaries, and at their head left England last February for India, reaching Darjeeling in April, where all the mission tarried to study the Thibetan language, expecting to enter Thibet in May; as in February "the Sikkim-Thibet Convention fixed the trade mart where the Indian and Thibetan traders can meet at Yatung, on the Thibetan side of the frontier, British subjects being free to reside at this place after May 1." But the India government prevented the mission entering the country on the ground that both the Thibetan and Chinese authorities were opposed to it. Hence they are still at Darjeeling, only three hundred and fifty miles from Lhasa, where they are preparing themselves for the time when their entrance into Thibet will not be opposed. Miss Taylor has with her Ponto, a sturdy little Thibetan maid. One of the missionaries writes:

"Miss Taylor has a very interesting meeting every Sunday afternoon for Thibetans. The attendance is not large as yet, but we feel sure it will increase. It is amusing to be with Miss Taylor going along the



SCENE IN A THIBETAN VILLAGE.

streets. If any Thibetans meet her they always salute her, and pass some remarks, while the children cry, 'Annie la, Annie la.'

The Thibetans are also being approached on the China side by missionaries, the China provinces adjoining having missionaries of the China Inland Mission, the Methodist Episcopal Church, and the Methodist Church of Canada, and the work of giving the Gospel to the Thibetans is well under way.

Obstacles to Christianity in India.

BY REV. HENRY RICE, MADRAS.

THE hindrances to the spread of Christianity in India are numerous, powerful, and varied. I propose to describe them in the order in which they present themselves most naturally to the mind.

1. The people of India have a *religion* which, on account of its antiquity, versatility, and agreeableness, has gained an extraordinary hold on their intellect, imagination, and feelings. They believe it was given by the gods at a period so remote that all our dates and eras are insignificant when compared with it. Its hoary antiquity powerfully impresses their imagination and excites their reverence. Not only so, but it appeals to the belief and reason of its adherents through the vast body of sacred literature it possesses, and that literature, with all its defects, is yet possessed of qualities which command the admiration and attachment of those who believe it to be divine. It is written in a language which has given birth to many tongues, and which for grandeur, copiousness, and force has but few rivals. It em-

bodies hymns, prayers, and invocations which bear the stamp of remotest antiquity. It contains a philosophy whose subtle abstractions and profound speculations delight and fascinate the Hindu mind.

2. Hinduism is not merely a religion; it is something more. The vague and simple worship of ancient Vedic Hinduism has, century after century, shot forth its roots and branches until its original form has been greatly obscured, if not altogether lost. A *vast mythology* has sprung up around the original conception of one pantheistic deity, and shadowy elemental powers. The belief and worship of these has become associated in a most extraordinary manner with the whole outward and inward life of the people. Like the ivy, which is endowed with unusual vitality, which clings with the utmost tenacity to whatever is old, but fails not to grasp whatever is new, which seizes alike on wall and tree and terrace, and, covering over with its evergreen hue whatever it touches, transforms it into its own color, while with serpentine flexibility it assumes its shape and form, so Hinduism has laid hold, with wonderful subtlety and tenacity, of whatever was within its reach. Philosophy and science, trades and professions, birth, marriage, and death, the great events of state, and the minutest circumstances of domestic life, everything relating to the entire life of its victims it regulates, excepting their morality.

3. All this is embodied in the laws and usages of *caste*, which presents obstacles to the acceptance of Christianity of almost unexampled magnitude and intensity. Hinduism teaches that caste is essentially a divine institution. It teaches that in it there is a strange admixture of the natural and the super-

natural; the natural, in that there is as essential a difference between the Brahman and the Sudra as there is between the bird, the fish, and the reptile, and, consequently, that an amalgamation of them is monstrous and abhorrent; supernatural, in that divine power has formed its distinctions and made them interchangeable. It teaches that caste is stronger and more sacred than blood, than kin, than humanity, than morality. We may smile at such folly, but it is none the less possessed of wonderful potency. We should shrink back appalled and indignant if it were proposed to us to change places with a leper; but that does not form a conception more repulsive to us than the thought of losing caste does to the Hindu. Moreover, loss of caste is not an imaginary evil. It means to be disowned by every relative, to be cut off from intimate association with acquaintances and neighbors, to sink down in the social scale to a level with those who have always been regarded as contemptible and inferior, to be deprived of ordinary means of support, and to commence life anew.

4. Hinduism contains within itself the *extremes of laxity and rigidity*, and thus succeeds in perverting every conscience, in sophisticating every intellect, and in deadening every heart. It has its Vedas for the learned, its Puranas for the untaught, and its Tantras for the licentious. It has its monotheism for the spiritualist, its pantheism for the materialist, its tritheism for the philosophical, its atheism for the skeptical, and its polytheism for the ignorant mass. It has its philosophy for the speculative and its faith for the undoubting. It has its quietude for the contemplative, its fatalism for the apathetic, its pilgrimages for the restless, its offerings for the grateful, its lacerations for the conscience-stricken. It has its ritualism for the punctilious, its festivals for the dissolute, and its license for the lax. It has its liberty for the latitudinarian, and its restraint for the rigid. It has its esoteric teaching for the few, and its exoteric teaching for the many. Somehow or somewhere it provides for the wants, the caprices, the follies of all born within the influence of caste. Like vulcanized India rubber, it can be twisted into any shape, and, like a quack, it undertakes the treatment of every imaginable case. This serpentine flexibility is not only agreeable and convenient, but indisposes those who live within its fascinating influence to receive any other religion. Evidence and proof have little or no power over a Hindu. That his fathers were Hindus is quite a sufficient reason for his being one, and in most cases forecloses all further questions.

The *practical result* of all this is that the Hindu will believe anything, but is not moved to action by any deep religious convictions. He will tell you "an idol is nothing," but he will go on worshipping it; he will denounce caste, but he still keeps it; he will acknowledge the folly and cruelty of the customs of his country about women, but will not permit his wife to eat with him, nor delay the marriage of

his daughter. He believes one thing and does another, nor does he seem to be aware of the inconsistency of doing so. It will readily be seen how difficult it is to influence such a people. The intellect and the life are like two planets obeying totally different attractions. You enlighten the former, but you do not on that account perceptibly influence the latter. One seldom witnesses a case of conversion where relatives and friends could be persuaded that it was the result of deliberate convictions of religious truth. The more superstitious usually suppose that a determination to embrace Christianity is the result of some charm or fascination exercised by the missionaries, or that it is fate hurrying the victim to his ruin.

5. The *demoralizing* influence of Hinduism raises up another barrier to the reception of Christianity. Hinduism has no moral system. It never teaches men to be virtuous; it uses no means to make them so. It approves or condemns on grounds quite apart from moral considerations. A man may be a liar, an adulterer, a cheat, he may repudiate most of the relations of life, yet Hinduism as such does not anathematize him. There is nothing at all in this to preclude him from future happiness. His salvation would be imperiled by drinking water out of the cup which you have just taken from your lips, but it would not be affected by a breach of the entire decalogue, and society judges thus falsely. A man would be execrated and excluded from the companionship of his friends if he took a meal with a man of inferior caste or foreign extraction; but his being an unfaithful husband, a fraudulent dealer, a perjured witness, and a deceitful friend would call forth no curses from his gods, no excommunication from his religious guide, and no utterance of strong disapprobation from his fellows.

6. Another obstacle to the progress of Christianity peculiar to the country is the *condition of female society*. Respectable females of the higher classes are, as a rule, secluded; they are thus almost entirely precluded from hearing the Gospel preached. And those females who are allowed to appear in public, not being accustomed to come into the assemblies of men, seldom have an opportunity of hearing the truth. Missionaries have, therefore, constantly to preach to *men* alone, whose hearts are less susceptible, and they are thus debarred from one of the most promising opportunities of doing good. This will be manifest at once from reading the records of the evangelization of the world in primitive times, for these show that *women* were usually among the first who were impressed with the truth, and afterward, through their silent but powerful influence, contributed in an eminent degree to the establishment of Christianity in various parts of the world. Had the females in India the same opportunities as the men of becoming acquainted with the simple truths of the Gospel, there is every reason to believe

that much of the influence which, by reason of their ignorance and superstition they now exercise for evil, might have been rendered favorable for the progress of Christianity.

7. Again, the constitution of *Hindu families* makes it unusually difficult for anyone to pursue an independent course of action. A respectable man lives with his relatives; he has no home of his own: his share in the family possessions cannot be easily separated from the rest: he cannot tell his wife without difficulty and danger of any new opinion he has embraced, if it leads him out of Hinduism. Should he resolve to break away and profess a purer faith, he must leave behind him all he has—father, mother, houses, lands, wife, children; and though he may recover what is lawfully his own, it will not be without a wearying, tedious struggle. Thus it happens that many a young man who would profess Christianity if he were free has his resolution vanquished by the social ties which bind him as with fetters of iron.

8. *The relations also existing between masters and servants, zemindars and ryots, are such as tend to interfere with the diffusion of Christianity.* The former are generally averse to it, because it is opposed to the unlawful power they exercise. They hate it as despots hate freedom, as bats hate the light. Then, too, the mass of the people are accustomed to look up to the rich and the educated for guidance, and shrink from the adoption of an independent course. Everyone who strikes out an independent course and becomes a Christian is disliked by his superiors for daring to think and act for himself; and dislike in such circumstances never leaves its victim quiet.

It is obvious, then, that Hinduism is very strong. It has, indeed, no power to attack, but has enormous power to resist and repel. It is like the dense jungles of India in which huge trees and tangled underwood, knotted creepers and noxious reptiles, a malarious atmosphere and a marshy soil alike repel advance. It presents a combination of obstacles which have resisted many an open and many an insidious attack during the last three thousand years. Now that it has been brought face to face with a faith which has subjugated every form of superstition with which it has been brought into conflict, it is well that we should form a conception of the comparative strength of Hinduism, and those other systems which have already fallen before the might of the Gospel.

It would occupy too much time now to enter upon an estimate of the relative powers of resistance possessed by the mystical mythology of Egypt, the graceful polytheism of Greece, the rude, stern superstitions of Germany, Gaul, Scandinavia, and Britain; the philosophical skepticism of Rome, and the demoralizing religion of India. But this may be said, that the latter possesses a combination of qualities which make it more powerful as a defensive system

than any other with which the faith of Christ has ever had to contend.

We might also speak of the impediments in the way of the march of Christianity arising from the lives of Europeans generally, which have been such as to excite a prejudice against the religion they have not always professed and yet more seldom practiced. But enough has been said to show the stupendous nature of the obstacles in the way of all attempts to bring India to the feet of Christ. It is clear that Hinduism is a first-class fortress which nature, art, and science have all united to make strong.

The entire evangelistic agency employed to overthrow this gigantic superstition is painfully inadequate to the magnitude of the task to be accomplished. Yet in spite of all that seems inimical to success and triumph, let it not be forgotten that Christianity must ultimately prevail. As a simple matter of fact Christianity is to-day the most progressive religion in British India. The rate of increase is higher and more continuous than the rate of increase of the dominant faiths. During the last decade the population, according to the government census, has increased a trifle more than nine per cent, but during the same period the increase in the number of those who returned themselves as Christians was nearly twenty-two per cent. And this is not the whole fact. For various and powerful reasons secret discipleship is not uncommon in India. If these "hidden ones" were added to the number, it would be seen that the addition to the number of converts is really proportionately very large. As it is, where is the country in Christendom in which the number of the declared followers of Christ increased, from 1881 to 1891, more than twice the increase of the population? *Missions in India are not a failure.*—*Mission Record Church of Scotland.*

The Story of a Testament.

BY DR. T. L. PENNELL.

INHABITING a beautiful valley at the foot of the Sufed Koh range, halfway between Banu and Cabul, is the Afghan tribe of Turis. Unlike their Sunni neighbors, they belong to the Sheah sect of Mohammedans, and so have always remained separate and apart from the surrounding tribes.

Eight years ago one of their leading men, who had heard about Christianity and desired to know more, received a Pushtu Testament (Loewenthal's) through an officer on duty there, with whom he used occasionally to talk to about religion. Then this officer left, and, after a lapse of eight years, another officer in the district reported that the man had been diligently reading the book, and was converted to its teaching. That valley having so far been untouched by the efforts of any mission, and the nearest missionary station being Banu, the Banu medical missionary undertook the journey, taking with him

a supply of Bibles, Testaments, and religious books, in Arabic, Pushtu, and Persian, as well as some medicines to insure a welcome.

For several days the guest of the owner of the Testament given eight years before, he was not a little pleased to notice the effect produced through that book on the man's life. Almost every day during those eight years he had read it diligently (as was attested by its well worn appearance), and he confessed to having found in it the words of eternal life. The people of his village, including their priests and influential men, had been accustomed to gather in his house and hear him read and preach from the wonderful book. As a result many became anxious to read and search for themselves. "For," they said to me, "we see what an effect reading this book has had on his life. From being hard and tyrannical, he has become kind and forbearing and just, and we wish to read for ourselves to see how this has been brought about."

Hence many were the ready applicants for Bibles, and very eagerly and sincerely were many of them read by men who already had a fair idea of the great Gospel truths through the preaching of this one man in a land far removed from missionary work, which preaching was an effect of the reading and study of the holy word, aided only by the teaching of the Holy Spirit.—*The Christian.*

The Eskimos.

BY RT. REV. W. D. REEVE, D.D., BISHOP OF MAC-KENZIE RIVER.

THESE interesting people are found in Greenland; all along the northern coast line of this continent, from Labrador on the east to Behring Straits on the west; among the islands of the Arctic Ocean; and under another name on the coast of Siberia. Their number is unknown. It has been estimated at thirty-five thousand, but that is probably somewhat over the mark. It is difficult to compute it with any degree of accuracy, as they extend halfway round the world, and no census has ever been taken of them.

Being so widely scattered, they naturally differ somewhat in their character, habits, language, and appearance; so that what is said of one tribe may not apply altogether to another.

The name (Eskimos) means eaters of raw flesh, and was given them by others. They call themselves Innuut, which signifies The People! They have a tradition that none of the different types of people made by the Creator suited him until he made the Innuut. With them he was so satisfied that he made no more; hence the name.

In their heathen state (and the great majority of them are still heathens) they are not only ignorant,



ESKIMOS.



THREE MISSIONARIES IN A GROUP OF ESKIMOS.

degraded, and superstitious; they are also thievish, addicted to lying, gluttonous, unchaste, easily offended, and murderous. It is said that wives are not infrequently exchanged or borrowed, as circumstances or fancy may require. Children are given away, sold, or stolen, as the case may be. If a woman have no children of her own she will buy, or, if chance should offer, steal one from her neighbor. If she have too many (and three are so considered), she will readily part with one for a trifle. Last summer (1893) a woman, pointing to her son (as I imagined him to be), told me she had taken him by force from his mother; and afterward given her some tobacco for him! Baby girls are sometimes smothered, and in hard times old people are left to perish, or are put to death by their relatives. Woman's condition is as pitiable as that of most other savage nations.

The Indians and Eskimos used to be deadly foes. Murders, followed by revengeful massacres, were not uncommon. Hearne, in his narrative, mentions a dastardly and unprovoked attack, of which he was an

unwilling witness, made by his party of Indians upon a small encampment of sleeping Eskimos, when more than twenty were cruelly murdered. But in Mackenzie River diocese, now that the Indians have become Christianized, they are no longer hostile, but meet as friends, and encamp peaceably near each other, the change being greatly appreciated by the poor Eskimos.

As a race they are described as being somewhat diminutive, but such is not the case in this diocese. The women are not tall, but most of the men at the mouth of the Mackenzie River are quite the average height, and some of them considerably over it. In appearance they differ much from the Indians, the features being broader and the complexion lighter; but the difference does not extend to the hair, which is straight, coarse, and black. The men crop their hair close to the crown, in the shape of a tonsure something like that of a Roman Catholic priest; and cut it straight across the forehead like a little girl's "bang." The women have the peculiar and incon-

venient fashion of piling theirs on the top of the head, not only that which grows there ordinarily, but also that which at any time has become detached! This is mixed with the other (mud, I have been told, helping it to adhere), and the mass increases with age; increases, too, by the addition of the husband's; so that an old woman has a much bigger topknot than a young one! Sometimes it is divided, and hangs on each side of the head.

The men adorn their faces with an ornament called a labret, or, in their own language, a *totuk*. During youth a hole is made through the lower lip near each corner of the mouth, into which a piece of bone or ivory is inserted, something like a collar stud, the outer disk being round or oval shaped, and sometimes a couple of inches in diameter. In the center of each disk is inserted the half of a greatly prized blue bead, to obtain which they formerly were willing to make a very long journey, and pay a very high price. It is an ugly and rather disgusting fashion, as the apertures serve for outlets both for the saliva and liquids when drinking. The women tattoo their faces, chiefly on the forehead and chin.

Men and women dress pretty much alike, and, excepting boots and mittens, a complete suit consists of shirt and trousers. The principal difference consists in the woman's upper garment being *peaked* before and behind, and having a larger hood, to take in the baby, as well as her mass of hair. The immense herds of reindeer which frequent the arctic coast in summer furnish most of the clothing, but seals, muskrats, and mountain goats also yield their skins for the same purpose. The skins are dressed and made into garments by the women. Much taste is often displayed in their construction. Strips of the skins of different animals are let in with a neatness and skill which would do no discredit to Dent, or Alcroft, the famous glove makers. Tufts of wolverine hair placed here and there; a fringe of the same and blue beads are also used for ornamentation. Last summer I saw a very handsome and beautifully made woman's dress which I should have liked to buy as a specimen, but, having nothing with me that would have been likely to tempt the wearer to sell it, was obliged to be content with admiring it. For greater warmth, the hair is turned inside next the skin of the wearer, and in very cold weather another suit is put on over this with the hair toward the outside. Thus clad they can defy the rigors of their severe climate, and sheltered from the wind by a snow wall will sit for hours over a hole in the ice watching for seal.

Like all the northern tribes, they are nomadic in their habits, moving about from place to place in search of food, but seldom going far inland. They occupy different kinds of dwellings, according to the season of the year. In summer they live in canvas tents, or skin lodges, set up within a few feet of the water's edge. In the autumn and early winter they dwell in primitive houses partly excavated, and lined

more or less with poles. Logs are roughly piled on the outside, and earth or snow is thrown over these as an outer covering. They are always built at a good fishing station, and are returned to year after year. A large one is sometimes set apart as a sort of public hall, where they meet to talk and discuss their plans. Sometimes several families live together in the same hut, and thus unite in keeping it warm. In that case they may stay there all the winter; but if they are in small parties, as the cold increases, they resort to their dome-shaped snowhouses, which, of course, have to be constructed afresh as they are required. So expert have they become in the erection of these that one can be completed in about an hour. Small oil lamps serve for fire and light. The lamp is a shallow dish made of stone. Moss serves for a wick. A lump of fat or whale blubber is suspended over the dish, and as it melts from the heat it drops into the moss and keeps the flame alive. When we consider the length of time it would take to melt the snow, boil the water, and cook the food over such a small fire, we can understand how it is that the trouble of cooking is often dispensed with. It is a curious fact that the people who live in the coldest part of the world use very much smaller fires than those who reside in more temperate climes. Nature, however, has provided them with a layer of fat underneath the skin as a protection against the cold, and they eat a large amount of fatty food, which keeps up the animal heat.

Their food consists of the flesh of the whale, walrus, and seal, which, as above intimated, is often eaten raw. Fish, reindeer, musk ox, goats, and wild fowl are also obtained in their season. Whale fins, when somewhat putrid, are considered a great delicacy, as are also the intestines of all animals, especially when stuffed with fat and frozen!

Both sexes are immoderately fond of tobacco, which they smoke differently from other people, in pipes of peculiar shape manufactured by themselves. The bowl of the pipe, in shape, is something like an empty cotton reel with one end cut off, the other end being uppermost. Into this a little tobacco is pressed, two or three whiffs are taken, the smoke is swallowed, and a transient intoxication is produced.

Traveling is performed in winter by dogs and sledges. From five to ten dogs are attached, each by a single trace, to the sledge, which is set on runners; the runners being coated with ice to make them glide the more smoothly over the snow. In summer the sledges are packed away, and skin boats or canoes are made use of. The men go ahead in their little light *kyacks*, using a double-bladed paddle. The women follow in a larger boat, called a *vomiack*, which is propelled by oars or sail. Sometimes the whole family, men, women, children, dogs, and all the household effects, are stowed away in one of these, and long voyages are taken; and they are used by the men in hunting the whale, walrus, and seal. In

springtime, before the ice has cleared away, both sledges and dogs are used. The boat is packed on the sledge when ice blocks the way, and the sledge is put in the boat when open water is reached; and so on.

They are expert at making things for their own use, such as bows and arrows, spears, knives, needles, fishhooks, canoes, etc. The fishhooks are sometimes made of bone; others are made of walrus ivory, in the shape of a fish, with a piece of bent iron let in near the tail. Needle cases and small ornaments are also made of ivory. Fishing nets are made of split whalebone, as well as of the bark of willows; and the roots of trees are split and woven into baskets capable of holding water. These used to be used as kettles for cooking their food, hot stones being put into the water to heat it.

Cleanliness is not a characteristic of these people, and godliness still less so. Many of their habits are such as to make it almost impossible for a white man to live among them. They are, however, hospitable, and, in their way, kind, and even courteous, to visitors, civil and obliging. Their religious belief is very vague, and they seem to have little or no knowledge of a future life. They possess a tradition of the creation, of the descent of mankind from a single pair, and that in the first family in the world one brother killed the other, and had afterward to wander from his home and was lost. When they first saw Europeans, they thought these were the descendants of the long-lost fratricide! Various superstitious practices are observed to drive away sickness, avert calamity, obtain success in hunting, propitiate the evil spirit, etc. Their only idea of a good spirit is connected with the sun as a source of warmth and life.—*Canadian Church Magazine.*

An Evangelistic Trip by Two Deaconesses to Palembang, in Sumatra.

BY SOPHIA BLACKMORE.

AFTER our Malay Quarterly Conference was over its pastor conducted the first love feast that has ever been held in the Malay language. All stayed to it, and men and women spoke freely. One woman told us of how she had to go to Palembang on business. While there she talked to the women of Christ Jesus; they listened eagerly and asked her to bring Christian books with her next time. Lim Neo afterward told me she had to return to Sumatra, and asked me if I would get books for her to sell there. I asked her if she would take me with her; and she was so pleased because I would go. When it was talked over at our Deaconess Home, Miss Ferris found she could go, too.

Palembang is only thirty-six hours' voyage from Singapore. We had to go on deck of a native boat. We did not mind it, for the journey was not long.

We took with us one hundred and seventy Scripture portions and about seven hundred books and tracts. We questioned Lim Neo as to where we were to stay during our visit to Palembang; she was rather oracular about it. Soon after our arrival we were introduced to a Chinese gentleman named Lim Chip Hiang, then to his Malay wife. The former had such a kind, benevolent face we felt we could trust him, and he kindly invited us to be his guests.

Palembang is under Dutch rule, so it was one of our first duties to visit the Resident, to acquaint him with our plans and to ask his permission to sell our books. This was very readily given.

The town of Palembang is situated on a fine, broad river, fifty miles from the sea. The river forms the principal street of the town. For four miles on either side of it houses extend. These houses are built on strong bamboo rafts and securely fastened to stakes that are driven into the bed of the river. Here is a description of the house in which we were entertained: Immediately from the boat one steps into the receiving room and goes from there into the main room, off which are four tiny sleeping apartments, one of which we occupied. At the rear is the large kitchen, which is detached and rises and falls with the current of the river. A table is in the center, a cooking range at the side, but what amuses us most is the bathing hole. Two or three boards have been removed from the flooring, and there flows the river. A woman goes down to bathe here. Up she comes, gives the fire a poke, or stirs some food that always seems to be simmering. In this same hole clothes are washed, cooking utensils cleaned, etc., etc. Could anything be more convenient, for the river washes all away.

Many boats ply up and down the river. Those for hire are beautifully clean. They are shaped like a fish, and glide swiftly over the water, propelled by one oar, used by a man who sits at the tail-like end.

Other boats contain merchandise. Some have an awning over them from which hang down tin-ware, pottery, fruit, or whatever the owner wishes to sell. It is his floating shop, and he comes to whatever door he is called and sells his ware. In other boats whole families live. It is their only home. All seem quite happy in their narrow quarters.

I am glad to write that our kind entertainer was not averse to our Gospel. He was most interested in our books, and bought a quantity of them, some of which he gave away. Each night I would talk to the wife. The *tokay* would come in, stay and listen awhile, or ask to be told over again what I had been talking about. After we had gone to bed we would hear the wife for hours reading the Bible aloud.

Tokay Chip Hiang's life reminded us of old patriarchal times. He lives in the midst of his children and grandchildren. Besides the river house his family occupies three large houses on the

land just behind. An old lady has lately died. She was over ninety years of age, and was a great-great-grandmother to some of the little ones.

One evening Chip Hiang gathered all the children of the household and bade them sit on the floor while I told them a story. I had gained some repute in his eyes for story-telling. How glad I was to tell these children the very first Bible story they had ever listened to. I pray it may not be the last. They listened well. All this time Miss Ferris was entertaining the women. We changed places. She had a merry time with the children, and I sat on the floor surrounded by a group of women, and told them of the Good Shepherd.

We spent a good part of our days visiting and bookselling. We were received so kindly. Crowds of children would follow us from one house to another. From one house we would be invited elsewhere. Sometimes we had several invitations, and hardly knew where to go first. We would have to walk on banked up roads, then come to houses connected together by rude plank bridges or logs not always easy to walk on. To dispose of the last of our books we went to the market. Soon all our gospels and larger tracts were disposed of. Then Miss Ferris went in one direction and I in another with the smaller tracts. "One writing, one cent," we said, as we passed the little stall where the women sat. Some bought. Children came round with their one cent asking for "one writing." Some of the women bought wholesale. They spent five or six cents in tracts, and retailed them at a small profit. It was not very long before every sheet was finished. The people are so glad to have something to read. Still buyers came up asking for more *hikayats* (histories), but the stock we had brought with us was exhausted.

We spent eight days in Palembang. We want to go again, and we trust that permanent work will, ere long, be established among these seventy thousand people who have no one to tell them of the Saviour of the world.

Singapore, September 17, 1894.

Proportionate Giving.

BY MRS. C. H. DANIELS.

THIS subject when named seems to carry at once to many minds the thought of a tenth. Let us guard its meaning and keep it where it rightfully belongs—the expression of a general principle rather than the statement of a particular rule. Proportionate giving is not the giving of a tenth necessarily, nor of any other established proportion. It is the laying aside for sacred uses some proportion of the whole amount in hand, before any of that amount is spent. The last clause is important—before any of that amount is spent. Once we begin to scatter our

money it is almost as difficult to keep any back for the "Lord's corner," as it was to recall the contents of Pandora's box when the cover was lifted.

"Proportionate" suggests a simple, common-sense business principle, the same which governs the business man in his affairs, and the housekeeper in her home. These both know that best results are obtained only when plans are thoughtfully laid and capital carefully apportioned. Proportionate giving for the kingdom of Christ, as well as for business and household, might perhaps have prevailed ere this among the many instead of among the few, had not the Christian Church so long divorced business principles from religion. Order, system, and promptness in managing the affairs of a church might through the years have exerted an influence upon the individual pocketbook. Why have we so neglected to plan for the spread of the Gospel, when we acknowledge its paramount importance over all other concerns? We have been slow to grasp, and then hold in realizing sense, the fact that our religion, though spiritual, must be advanced by the use of material means. It will not soar upon wings of prayer, and settle down upon heathen lands, to brood over them until every soul becomes permeated. It will surely wait to be harnessed with silver and gold—our "filthy lucre." Here is a union of the high and the low, the pure and the sordid, which must ever be to us on earth one of the mysteries of God's providence. Is money the "root of all evil?" It is also a root of every fair Gospel flower which blooms on heathen soil. Realizing this, even our dimes and coppers take on a double nature. They are in part spiritual.

I wonder if the Church would not finally come to the practice of proportionate giving even if its reasonableness were not strengthened by Scripture authority? Turning to the Old Testament we find the Israelites consecrating their first fruits unto the Lord. God thought the tenth was the best for them. We see Christ approving the tithing when he talked with the Pharisee who had tithed mint, anise, and cumin, but had neglected the weightier matter of law, mercy, judgment, and peace. "These things ought ye to have done, and not have left the others undone." If Christ led Israel out into larger liberty, he surely did not lead into lawlessness as regards any duty of the Christian life. We read also the instructions which Paul gives to the churches, to lay aside some proportion regularly for the Lord.

This is the principle, both sensible and scriptural. Applying it to Christian women, we approach some of the deepest anxieties, the purest desires, the most sacred purposes, of the heart, and should walk softly. The final settlement as to when, how, and how much one can give for the Lord's cause rests with each, under the Spirit's enlightening, guiding influence.

Three common difficulties may be briefly named,

with suggestions concerning them, and three results which follow the application of the principle.

First difficulty: "I have no regular income. My money comes into my hands now and then, in varying sums. How can I have any system about giving with such irregularity?"

Suggestion: Small amounts may be proportioned as well as large ones. One can lay aside these differing amounts at irregular intervals as well as once a week or month. This persevered in makes a system of itself, if not the most satisfactory, at least as complete as circumstances allow.

Second difficulty: "My money is passed me for tacitly understood needs, household and personal. Have I any right to take from this and give away?"

Suggestion: May it not be that a frank, free expression of the desire which this Christian woman feels has never been given? Perhaps if it is understood by those concerned how deep and sincere her feeling is, the way will at once open.

A second suggestion: A worthy helpmeet has a right to believe that she has as truly earned a share of the family income as if she had toiled in the field, the factory, or office. A portion is her own and, other things being equal, she may do with her own as she chooses.

Third difficulty: "I believe in laying aside a proportion for the Lord, and have tried it, but I am ashamed to confess it was not successful. I could not make the ends meet, and even had to take back some of that consecrated money. I had supposed the Lord would somehow help to make the rest do, but he didn't."

Suggestions: Perhaps there was poor calculation; too much impulse in this first undertaking. Few efforts come out with perfect success in the beginning. It is possible too much was laid aside; more probable that needs were not considered thoughtfully and pared down. Have we any authority for thinking that nine tenths have as great a purchasing power as ten tenths, that nineteen twentieths will buy just as many articles, of the same quality, as twenty twentieths? This is a practical matter, not one in which we may look for miraculous multiplication of dollars. The way of satisfactory proportionate giving is paved with stones of self-denial, and they will be laid with increasing care and wisdom, as one learns of the great Teacher. Do not some testify that they are conscious of no self-denial in giving proportionately? If so, it must be because of the gracious ways of our Lord who, for every gift we offer him, lays upon our hearts that "hundredfold" of peace and joy which swallows up any bitterness the sacrifice may have suggested.

There is a wide field for thought along the line of our needs. Here we may expect an influence to work far superior to our feeble powers, even to the entire removal of certain needs which formerly appeared real. But we approach one of the

RESULTS OF PROPORTIONATE GIVING.

Increased ability to plan the use of money wisely, to discriminate between real and apparent needs, to manage affairs in a businesslike manner. Love for Christ and joy in giving to him will wonderfully quicken the mind. We will be alert about expenses for the sake of that precious box in the sacred corner. It is well, too, that we have to try, to fail, to try again, to advance step by step, and so climb into the full sweetness of true sacrifice.

A second result is found in the added self-respect and content one feels about giving. When the collector of the missionary society calls for an offering, there is real satisfaction in being ready to respond promptly. And words can hardly express the relief experienced by the visitor who is so often asked to call at a more convenient season.

A third result. There is more money to give than ever before. No matter how small the sums as they are laid aside, together they make a surprising amount. A young lady of small income began to lay away a tenth. She soon remarked that she didn't know where to give so much money.

When we consider that if all church members gave proportionately the treasuries of all our benevolent and missionary societies would keep full, the heart burns with desire to give and to influence many others to give in truest possible proportion.—*Life and Light for Woman*.

The Situation in Japan.

BY REV. JULIUS SOPER.

THE history of missionary work in Japan for the past twenty-five years is one of the marvels of these latter days. The opening of Japan to the outside world, especially to Western civilization, and the successful planting of Christian missions in her borders, have not been clearly understood or fully appreciated by even the most earnest supporters of missionary work. This very success has developed forces long since dormant, and brought to the surface the subtle, hostile, and intense power of non-Christian systems. We are waging in Japan to-day one of the mightiest warfares the world has witnessed since the downfall of the Roman empire. All the latent forces of Shintoism, Buddhism, and Confucianism, yea, the very powers of darkness itself, seem to rise up in concert, determined to resist, even to the death, the inroads of Christianity, and take from her even the successes of the past twenty-five years.

The history of the Japan Mission of the Methodist Episcopal Church, when fully written, will be one of deep interest and full of instructive lessons. We have just completed twenty-one years of labor. We have gained our "majority." As we stand upon the threshold of our manhood, reviewing the past and looking into the future, what have we to say of our-

elves? What is our situation and what the outlook? So far as numbers and position are concerned (and even the character of our converts, this was one of the agreeable surprises of Bishop Ninde), we have reason to regard our labors with laudable pride. No Mission in our Church can make a better showing during the first twenty-one years of its existence.

We have a membership (including probationers) of four thousand, over fifty ordained native preachers, a regularly organized and respectable Annual Conference, successful educational institutions, and a fairly well-equipped publishing house, besides a goodly number of evangelistic centers. These are encouragements. With this auspicious beginning, with the forces in hand and the "vantage" ground already occupied, we ought to do grand work during our manhood's estate. The outlook is hopeful, but there are some obstacles in the way.

First of all, let it be noted that while Japan has a population of forty millions, it is a small country, not so large as the State of California. While there is not more than one Protestant missionary for every 100,000 of the population, the number of missionary societies represented in the field is large. There are few missionary societies in England or the United States, from the most conservative to the most liberal, unrepresented in Japan. Missionaries come from Canada and Germany as well. Besides these religious and theological systems, every school of scientific and philosophical thought of the West is also represented. Japan seems to have become the "dumping ground" for all the *isms* of the world. There are not too many "foreign" workers in Japan (would there were more), but too many divisions, too many separate and independent camps. If the Protestant forces working in Japan could be reduced to four or five grand divisions, and these grand divisions be united under one "Protestant League," taking for its motto, "I desire a league offensive and defensive with every soldier of Christ," there would be a large conserving of men, money, and labor, resulting in a greater and more intense concentration of energy and effort. In large countries like China and India this evil is not so much felt, for in these countries there is plenty of "elbow room," some provinces being as large and populous as Japan itself.

When the Methodist Episcopal Mission was organized in 1873, we selected four centers of operation, putting two men in Yokohama and one each in Hakodate, Nagasaki, and Tokyo, with the fond hope of receiving large reinforcements at an early date. But the financial crisis of the following fall dispelled these hopes, and it was four long years before we received even one family. The Presbyterian Mission, beginning a number of years ahead of us, confined its labors largely to Tokyo and Yokohama. The Congregational Mission, four years our senior, concentrated its labors in the center of Japan, Kobe and Osaka, and later on at Kioto, near by. Whether

these two Missions will be more successful in the long run than the Methodist Episcopal, only the future will disclose; but present results, so far as numbers gathered, important points occupied, and the amount of work done, are concerned, justify at least this policy.

Our position in Japan is not to be despised. At one time, however, there were those who would fain despise us, and who even prophesied our failure. But we have outlived these prophecies, and have come even to be respected. We are now looked upon as one of the strong and active evangelizing agencies in the empire. We have not gained this position, however, without a long and trying struggle. We have gained it by attending to "our own business," and devoting ourselves to earnest evangelistic effort. We are looked upon now as the "right center" of true orthodoxy. The eyes of the whole missionary body in Japan are watching the Methodist work and movement with intensest interest. Our polity and methods—some features of them, at least—are challenging the attention and even imitation of other Missions. The hearty and harmonious co-operation of Japanese and "foreigner" in the Annual Conference is a matter of deep interest to other Missions—a standing wonder!

There are two things that have militated against us, and do still to some extent, and have prevented us from having that measure of outward success that we might otherwise have had.

1. The fact that our Mission is directly under "foreign" jurisdiction. I speak of this, not in condemnation—it may prove in the end to have been our salvation—but as a matter of fact. Nearly every Church in Japan either has its own government, or has local autonomy, because of the presence of bishops or executive officers on the field. Our Mission and those of the Evangelical Association and the Methodist Episcopal Church, South, are the only ones that cannot perpetuate a ministry without the visitation of episcopal messengers from the "home" Churches. But this drawback has been largely overcome by the fact that our visiting bishops have been men of character, wisdom, and experience. And the novelty of a new bishop coming out every year has added a charm to our administration, even if it has not tended to develop administrative ability on the field.

The greatest drawback experienced along this line has come from the intensely nationalistic spirit of the Japanese. Some of the preachers of other communions make capital of this feeling. Even here in Hakodate, within the past year, one of the leading Japan preachers of the "Church of Christ in Japan" (United Presbyterian bodies), while on a visit here, took for his subject one evening: "Our Church is a Japanese Church, its creed and government all formulated in Japan." The fact is, all other things being equal, a large majority of the more intelligent

people becoming Christians, even those brought to Christ through our instrumentality, prefer to join what they call a purely "Japanese Church," especially in those places where we are working side by side with other denominations. They will say: "We like your spirit and your doctrines, but we do not wish to join a Church under 'foreign' jurisdiction, governed by 'foreign' bishops." A "Japanese Church" is a charm to be conjured by in the minds of not a few.

2. Our itinerant system is operating somewhat against us. While this system enables us to reach out into much unoccupied territory, and out-distance some of our sister denominations in preaching the Gospel, it tends to repress the feeling of individual responsibility, and to keep in the background the importance of self-reliance and self-support. The other systems (Presbyterian and Congregational) deal largely with individual churches; ours with individual preachers. Our success, as will be readily seen, depends mainly upon the devotion and earnestness of the preachers. They are "sent," not "called." Let me illustrate. When a young man graduates from a theological school of either of the two above-mentioned Missions, he feels that his position in the ministry, as well as his daily sustenance, depends upon his own efforts—he has no guarantee of support. He is helped in the securing of a call, and perchance may be assisted for several years from some "missionary fund," but the final outcome is the result of his acceptability.

When a young man graduates from our theological school, if his character is good, studies satisfactory, and health unimpaired, he is received at once on trial in the traveling connection, and in two years, if he gives promise of being useful and passes a good examination, is admitted into full membership. When once he is in the Conference he feels he belongs to a great Church, a Church that will take care of him and his family as long as he behaves himself—just as the old feudal lord took care of him and his fathers in "ye olden time," because body and soul, time and strength, were all given up to their master. He thus comes to feel that he has a "life tenure." When once in the Conference, no power on earth can put him out (so he thinks) so long as he continues respectable, does his work regularly and perfunctorily, and takes a general interest in the welfare of our Zion.

In spite of the rousing and inspiring meetings at Conference, and the wise and godly advice of the visiting bishops, not a few (there are a number of honorable exceptions), in ten or fifteen years, become self-complacent, if not practically inefficient. We now have several in the Conference who in the beginning of our work did good service. But they have outlived their usefulness, "New Japan" has outstripped them. They are good men, and loyal men, and are trying, perhaps, to do their best; but

they accomplish very little direct good, they "hold the fort" and that is about all. How to deal with these good brothers, as well as to prevent our younger preachers from falling into the same doubtful state, is a grave question—the burning question in our Conference.

Now, my remedy for these evils is twofold:

1. Lengthen our probation—make a rule to that effect. The preachers in the Canada Methodist Mission have to serve four years before they are admitted into full membership. I would go further than this. I would not admit a man into full membership until he had demonstrated his ability not only to preach and lecture—the Japanese are "natural-born" speakers—but to build up a self-supporting church, thus making membership in the Conference as difficult as desirable. Some rule ought also to be made covering the cases of unsuitable and inefficient missionaries.

2. I would not only thus guard the door of the Conference, I would bring strong pressure to bear upon "doubtful" members of the Conference by giving such practically a new "probation"—say from three to five years—in which to do something, "to bring something to pass." At the end of this time, if there were no improvement, have these men brought to trial, convicted, and located. If the Conference refuses to take action, when the case is clearly and plainly put by the presiding elder, then let the Missionary Society take the matter up, and refuse to give a cent in the way of support. This would soon bring the Conference to terms, even if it were disposed to be too lenient.

It is proper to say just here that it is now hoped that the "New Plan" for distributing the funds of the Society, adopted this year, will lead to the results indicated. The Japanese now have an opportunity of doing something. If they are true to our cause, and true to themselves, they will gradually slough these inefficient and unacceptable members of the Conference. The law of the "survival of the fittest" must prevail in our Conference. We have a number of excellent men in our Conference and school work—such men as Honda, Ogata, Miyana, and Asada, and a score of others whom I might mention. They are an honor to Methodism, and are the equals of the best in other churches.

And besides, we must give more attention to the churches. We must encourage more than we have done the "lay" element in the Church. The churches as a rule willingly (perhaps submissively) receive the preachers sent them by the Conference. But the relation between pastor and church is still unsatisfactory, far from what it ought to be. It has been said to me, "When we get to be self-supporting, then we can call our own pastor, can we not?" They will receive preachers now (as I have begun to learn) whom they would not receive if they had to support them themselves.

Origin and Growth of the Missionary Society of the Methodist Episcopal Church.

BY REV. ALBERT S. HUNT, D.D.,
Secretary of the American Bible Society.

(An Address delivered at the Seventy-fifth Anniversary of the Missionary Society of the Methodist Episcopal Church, held in Hanson Place Methodist Episcopal Church, Brooklyn, N. Y., November 7, 1894.)

THE nineteenth day of September, 1739, is regarded by our Church historians as the birthday of Methodism. This was eighty years antecedent to the formation of the Society under whose auspices we are now gathered. Before the birth of organized Methodism, however, Wesley had given practical proof of his missionary zeal, and soon thereafter he was recognized as one of the most remarkable evangelists of the Christian centuries. Thirty years later he sent his first two missionaries to America. Coke, who became our first bishop, sweeping across seas and islands and continents, was practically a missionary society in his own person. Garrettson went forth from the Christmas Conference as a missionary to a foreign land. Our itinerant preachers, with Asbury at their head, were all missionaries, made sturdy for their unselfish service by habitual fellowship with Him who said, "I came down from heaven, not to do mine own will, but the will of him that sent me."

A rare document has recently fallen into my hands which affords interesting testimony upon this point from John Wesley Bond, the traveling companion of Asbury. He relates that the pioneer bishop, when preaching to a congregation on the borders of civilization, found a very impressive illustration in the recent conduct of certain militiamen, who, at a critical juncture during the last war between England and the United States, refused to cross the State lines to support the regular troops. "We followed you," said the bishop, "to the wilderness when the earth was our only resting place and the sky our canopy, when your own subsistence depended on the precarious success of the chase, and consequently you had little to bestow on us. We sought not yours, but you. And now show us the people who have no preacher and whose language we understand, and we will send them one. Yes, we will *send* them one; for the Methodist preachers are not militia, who will not cross the lines; they are regulars, and they *must go!*"

The qualification expressed by the bishop's words, "Whose language we understand," need not have been made, for work among the North American Indians had already begun, though the romantic story of John Steward's visit to the Wyandottes belongs to 1816, the year of Asbury's death.

Asbury shared the responsibilities of leadership for eight years with the first bishop of our Church who was born upon American soil. Few men, in any age, have been more ardent and active in missionary labors than William McKendree. At the opening of

this century he was in charge of a district which embraced the present States of Ohio, Indiana, Illinois, Kentucky, and Tennessee, with the western part of Virginia; and, as if this field was too narrow, the Natchez Mission in Mississippi was added. Year after year, before and after his election to the episcopacy in 1808, his missionary labors were well-nigh unparalleled, and he appears in history as the living link between the early and the later methods of American Methodism, for he became the first president of the Missionary Society, which was organized in the city of New York on the fifth day of April, 1819. This glance at the former times, hasty as it is, clearly indicates that the Methodism of the New World, like that of the Old, was characterized by the most ardent missionary spirit and the most devoted missionary labors. The record which has come to us from our fathers fills us with admiration and gratitude.

Let us turn, now, to mark the most striking features of the environment of the founders of this Society seventy-five years ago. The civil and ecclesiastical conditions which then prevailed fettered their endeavors to an extent which, I must believe, we unconsciously fail to appreciate.

Here are a few facts. To the original thirteen States of the Union eight had been added. In 1820, a year after the formation of this Society, the total population of the country was but 9,633,822, and of this number 1,771,656 were Negroes, mostly slaves. The population of New York city was 123,706, and that of Brooklyn, not incorporated as a village, 7,175. There were no telephones, no lines of telegraph, no Atlantic cables, no ocean steamships, no railroads, no Erie Canal. As late as 1834 it took Jason Lee six months to cross the continent to Fort Vancouver, and in 1839 he was seven tedious months in making the same journey. Reinforcements for the Oregon field were sent around Cape Horn in a ship chartered for this special service. Four months after they sailed the New York office learned, through letters written in Rio Janeiro, that they had been prospered thus far on their journey and were soon to proceed.

Think, too, of the postal facilities of that day. The late Hon. William E. Dodge tells us in his lecture on Old New York that in 1819 the New York city post office occupied the parlors of an ordinary dwelling. A single mail bag, which one man could carry with ease, contained the entire mail for the South. There were no postage stamps; prepayment of postage was not permitted, and the rates, which varied with the distances, were enormous. A letter carried any distance beyond four hundred and fifty miles cost the recipient a quarter of a dollar, and it cost more to send a letter by post from Brooklyn to New York than it costs now to send one to Rome or to Peking.

Farmers who were at all remote from the great natural water courses found it difficult to reach the market, and so had little money, while the little that

was offered they often hesitated to accept, because bank notes frequently bore a heavy discount at points even moderately distant from the place where they were issued.

It is evident that these facts had an important bearing upon the work undertaken by our fathers seventy-five years ago. Nor is this all, for the condition of the Church as well as that of the State at that period calls for a moment's attention. It was a day of small things with us. There were three bishops; there were eleven Conferences, the ground west of the Mississippi having been but recently and lightly touched. The membership of the Church was 235,559, of which number 39,312 were Negro slaves. The Methodist Book Concern was still dwelling in rented rooms and had not yet reached Crosby Street. *The Christian Advocate* was a benediction of the coming time, seven years away, while the *Methodist Magazine* was but an infant of days.

I have now to emphasize a point which is a legitimate outgrowth of the external conditions just enumerated. I refer to the serious embarrassment which Nathan Bangs and his few compeers, here at the center, experienced from the practical impossibility of conferring freely or frequently with other wise and influential men of the denomination. In April, 1816, Enoch Mudge was a preacher on Boston Circuit, and Elijah Hedding was at Lynn Common; James B. Finley was Presiding Elder of the Ohio District; John Emory was pastor of the Foundry Church, Washington city, and Beverly Waugh, of Fells Point, Baltimore; James O. Andrew was at the capital of South Carolina, and William Capers at Savannah. But I need not enlarge the list. What strength and gladness the counsels of such men would have given to Nathan Bangs! Many a time, I feel sure, he longed to grasp their hands and speak with them face to face of matters on which he was so deeply interested; but they were *very far away*.

Once more, we should distinctly note that a goodly number of men, who at a later period were the most efficient supporters of the Society, were not associated with the founders in 1819. When mountains which are far apart form the background of a broad landscape they seem to be close together. Bangs and Soule and Clark, when the Society was organized, were each not far from forty years of age, and as they continued to be prominently identified with ecclesiastical affairs during the lifetime of a new generation it is easy for us, in looking back, to fall into the error of regarding the eloquent and devout men who were their coworkers at any time during their lives as their coworkers at all times. But Pitman and Durbin, who long before the death of Bangs became most efficient supporters of this Society, were both unknown to fame at the time of its organization. Pitman had not completed his first year on trial in the Philadelphia Conference, while Durbin, converted six months be-

fore, was a local preacher, serving under the elder on the Limestone Circuit in Kentucky. Summerfield and Fisk and Olin became the three most eloquent advocates of the Missionary Society before the first twenty-five years of its history had passed, and they were all intimate friends of Nathan Bangs, but not in 1819, when he framed the constitution of this Society. It is probable that at that time he had never heard the name of either of them. At least, Summerfield was then a young local preacher in Ireland, and he did not come to America until two years thereafter. Fisk was passing his first year on trial in the New England Conference, and Olin was a sophomore in Middlebury College, not yet a professor of religion.

But it is time for us to consider how nobly and successfully the founders met the various hindrances which they encountered in their untrodden pathway. It would be, in the first place, unjust to their memory if we failed to note that the very richness of the harvest gathered from seed sown without the aid of a missionary society presented one of the most powerful of all the forms of opposition with which they were called to contend. Methodism had come to be justly regarded as, in itself, a vast and victorious missionary movement. Not a few wise and godly men feared that the new organization would impede the progress of the Church. On the floor of the General Conference of 1820 the new movement was denounced as radical and dangerous. Strange as such opposition seems to us now, it was too vigorous to be easily vanquished. The friends of the new enterprise, however, gained the victory, and largely, I think, because they were everywhere recognized as being themselves itinerants of the first rank. They were indeed wise and skillful in argument, but it was what they were quite as much as what they said which enabled Garrettson and McKendree and Bangs, and a few besides, to silence the criticisms of the timid and misinformed, for it was regarded as inconceivable that men who were themselves so large a part of the history of the Church would be the advocates of an enterprise which could possibly prove hostile to its highest welfare.

In the next place, let us note that the many and serious hindrances which resulted from *inadequate facilities for travel and for transmitting intelligence*, were, to a degree it would be scarcely possible to overrate, mastered by the aid of the bishops. Rarely at rest, they were the bearers of tidings from the center to the outposts of the field, and back again from the outposts to the center. Perfectly informed concerning the spirit and aims of this new movement, and heartily approving them, history must give them a place of high rank among its supporters.

Again, it would be an unpardonable omission if I should fail to refer to the courage and generosity manifested by our fathers in dealing with the *financial problems* which they were compelled to solve.

During the first twenty-five years of the Society's history it was repeatedly embarrassed by debt, and once by a more burdensome debt, in proportion to its annual income, than we have known in our time. Special and earnest appeals were therefore made, and not in vain. Ministers and laymen alike proved their loyalty to the institution by liberal deeds which have been seldom equaled and perhaps never excelled. Bishop McKendree once passed over to its treasurer his entire salary for the year. It was, indeed, but \$100—the allowance at that time of an unmarried preacher—but it was all his living, and its real value was determined by One who always sits over against the treasury to see not *how much*, but *how* the givers give. Let us place by the side of this a companion picture. The memory of George Suckley, who was one of the original managers of the Society, is rendered fragrant by his unselfish devotion to its interests. Shortly after the Book Concern had been reduced to ashes, and the Church had contributed nearly \$90,000 to aid in restoring it, came the awful panic of 1837. Business was prostrate, and the Missionary Society, still an unchartered organization, was sadly crippled. "In that season of disaster and almost of despair," says Joseph Holdich at the funeral of Mr. Suckley, "our worthy friend never shunned the fullest amount of responsibility. I well remember," he adds, "during that dark period being at his house when he was called on to become security for a note of the treasurer of the Missionary Society to the amount of about \$40,000, when there seemed to be no means of payment, and many doubted the ability of the Society to meet its obligations. After he had put his name on the note he turned to me and said: '*I am determined to sink or swim with the Missionary Society.*'"

Such was the spirit, and such and such like were the deeds of the fathers into whose labors we have entered. These men were not idle dreamers, who plunged into a new enterprise without counting the cost. They knew that they were sowing good seed in good ground and that the husbandman under whose oversight they labored was the everlasting Father; and so they were willing not only to work, but to wait. To them every token of success not only gave visible proof of what had been actually achieved, but it was a prophecy of the future triumph which was wrapped up in the achievement. Their official words to the Church find a true interpretation only when we keep these facts in mind. In the light of them we must read, for instance, this extract from the twelfth Annual Report, when the total receipts of the Society since it was founded were less than seventy-five thousand dollars (\$74,133.49): "The field of usefulness," they say, "which has opened before us, and the means furnished us by the liberality of the Christian community have far transcended the most sanguine expectations of the warmest advocates of the Society."

A little later the work put on new strength as the result of opening new fields. In all its departments it expanded, and to trace its growth from year to year would be one of the most fascinating of historical pursuits; but we cannot attempt it now. Nor may we even delay to make comparisons between successive decades. A few touches of outline, with a little emphasis upon the state of affairs at the close of each period of twenty-five years seems, however, to be practicable.

Steadily increasing work among many tribes of North American Indians; special missions founded by William Capers among Negro slaves; the establishment in Liberia of our first mission to a foreign land; the opening of work in Oregon, as a result of the coming of the Flathead Indians to ask about "the white man's God!" the inauguration, by William Nast, of missions among Germans in the United States; the commencement of work in South America; and, later still, of work in Texas—then a foreign land—form the chief outlines of the history of the Society for the first quarter of a century. The twenty-fifth anniversary, which was held in the Greene Street Church, New York, during the session of the historic General Conference of 1844, was rendered an occasion of unique interest by the presence of representatives from every part of the land, and, more than all, I must think, by premonitions of the storm which was so soon to burst upon the Church—premonitions so painful that not even the faintest allusion gave them expression. The silence that preceded a catastrophe so lamentable was like the stillness in nature, to be felt but not described, which anticipates an earthquake.

Turning to the second period of twenty-five years, the first and most momentous fact which presents itself is the dismemberment of the Church, and the consequent division of our work in the home field. The Society, however, though sadly wounded, quickly rallied and turned its attention to foreign lands. Between 1847 and 1857, inclusive, our missions in China, Germany, Scandinavia, India, and Bulgaria, were founded. The finances of the Society were affected first by the withdrawal of the Southern churches, and later, in different ways of which we need not definitely speak, by the civil war. This period includes the time of John P. Durbin's secretaryship, during the later years of which he was ably sustained by the remarkable executive abilities of his associate, William L. Harris. The most valuable single result of Dr. Durbin's leadership is embraced, as I think, in this brief sentence which stands, and let us hope will ever stand, in our Book of Discipline: "*The support of missions is committed to the churches, congregations, and societies, as such.*" A change amounting to a revolution was wrought when the General Conference of 1852 placed the seal of its authority upon these pregnant words, for they put an end to the feeble, fitful, auxiliary plan which had been tried and

found wanting. This second period of twenty-five years found its impressive conclusion in the great Jubilee Anniversary which was celebrated in January, 1869, in the city of Washington.

The third and last period of twenty-five years closed on the fifth day of April last. In the year 1872 our missions in Italy and Japan were established. In 1873 we entered Mexico, and then, twelve years elapsed before the inauguration of work in Korea. The history of the Society during the last quarter of a century has been one of marvelous development, the details of which would afford material for large discourse, but your patience will be taxed only to consider a few hints in the line of comparison, which I think will prove, better than anything else could do, the greatness of our growth during recent years. The receipts of the twenty-fifth year were (as the report for that year shows) \$123,717.15; the receipts of the fiftieth year were \$634,704.11; and of the seventy-fifth year, \$1,196,608.77.

The total aggregate receipts of the first period of twenty-five years appear to have been \$1,208,282.38; of the second period of twenty-five years they were \$7,594,601.93; and of the third period, \$19,602,954.03. The total aggregate receipts for seventy-five years were \$28,418,699.34. The amount expended for foreign work in the twenty-fifth year was about \$15,000; in the fiftieth year, \$210,442.90; and in the seventy-fifth year, \$568,884. The membership in foreign fields in the twenty-fifth year is given at 6,410, of which number more than 5,000 were in Texas; the foreign membership in the fiftieth year was 9,796, of which number China had 824 and India 578; the foreign membership in the seventy-fifth year was 118,987, of which China had 10,075 and India 50,823. Other interesting comparisons might easily be drawn, but I forbear.

You will now be more than willing to have me pay our tribute, inadequate though it must be, to the honored men who have borne the heaviest responsibilities in administering the affairs of the institution. To those who have passed away and to those who are still with us we owe a debt of gratitude—a larger debt than anyone can justly measure who is not somewhat familiar from personal observation with the difficult and delicate duties demanded by their high official trusts. Their gifts, strikingly diverse, yet controlled by the same Spirit, have here found a grand field for their exercise, and through successive years, quite down to the present, their tireless efforts have been crowned by the favor of God.

These condensed historical notes, I believe, will have suggested to many of you more than they have actually expressed. They have called to mind the gracious hours when you have read with moistened eyes of the displays of God's grace in distant lands among races of strange speech; and when there has come over you like a wave a refreshing sense of the sweet significance of the Saviour's words, uttered in

the presence of the Greeks who had expressed a wish to see him, "I, if I be lifted up, will draw all men unto me." However it may be with you, I may affirm for myself, that I am never so much impressed by any other proof of the boundlessness of the Redeemer's sway over human hearts as when I am told of some poor sinner, who, having from the day of his birth breathed only the deadly atmosphere of heathendom, has in middle life, or perhaps in old age, been found by Him who is "the Life and Light of men."

Have you marked in the last Annual Report an impressive illustration of what I am trying, but I fear failing, to express? Our Brother Sites, of Foo-chow, says: "Last March I baptized, at her home in the city, an old lady, Mother Wong, eighty years of age. She is an invalid confined to her bed. She had never seen a church, but the blessed Gospel had been carried to her home by pastor and Bible women, and she understood plainly the faith into which she was baptized. The service was most impressive. Her family, none of them Christians, stood about her bed and heard her answers, clear and decided, to questions put. Then I gave her the holy sacrament. She partook of the 'broken body and shed blood,' and murmured, 'For me, for me.' A few weeks ago daughter Ruth and I visited her, and it was a joy to hear her tell what she experienced of Christ in her own heart. She said, 'Sometimes as I pray, "Come, Father, take me home," a doubt comes, and something seems to say, "Do you suppose God will accept you now?" You gave to the devil all your young, strong days. God does not now want this old, sick, feeble, useless body and soul of yours! But then I think, if I had a child who went astray, and spent all the best years of his life in sin, even if he were sick and useless when he came back to me, I would receive him, O, so gladly! So I know God, for Jesus' sake, pardons all my sins. He loves me and accepts me now.'" God is pouring down the abundance of his grace on this dear saint, and in the way which shows most clearly what a *full Gospel* is; for Brother Sites adds: "The sunset glow of this old life is having an influence on the family, of which there are four generations living here together."

It is, indeed, good news—a Gospel—that a sinner may be saved; and it is also good news that a saved sinner may help the Saviour to save others. There is a Gospel for the sinner in the invitation, "Come unto me, and I will give you rest," and there is also a Gospel for the sinner saved in the last words of the Redeemer before he ascended to heaven, "Ye shall be my witnesses, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Let the people have the whole Gospel. Faithfully preached and heartily accepted by those who hear, it will solve the question now on every tongue, "How shall we obtain contributions from all?" The humble and the poor—and Jesus will not do many mighty works without them—will feel it glory enough and joy enough

to be workers together with God. Torpid consciences will be aroused, and cold hearts will be set on fire. Men, women, and children saved by grace will be so glad that they are called to such sacred fellowship in the work of saving others, that they will say with tranquil trust, "*For me, for me,*" when they cast their gifts into the Lord's treasury, as well as when they take the consecrated emblems at the Lord's table.

Leaving, then, the things that are behind, let us go forward, praying, "Make haste, O Lord, to help us!" If God will be pleased to hear our prayer, it will not be long before we can take the last lines from the pen of Longfellow, and filling them with deepest meaning, make them our glad refrain:

"Out of the shadows of night,
The world rolls into light,
It is daybreak everywhere."

Reforms in India.

BY REV. FRANK W. WARNE, CALCUTTA.

ONE coming to India as a missionary naturally expects to see what heathenism is, but one comes now about fifty to seventy years too late to see heathenism as it was before touched by the influence of Christianity and a Christian government. Who has not been stirred as he has read of the custom of suttee? I can never forget the impression made on my mind as I read a description of suttee as witnessed by the pioneer missionary, William Carey, when he saw the body of the dead husband on the funeral pile, and the widow running around it in a circle, and a deafening sound kept up by singing and playing on musical instruments, so that the shrieks of the widow could not be heard when she leaped into the flames of the funeral pile.

Who has not been stirred to tears, who has read of heathen customs, by even reading of the sacrifices of human life under the car of Jaganath? while, when the excitement rose, as myriads of voices joined in shouting, "Jaya Jaganath! Jaya Jaganath!" (victory to Jaganath!) accompanied by the harsh dissonance of hundreds of so-called musical instruments, while men and women voluntarily flung themselves under the wheels of the ponderous chariots, and were crushed to death.

The festival, the enormous multitudes of people, have been seen by the writer, but, thanks to the influence of a Christian government, that murderous practice has been stopped. To show how wonderful are the reforms in India, I append a list of the manners and customs of India removed by a Christian government. This has been carefully prepared by one who knows, and it appeared in the *Indian Witness*:

1. *Murder of Parents.*

By suttee.

By exposure on the banks of rivers.

By burial alive.

2. *Murder of Children.*

By dedication to the Ganges, to be devoured by crocodiles.

By Rajpoot infanticide, west of India; Punjab, east of India.

3. *Human Sacrifices.*

Temple sacrifices.

By wild tribes—Meriah of the Khonds.

4. *Suicide.*

Crushing by idol cars.

Devotees drowning themselves in rivers.

Devotees casting themselves from precipices.

Leaping into wells—widows.

By Traga (threatening to kill or actually killing a relative at the door of a debtor who will not pay, or at the door of a person from whom something is desired).

5. *Voluntary Torment.*

By hook-swinging.

By thigh-piercing.

By tongue-extraction.

By falling on knives.

By austerities.

6. *Involuntary Torment.*

Barbarous executions.

Mutilation of criminals.

Extraction of evidence by torment.

Bloody and injurious ordeals.

Cutting off the noses of women.

7. *Slavery.*

Hereditary predial slavery.

Domestic slavery.

Importation of slaves from Africa.

8. *Extortions.*

By Dharana (killing oneself at the door of one who will not grant one's request).

By Traga.

9. *Religious Intolerance.*

Prevention of propagation of Christianity.

Calling upon the Christian soldiers to fire salutes at heathen festivals, etc.

Saluting gods on official papers.

Managing affairs of idol temples.

10. *Support of Caste by Law.*

Exclusion of low castes from offices.

Exemption of high castes from appearing to give evidence.

Disparagement of low caste.

A HINDU woman wrote to Victoria, Empress of India, recounting the many terrible wrongs under which the women of India labored and pleading with her to have them righted. With the recounting, the burden of their wrongs came on her afresh, and in bitterness of soul she cried: "O God, I pray thee, let no more women be born in this land."

THE GENERAL MISSIONARY COMMITTEE.

The General Missionary Committee of the Methodist Episcopal Church met in the Hanson Place Methodist Episcopal Church, Brooklyn, N. Y., on Wednesday morning, November 7, 1894, Bishop Bowman presiding.

Devotional exercises were conducted by Rev. J. R. Day, D.D.

Bishop FitzGerald took the chair.

The roll was called and the following members responded to their names

Bishops.—Thomas Bowman, R. S. Foster, S. M. Merrill, E. G. Andrews, H. W. Warren, C. D. Foss, J. F. Hurst, J. M. Walden, W. F. Mallalieu, C. H. Fowler, J. H. Vincent, J. N. FitzGerald, L. W. Joyce, J. P. Newman, D. A. Goodsell, and J. M. Thoburn. (Bishop Ninde is in China and Bishop Taylor in Africa.)

Secretaries.—J. M. Reid, C. C. McCabe, A. B. Leonard, S. L. Baldwin.

Treasurers.—Sandford Hunt, Earl Cranston.

District Members.—J. M. Durrell, G. B. Wight, M. S. Hard, J. H. Hargis, R. M. Freshwater, J. M. Carter, W. H. Shier, T. E. Fleming, J. F. Chaffee, D. W. C. Huntington, J. J. Bentley, I. B. Scott, J. L. J. Barth, G. C. Wilding.

Representatives of the Board.—J. F. Goucher, M. D'C. Crawford, A. S. Hunt, J. M. Buckley, J. M. King, S. F. Upham, J. R. Day, John French, J. H. Taft, J. S. McLean, H. K. Carroll.

Alden Speare and E. L. Dobbins had been elected as members, but being unable to attend, E. B. Tuttle and J. F. Rusling, reserve delegates, were admitted to seats.

Dr. S. L. Baldwin was elected Secretary; Dr. S. Hunt, Financial Secretary; Dr. Earl Cranston, Assistant Financial Secretary.

On motion, the following resolution was adopted:

Resolved, That this General Committee has learned with sincere pleasure that in response to an invitation extended by the Committee of Arrangements, the Rev. Richard S. Storrs, D.D., LL.D., President of the American Board of Commissioners for Foreign Missions, and the Rev. John D. Wells, D.D., President of the Presbyterian Board of Foreign Missions, have consented to participate in the exercises of this evening in commemoration of the seventy-fifth anniversary of this Missionary Society, and these distinguished representatives of great missionary organizations are most cordially invited to take seats with this General Committee as often as their pleasure and convenience may permit.

The bar of the Committee was fixed.

Dr. J. M. Reid, Honorary Secretary, was invited to occupy a seat on the platform.

It was resolved that the sessions open at 9:30 A. M. and close at 12:30; open at 2:30 P. M. and close at 5 P. M.

Bishop Foss moved that the order of appropriations adopted last year be adopted for the present year, and it was so ordered.

The roll of attendance of the Board of Managers and the appropriations of the Woman's Foreign Missionary Society were presented and referred to a committee consisting of Bishop Andrews, G. R. Wight, and John French.

Treasurer Hunt then presented his Annual Report as follows:

RECEIPTS FOR YEAR ENDING OCTOBER 31, 1894.

CONFERENCES.	Apportionments.	From Nov. 1, 1893, to Oct. 31, 1894.
Alabama.....	\$825	\$819 00
*Arizona.....	790	883 00
Arkansas.....	1,152	840 05
Austin.....	1,300	1,053 20
Baltimore.....	45,633	44,869 80
Bengal-Burma.....	200	.....
Black Hills.....	825	933 65
Blue Ridge.....	544	331 10
Bombay.....	200	106 60
Bulgaria.....	200	277 40
California.....	12,400	10,036 04
California German.....	1,008	818 00
Central Alabama.....	750	275 87
*Central China.....	400	149 85
Central German.....	9,500	7,916 80
Central Illinois.....	22,500	20,451 51
Central Missouri.....	800	362 34
Central New York.....	23,000	21,496 89
Central Ohio.....	23,800	20,226 05
Central Pennsylvania.....	42,536	41,684 49
Central Swedish.....	.....	3,115 88
Central Tennessee.....	850	456 00
Chicago German.....	5,200	4,140 46
Cincinnati.....	30,900	21,851 10
Colorado.....	7,600	4,998 53
Columbia River.....	3,000	1,762 20
*Congo.....	10	.....
Delaware.....	3,771	3,353 14
*Denmark.....	1,000	882 21
Des Moines.....	29,000	27,859 43
Detroit.....	20,663	15,632 44
East German.....	8,300	7,307 40
East Maine.....	3,660	3,765 73
East Ohio.....	36,200	30,582 09
East Tennessee.....	510	217 00
Erie.....	23,500	17,464 76
*Finland and St. Petersburg	200	146 00
Florida.....	923	747 00
Foochow.....	433	223 17
Genesee.....	25,837	22,192 81
Georgia.....	410	199 75
Germany.....	.....	.....
*Gulf.....	200	110 57
Holston.....	4,000	1,269 00
Idaho.....	800	335 60
Illinois.....	33,800	28,960 71
Indiana.....	16,166	10,654 65
Iowa.....	14,800	13,229 66
Italy.....	320	275 50
Japan.....	275	111 63
Kansas.....	9,123	6,492 71
Kentucky.....	5,181	2,146 13
*Korea.....	60	.....
Lexington.....	1,140	463 51
Liberia.....	110	.....
Little Rock.....	550	402 25
Louisiana.....	1,800	911 20
*Lower California.....	.....	.....
Maine.....	6,222	5,942 14
*Malaysia.....	100	52 60
Mexico.....	800	371 90
Michigan.....	22,222	14,506 08
Minnesota.....	15,268	11,489 84
Mississippi.....	855	594 96
Missouri.....	8,500	7,090 23
Montana.....	1,800	1,419 60
*Navajo Indian.....	.....	.....
Nebraska.....	6,645	4,826 38
*Nevada.....	1,000	983 00
Newark.....	40,108	35,487 83
New England.....	34,100	28,114 73

The General Missionary Committee.

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GENERAL.

Interest (interest received, \$1,728.26; difference, \$15,925.65).....	17,653 91
Miscellaneous items, such as postage, legal expenses, exhibit at Columbian Exposition, etc.....	3,348 63
General Committee expenses.....	2,228 83
	<hr/>
	\$51,173 94

SANDFORD HUNT, *Treasurer*.

On motion, the foreign missionaries present were introduced and invited to seats with the Committee. They were Rev. C. W. Drees, D.D., of South America; Rev. William Burt, D.D., of Italy; Rev. O. W. Willits, Rev. F. D. Gamewell, W. H. Curtis, M.D., of North China; Rev. H. Olin Cady, of West China.

On motion of Secretary C. C. McCabe, it was ordered that the United States flag be displayed over the platform.

On motion, it was voted to proceed with the order of appropriations.

Bishop Walden moved that the amount be \$1,162,836, the same as last year.

Treasurer Hunt moved to make the amount \$1,074,000.

Bishop Fowler moved that it be \$1,124,000.

Committee adjourned.

WEDNESDAY AFTERNOON.

The General Committee met at 2:30 P. M., Bishop Joyce in the chair.

Devotional exercises were conducted by Dr. J. F. Goucher.

The question of the whole appropriation to be made for all purposes, except the debt, was resumed.

Bishop Walden's motion that the appropriation be \$1,162,836, the same as last year, was then adopted by a vote of 29 to 14.

Bishop Walden moved that a committee consisting of the Bishops in charge of foreign fields, the Corresponding Secretaries, and the members of the Board who are members of committees on these fields, be appointed to consider the appropriations to be made and report to this General Committee.

Bishop Foss moved to amend by providing that this committee consider and report only on such matters as are referred to them by the General Committee.

Bishop Andrews moved to lay these motions on the table, and it was so ordered.

An invitation of the Brooklyn Social Union to a banquet on Thursday evening at Hotel St. George was received and, on motion of Bishop Foss, it was accepted with thanks. Committee adjourned.

WEDNESDAY, 8 P. M.

(The seventy-fifth anniversary of the Missionary Society was held at night, Bishop Bowman presiding. Addresses were made by Rev. A. S. Hunt, D.D., Secretary of the American Bible Society; Rev. R. S. Storrs, D.D., President of the American Board of Foreign Missions; Rev. J. D. Wells, D.D., Presi-

dent of the Presbyterian Board of Foreign Missions; General J. F. Rusling, LL.D.)

THURSDAY MORNING, NOVEMBER 8.

The General Committee met at 9:30 A. M., Bishop Newman presiding.

Devotional exercises were conducted by the Rev. R. M. Freshwater, D.D.

On motion, the following appropriations were made:

Contingent Fund.....	\$25,000
Incidental expenses.....	45,000
Office expenses.....	30,000
Disseminating Missionary Information.....	10,000
Salaries of Missionary Bishops.....	9,000
	<hr/>
Total.....	\$119,000

On motion of Secretary Leonard, the congratulatory address from the Presbyterian Board, presented by Rev. Dr. J. D. Wells last evening, was ordered to be placed in the hands of the Secretary to be preserved in the archives of the Society.

On motion of Bishop Foss, the vote fixing the miscellaneous expenses was reconsidered, and it was ordered that the item for salaries be expressed separately from office expenses.

On motion of Dr. Goucher, it was ordered that a committee of five be appointed to consider the appropriations for publications in reference to the work of the Committee of Apportionments and report, and the following were appointed: Dr. J. F. Chaffee, Dr. G. B. Wight, Dr. J. F. Goucher, Dr. J. M. Buckley, Dr. M. D'C. Crawford, Secretary McCabe, Dr. J. H. Hargis, and Dr. W. H. Shier.

On motion, the miscellaneous appropriations as amended were then adopted.

On motion of Secretary S. L. Baldwin, it was ordered that the proportion appropriated to Foreign and Domestic Missions respectively be 55 per cent and 45 per cent, making \$574,110 to the Foreign and \$469,726 to the Home work.

On motion, a committee, consisting of Secretary Leonard, Dr. D. W. C. Huntington, and Bishop Andrews, was appointed to prepare a memorial minute in regard to the death of Dr. Peck.

Appropriations for the foreign work were taken up, and Africa considered. The report of Bishop Taylor was read, and afterward the following appropriations for Africa were read:

For work in Liberia Conference....	\$2,500
For school at Cape Palmas.....	500
For school at Monrovia.....	500
For school at White Plains.....	600
For Gholah Mission.....	200
For Pesseh Mission.....	200
Contingent at the disposal of Bishop Taylor.....	200
For work in Sinoe District and Wah Country.....	700
To complete church at Grand Sess....	300
	<hr/>
Total.....	\$5,700

On motion of Bishop Walden, it was ordered that a committee be appointed on Ways and Means, consisting of three from the Districts, three from the Board, one Secretary, and two Bishops, and the President appointed Bishop Walden, Bishop Goodsell, Secretary Leonard, Dr. H. K. Carroll, Dr. J. R. Day, Dr. M. D'C. Crawford, Dr. M. S. Hard, Dr. R. M. Freshwater, and Dr. T. E. Fleming.

On motion of Treasurer Hunt it was ordered that a committee of five be appointed to consider the appropriations to South America, and the following were appointed: Bishop FitzGerald, Bishop Foster, Treasurer Hunt, Secretary Leonard, and General J. F. Rusling. The estimates for South America were then referred to the committee.

Dr. J. F. Goucher moved to instruct the committee just appointed to make the aggregate of their recommendations as near the appropriations of last year as possible, and it was so ordered. Committee adjourned.

THURSDAY AFTERNOON.

The Committee met at 2:30 P. M., Bishop Goodsell presiding.

Devotional exercises were conducted by the Rev. Gideon F. Draper, of Japan.

Rev. G. F. Draper and Rev. M. S. Vail, of Japan, were introduced to the Committee.

On motion, Bishop Newman and J. S. McLean were added to the Committee on South America.

Appropriations for China were taken up, and, on motion of Bishop Fowler, it was ordered that the estimates for China be referred to the following committee with instruction to report appropriations for the consideration of the General Committee aggregating the same amount as last year: Bishops Foster, Hurst, Fowler, Goodsell; Secretaries McCabe, Leonard, and Baldwin; and Mr. J. H. Taft.

Appropriations for Germany were taken up, and the following made:

North Germany, for the work....	\$12,100
North Germany, for interest on Berlin debt.....	600
South Germany, for the work....	11,500
South Germany, for Martin Mission Institute.....	1,000

Appropriations were made as follows:

Switzerland, for the work.....	\$7,400
Norway, for the work.....	14,000
Sweden, for the work.....	17,500
For the school at Upsala.....	1,500
Denmark, for the work.....	7,500
Finland and St. Petersburg.....	4,000

On motion, it was ordered that the following committee be appointed to consider all applications connected with Domestic Missions: Bishops Merrill, Foss, and Joyce; Drs. J. M. Durrell, J. J. Bentley, T. E. Fleming, J. L. J. Barth, J. F. Goucher, S. F. Upham, and C. C. McCabe; Messrs. E. B. Tuttle and John French.

On motion, it was ordered that the following

committee of five be appointed to consider matters relating to India: Bishops Thoburn and Mallalien, Dr. J. F. Goucher, Treasurer Hunt, and Secretary McCabe.

On motion, it was decided that the Committee, on adjourning, should adjourn to meet at 11 A. M. on Friday.

On motion, Treasurer Earl Cranston was added to the Committee on Ways and Means. Committee adjourned.

FRIDAY MORNING, NOVEMBER 9.

The General Committee met at 11 A. M., Bishop Bowman presiding. Devotional exercises were conducted by Rev. S. F. Upham, D.D.

On motion of Treasurer Hunt, it was ordered that R. M. Freshwater, D.D., being obliged to leave on account of the illness of his daughter, be permitted to represent the work in his District at once, and Dr. Freshwater addressed the Committee.

On motion, Dr. Freshwater was excused from further attendance, and the following resolution was unanimously adopted:

Resolved, That our deepest sympathy is extended to Rev. R. M. Freshwater, D.D., in his sad affliction in the serious illness of his daughter; we sincerely hope that his fears may not be realized, but that her health may be restored; and we pray that God's grace may be equal to all his need.

Letters of thanks from Rev. Dr. R. S. Storrs and Rev. Dr. J. D. Wells, for the invitation to take seats with the Committee were read.

On motion of Dr. Chaffee, the appropriations to the Scandinavian work in the United States were referred to the Committee on Domestic Missions.

The Committee on South America presented their report recommending the following appropriations:

For the Work East of the Andes.

Missionaries in the field.....	\$14,100
Missionaries not on the field.....	1,590
New missionaries.....	1,850
Evangelistic work.....	15,150
Education.....	8,200
Property already owned and rented.	7,510
General Mission and station expenses.....	1,250
Mission Press.....	1,350

Total..... \$51,000

For Peru a lump sum of \$8,500, the same as last year, to be redistributed by Bishop FitzGerald and the Treasurer of the Mission.

For Chili.

For transit of eight teachers.....	\$2,400
For rents.....	1,725
For traveling expenses.....	220
For insurance.....	455
Furnishing Girls' School at Concepcion.....	500
For debts for rents two months of 1893 and for 1894.....	2,566

All at the disposal of the Board.. \$7,866

The report was laid on the table, to be taken up hereafter.

The Committee on India reported recommending the appropriations as follows:

North India.....	\$58,244
Northwest India.....	21,572
South India.....	15,814
Bombay.....	15,409
Bengal-Burma.....	9,498

Total..... \$120,537

For Malaysia, for the work..... \$10,083

An additional appropriation of \$15,000 for increase of salaries to be divided among the India Missions and Malaysia by a committee consisting of Bishop Thoburn, Dr. Goucher, and the Secretary for India.

An appropriation of \$4,000 as a transit fund to be placed at the disposal of the Board.

The above report on India was laid on the table, to be taken up hereafter.

Estimates for Bulgaria were considered. The subcommittee recommended for the work \$16,650, and also recommended that a commission be appointed to confer with the authorities of the American Board, and secure their consent to the Society sending missionaries to Sofia; or to the transfer of the work of the Society in Bulgaria to that Board.

Bishop Walden moved the adoption of the report.

Dr. Cranston moved as a substitute that the report be referred to a special committee, with instructions to report what amount will be necessary to wind up the Mission and to recommend the best methods of accomplishing this result. Committee adjourned.

FRIDAY AFTERNOON.

The General Committee met at 2:30 P. M., Bishop Foster presiding, and conducting devotional exercises.

Bishop Walden presented the appropriations of the Woman's Home Missionary Society, and, on motion, they were referred to the committee having in charge the appropriations of the Woman's Foreign Missionary Society.

The consideration of Bulgaria was resumed, and on motion of Bishop Joyce, the report of the Superintendent of the Bulgaria Mission was read to the Committee.

Dr. J. F. Chaffee offered the following resolution as a substitute for the motion of Bishop Walden offered at the morning's session:

Resolved, 1. That we appropriate \$16,000 to the work in Bulgaria, to be administered by the Board.

2. That the matter of the transfer of our work there to some other Missionary Society be referred to a committee of seven who shall consider the whole question as to the future of the Mission, and report to this Committee on Tuesday morning next at 10 o'clock.

Bishop Hurst moved that the subject be postponed until to-morrow morning after the opening of the session, and it was so ordered.

The report of the committee on a memorial minute

in regard to the death of Secretary Peck was presented and unanimously adopted.

Dr. Goucher was excused from attendance on the Committee for Saturday.

Bishop Thoburn moved that the consideration of India appropriations be made the order of the day on Monday morning. Bishop Fowler moved to postpone the consideration of this matter until Monday morning, and it was so ordered.

An invitation from the Methodist Episcopal Hospital to the members of the Committee and the attending editors to visit the hospital at lunch time on Tuesday, was received and accepted. Committee adjourned.

FRIDAY EVENING.

A meeting in the interest of Foreign Missions was held in the Hanson Place Methodist Episcopal Church, Friday, commencing at 7:45 P. M., Bishop Andrews presiding. Addresses were delivered by Secretary Leonard, Bishop J. M. Thoburn, and Bishop J. P. Newman.

SATURDAY MORNING, NOVEMBER 10.

The General Committee met at 9:30 A. M., Bishop Merrill presiding. Devotional exercises were conducted by Rev. G. C. Wilding, D.D.

Dr. Chaffee moved that hereafter speeches be limited to five minutes, and it was so ordered.

Treasurer Hunt offered the following as a substitute for the resolutions moved by Dr. Chaffee on Friday, and it was accepted by consent of Dr. Chaffee and the Committee:

Resolved, That we appropriate \$10,000 to Bulgaria, and that the Board of Managers of the Missionary Society, through the Corresponding Secretaries, be requested to open correspondence with all parties concerned in relation to the future of this Mission, and the Board is hereby authorized to make such disposition as in its judgment may be deemed just and proper.

After some discussion Dr. T. E. Fleming moved the previous question, but the motion did not prevail.

After further discussion Dr. G. B. Wight moved the previous question, with the understanding that amendments may be offered without debate, but the motion did not prevail.

Bishop Warren moved to amend the pending resolution by inserting \$16,650 instead of \$10,000.

Treasurer Cranston moved that the amount be \$8,000.

Dr. Chaffee moved the previous question, but it was lost by a vote of 20 to 21.

After further discussion Dr. T. E. Fleming moved the previous question and it was ordered by a vote of 29 to 10.

Bishop Fowler moved so to amend as that the Board be directed to gather all possible information and report to the General Committee next year, and the amendment was adopted by a vote of 24 to 21.

Bishop Foss moved to amend by adding after the

word "information" the words "concerning the condition of the Mission, and the feasibility of transferring our work to some other Missionary Society." A motion to lay this amendment on the table was lost by a vote of 16 to 25.

Bishop Andrews moved to lay the resolution of Treasurer Hunt and the amendment on the table, but the motion did not prevail.

The amendment offered by Bishop Foss was then adopted.

It was moved that the question be divided at the point where the sum of appropriation is named, but the motion was lost by a vote of 16 to 27.

The substitute of Treasurer Hunt as amended was then accepted and adopted, as follows:

Resolved, That we appropriate \$16,650 to Bulgaria, and that the Board of Managers of the Missionary Society be directed to gather all possible information concerning the condition of the Mission, and the feasibility of transferring our work to some other Missionary Society, and report to this Committee next year.

Dr. Buckley moved that when the Committee adjourns, it adjourn to meet at 9:30 on Monday morning; but this motion was laid on the table by a vote of 25 to 12.

Secretary Leonard moved to take up appropriations to China. Bishop Foss moved, as an amendment, to take up appropriations to South America after hearing the report of the Committee on China, and it was so ordered, and the motion as amended was adopted.

The Committee on China recommend appropriations:

To Foochow.....	\$27,000
To Central China.....	43,000
To North China.....	45,000
To West China.....	12,000

Total.....\$127,000

The report was laid on the table for the present, and the report of the Committee on South America was then taken up.

Bishop Fowler moved that the appropriations recommended for the work east of the Andes, namely, \$51,000, be made.

Treasurer Hunt moved that \$46,000 be appropriated to the work east of the Andes, to be redistributed by the Committee on South America.

Bishop Fowler moved that \$47,000 be appropriated.

Dr. Buckley moved that \$49,000 be appropriated, and it was so ordered by a vote of 25 to 11.

Secretary Leonard moved that this amount be redistributed at the ensuing session of the Conference, with the concurrence of the presiding bishop, with instructions to provide from the appropriation for all debts incurred during the present year, and it was so ordered.

Bishop Foss moved that hereafter when the committee has begun to vote on different amounts proposed, the vote on all amounts named shall proceed without debate, and it was so ordered.

Bishop Warren moved that after the voting on sums proposed has begun, it shall not be allowable to propose new sums, but the motion did not prevail.

On motion of Bishop Walden, \$8,500 were appropriated to Peru, to be distributed by Bishop FitzGerald and the Mission, with instruction to include the support of Rev. J. M. Spangler in their distribution.

The Committee on South America recommended that the use of \$500 of the Peru appropriation by Dr. Drees last year for expenses connected with his visit to the West coast be approved, and the report was adopted.

The Committee adjourned.

SATURDAY AFTERNOON.

The General Committee met at 2:30 P. M., Bishop Andrews presiding. Devotional exercises were conducted by Rev. I. B. Scott, D.D.

The Committee on South America recommended as to the purchase of the North American Normal School referred back to the General Committee by the Board of Managers, that the Board be authorized to make the purchase at a price not to exceed \$5,000, provided that sum is secured by special gifts, and the recommendation was adopted.

The Committee on South America recommended in regard to work in Chili:

For transit of eight teachers.....	\$2,400
For rents, \$1,725; traveling, \$220;	
insurance, \$455.....	2,400
For furnishing Girls' School at Con-	
cepcion.....	500
For debts, two months of 1893 and	
for 1894.....	2,566
	<u>\$7,866</u>

On motion, the consideration of appropriations to Chili was deferred until the appropriations to Foreign Missions have been completed.

The question of appropriations for China was taken up, and their consideration was postponed until Monday.

Appropriations to Mexico were taken up. The subcommittee recommended:

For the work (\$1,548 for the Press). \$49,478	
For payment on the Flint claim... 1,000	
For property at Oaxaca..... 6,000	
	<u>\$56,478</u>

Secretary Leonard moved that \$49,478 be appropriated for the work.

Treasurer Hunt moved that \$53,378 be appropriated for all purposes, to be redistributed and applied within the estimates by the Finance Committee of Mexico, with the approval of the presiding Bishop, \$1,000 to be applied on the Flint claim, and it was so ordered.

Appropriations to Japan were taken up.

The subcommittee recommended for all purposes, \$58,408 (\$4,000 of this for property in Yokohama); of this for existing work, \$54,408; of which

\$11,000 shall be for native evangelistic work, to be distributed by the Japan Conference, with the approval of the presiding Bishop. The remaining sum of \$43,408 shall be referred to the Finance Committee of the Japan Conference for redistribution.

On motion, \$54,408 were appropriated with the conditions named in the report of the subcommittee, the sum of \$43,408 to be distributed and applied by the Finance Committee of the Japan Conference with the approval of the presiding Bishop and the Board, with instruction to provide for sending out two new men, and it was so ordered.

Appropriations for Korea were considered. The subcommittee recommended \$18,320 for all purposes, divided as follows:

For existing work.....	\$15,510
For new work: One new missionary	1,250
One new residence at Seoul.....	1,300
Site for house in Chemulpo.....	260

On motion, \$15,967 were appropriated to be redistributed and applied by the presiding Bishop and the Board of Managers.

Appropriations to Italy were taken up, and the report of the recommendations of the subcommittee adopted as follows:

For the work.....	\$36,200
For fifth payment on Rome property	4,200
For new building in Rome.....	3,000
	<u>\$43,400</u>

MONDAY MORNING, NOVEMBER 12.

The General Committee met at 9:30 A. M., Bishop Warren presiding. Devotional services were conducted by Rev. George B. Wight, D.D.

On motion, it was resolved to fix the seat of the next session of the General Committee, and the following places were placed in nomination: Eighteenth Street Methodist Episcopal Church, New York; Detroit, Mich.; Portland, Ore.; Denver, Colo.; Indianapolis, Ind.; St. Louis, Mo.; Scranton, Pa.

On motion, it was ordered that the vote be taken on the westernmost point named first; and on the others in succession, proceeding eastward until choice is made.

The vote was taken, and Denver, Colo., was chosen as the place for the next session of the General Committee.

Appropriations to India were taken up. The Committee on India recommend:

North India.....	\$58,244
Northwest India.....	21,572
South India.....	15,814
Bombay.....	15,409
Bengal-Burma.....	9,498
	<u>\$120,537</u>
For increase of salaries.....	15,000
For Transit Fund.....	4,000
	<u>\$139,537</u>

Treasurer Hunt moved to appropriate \$127,537 to India, enough of which shall be applied to the

salaries of missionaries to bring them to the standard adopted by the Board of Managers.

Bishop Fowler moved that \$117,537 be appropriated for the work, \$10,000 for salaries additional, and a conditional appropriation of \$25,000 more for salaries and for Transit Fund to be raised by Bishop Thoburn from special contributions for that purpose, provided that any amount additional raised by him for these purposes be paid into the treasury of the Society. This motion was adopted.

On motion of Bishop Foss, the resolution reported by the Committee on India in regard to redistribution was adopted.

Appropriations for Malaysia were taken up. The committee recommended for the work, \$10,083. On motion, \$9,000 were appropriated for the work, and \$3,000 were added for transit and other purposes, as a conditional appropriation to be raised by Bishop Thoburn from special contributions in accordance with his suggestion.

Appropriations for China were taken up. The subcommittee on China recommended:

For Foochow.....	\$27,000
For Central China.....	43,000
For North China.....	45,000
For West China.....	12,000
	<u>\$127,000</u>

These appropriations were made except that the appropriation to West China was made \$12,700, making the total appropriation to China \$127,700.

The redistribution of the appropriations to China was referred to the Board of Managers and the presiding Bishop.

Secretary McCabe presented dispatches from Epworth Leagues and Christian Endeavor Societies, promising to double the collections for the Missionary Society, and moved that the Secretary of the Committee express the thanks of the General Committee to them for their action, and it was so ordered.

On motion, \$800 were appropriated to Lower California at the disposal of the resident Bishop at San Francisco.

Committee adjourned.

MONDAY AFTERNOON.

The General Committee met at 2:30 P. M., Bishop Foss presiding. Devotional services were conducted by Rev. J. H. Hargis, D.D.

It was moved to reconsider the action by which Denver was fixed as the seat of the next session of the Committee, but the motion was lost by a vote of 18 to 18.

Appropriations for work in Chili were taken up. The committee recommended an appropriation of \$7,866 for several items, but the consideration of the report was postponed.

Treasurer Cranston moved that, in considering Domestic Missions, the Classes Nos. 8 and 7 be con-

sidered first, and then return to the regular order, and it was so ordered.

The report of the Committee on Appropriations to the Older Conferences and Work in Cities, appointed at last year's session, was made. After the preamble it contained the following resolutions:

1. That the largest possible appropriations be made for work among the foreign populations of our cities, consistent with the general interests of the Society.

2. That mission work among the English-speaking peoples of city and country districts in the older Conferences be left to the care of city mission and Conference societies.

3. That in appeals for support of city mission work and Conference missionary societies care be taken not to diminish the collections for the Missionary Society.

4. That no appropriations be made to the older and stronger Conferences for missions to English-speaking people, except in extraordinary cases.

5. That appropriations by the General Missionary Committee for English-speaking work should be conditioned on the relation which the amount raised by the Conferences concerned bears to their equitable apportionment.

6. That the General Conference be memorialized to make such changes in the Constitution of the Missionary Society, and in the Discipline, as will allow appropriations for work in cities to be administered by local societies for city mission work.

The above resolutions, with the exception of the fifth resolution, were adopted after resolution four was amended by striking out "older and."

The fifth resolution was referred to the representatives from the General Conference Districts, to consider and report at the session next year, and to them was also referred the consideration of the propriety of allowing Conferences to use within their own bounds all the money they raise above their equitable apportionment.

On motion, the rules were suspended in order to take up appropriation to Colorado Conference, and \$9,500 were appropriated.

On motion it was ordered that an evening session be held at 7:30.

Class 8 was then considered, and the following appropriations were made:

California.....	\$7,112
(Of which \$500 is for Van Ness Avenue Church, San Francisco, at the disposal of the resident Bishop, and \$1,000 is for new work.)	
Columbia River.....	6,500
Oregon.....	3,000
Puget Sound.....	6,000

Rev. R. S. Storrs, D.D., President of the American Board of Commissioners for Foreign Missions, being present, by invitation he briefly addressed the General Committee.

On motion, Bishop Thoburn, being obliged to leave, addressed a few parting words to the Committee.

Dr. T. E. Fleming presented communications in regard to work at Fort Sheridan, Ill., which were referred to the Committee on Domestic Missions.

Committee adjourned.

MONDAY EVENING.

The General Committee met at 7:30 P. M., Bishop Hurst presiding. Devotional services were conducted by Rev. J. M. Carter, D.D.

The consideration of appropriations to the Pacific Coast was resumed, and \$5,778 were appropriated to the Southern California Conference.

Class No. 7, being appropriations to Rocky Mountain regions, was considered, and the following appropriations were made:

Arizona.....	\$6,600
Idaho.....	5,000
Montana.....	5,778
Nevada.....	4,300
(Of which \$800 may be for schools, at disposal of the presiding Bishop.)	
New Mexico English.....	5,500
North Montana.....	3,750
Utah, for work.....	9,000
Utah, for schools, at the disposal of the Board.....	4,000
Wyoming.....	5,500

On motion of Bishop Andrews, it was ordered that when any one class of missions among non-English-speaking people is called, all that is asked for that class be reported.

Welsh Missions were then taken up, and the following appropriations made:

Northern New York.....	\$300
Philadelphia.....	445
Rock River.....	500
Wyoming.....	350

On motion of Bishop Foss, it was ordered that no new work be considered in any class until the whole Domestic Missions have been considered.

On motion, it was ordered that the Secretary classify the Scandinavian Missions in preparing the appropriations for publication, under the heads of Swedish, and of Norwegian and Danish.

On motion of Bishop Walden, it was ordered that the Committee on Domestic Missions report the total asked for each class of foreign population, and this was done by the chairman.

Scandinavian Missions were considered, and the following appropriations made:

Austin (Swedish).....	\$1,500
California (Swedish).....	2,500
Central Swedish.....	4,000
Colorado (Swedish).....	400
East Maine (Swedish).....	400
New York (Swedish).....	1,000
New York East (Norwegian).....	1,500

Committee adjourned.

TUESDAY MORNING, NOVEMBER 13.

The General Committee met at 9:30 A. M., Bishop Walden presiding. Devotional services were conducted by Rev. W. H. Shier, D.D.

Secretary Leonard presented the following resolution, which was, on motion, adopted:

Resolved, That this General Missionary Committee has heard with great satisfaction of the movement among our

Epworth Leagues and Christian Endeavor Societies, to make a Thanksgiving offering for the cause of Missions. Never has our work been so prosperous, but because of the general financial depression that has prevailed for more than two years, the Missionary Society finds its treasury heavily overdrawn, and threatened with serious embarrassment. We feel that the proposed contributions by our young people are most timely, and promise substantial relief. If all our young people's societies fall into line, they will in one day relieve our present embarrassment, and send a thrill of joy throughout our vast Mission fields. While the Leagues and Societies will receive from the Treasurer vouchers for their contributions, which will be credited to the charges with which they are connected, we express the hope that their offering may be in addition to and over and above the regular collections from the churches, and so constitute a real advance in the income of the Missionary Society.

On motion, it was ordered that a copy of this resolution be sent to each Epworth League and to each Christian Endeavor Society connected with the Methodist Episcopal Church.

The consideration of appropriations to *Scandinavian Missions* was resumed, and the following appropriations made:

New York East (Swedish).....	\$3,000
New England (Swedish).....	5,000
New England Southern (Swedish)..	2,000
Northern Swedish.....	5,200
(Of which \$400 shall be available at once, at the disposal of the presiding Bishop.)	
Norwegian and Danish.....	10,000
Puget Sound (Swedish).....	2,000
Western Norwegian-Danish.....	12,000
Western Swedish.....	4,350
Wilmington (Swedish).....	625

Dr. G. B. Wight moved to reconsider the vote appropriating \$1,500 to the Norwegian work in the New York East Conference, with the view of making the appropriation \$2,000.

Bishop Foss moved that no reconsideration of appropriations be entertained until the Domestic Missions have been fully considered; and it was so ordered by a vote of 32 to 7.

German Missions were considered, and the following appropriations made:

California German.....	\$4,445
Central German.....	4,900
(\$445 of this for work in Detroit.)	
Chicago German.....	4,225
East German.....	6,230
Northern German.....	3,330
North Pacific German.....	5,330
Northwest German.....	3,855
St. Louis German.....	3,775
Southern German.....	4,500
West German.....	7,000
(\$780 of this available January 1, at the disposal of the presiding Bishop.)	

French Missions were considered, and the following appropriations made:

Gulf Mission (at the disposal of the presiding Bishop).....	\$700
New England.....	300
New England Southern.....	600
New Hampshire.....	1,066

Committee adjourned.

TUESDAY AFTERNOON.

The General Committee met at 2:30 P. M., Bishop Fitzgerald presiding. Devotional services were conducted by Rev. C. C. McCabe, D.D.

The Committee on the Roll of Attendance of the Board of Managers and Appropriations of the Woman's Foreign Missionary Society and the Woman's Home Missionary Society reported as follows:

"1. We recommend no change in the Board of Managers.

"2. We recommend that the appropriations of the Woman's Foreign Missionary Society, aggregating \$323,668, and the Woman's Home Missionary Society, aggregating \$76,212, unconditional, and \$66,147, conditional, be approved, with the recommendation that hereafter the appropriations of the Woman's Foreign Missionary Society be sent to the General Committee in detail."

On motion, the report was adopted.

On motion of Treasurer Hunt, it was ordered that \$25 be paid to the sexton of the Hanson Place Methodist Episcopal Church for his services.

Treasurer Cranston offered the following resolution, which was adopted:

Resolved, That the Secretaries be requested to hereafter present on the estimate sheet, for the convenience of the General Committee, the leading historical and statistical facts pertaining to each Mission named.

Bishop Mallalieu took the chair.

Bishop Walden moved that, hereafter when a committee is appointed to report at the next session, their report be printed and put in the hands of the members of the General Committee, and it was so ordered.

The consideration of *French Missions* was resumed, and the following appropriations were made:

Northwest Indiana.....	\$400
Rock River (at disposal of resident Bishop).....	1,500

Spanish Missions were considered, and the following appropriations were made:

New Mexico Spanish.....	\$11,556
" " " for schools..	1,800
New York East.....	600

Chinese Missions were considered, and the following appropriations were made:

California.....	\$7,870
New York.....	1,000
Oregon and Puget Sound (at disposal of resident Bishop at San Fran- cisco).....	890
Southern California.....	1,000

Japanese Missions were considered, and the following were appropriated:

California.....	\$6,400
For Japanese work in Honolulu (at disposal of the resident Bishop at San Francisco).....	1,000

Bohemian and Hungarian Missions were considered, and the following appropriations made:

The General Missionary Committee.

Baltimore.....	\$890
East Ohio.....	2,500
Philadelphia (at disposal of the resident Bishop).....	450
Pittsburg.....	1,250
Rock River (available Jan. 1, 1895, at disposal of resident Bishop)...	3,500
Upper Iowa (available for year 1895, at disposal of resident Bishop at Chicago).....	712

Italian Missions were considered, and the following appropriations were made:

Louisiana (at disposal of presiding Bishop).....	\$1,000
New England (at disposal of the Board).....	1,200
New York (of which \$500 shall be available at once, at disposal of resident Bishop).....	3,500
Philadelphia (at disposal of resident Bishop).....	1,335
Rock River (at disposal of resident Bishop).....	1,100

On motion, it was decided that when the Committee adjourn it would meet at 7:30 o'clock.

On motion, it was ordered that hereafter all speeches should be limited to three minutes, except those of the representatives of the Districts.

Portuguese Missions were considered, and the following appropriation made:

New England Southern.....	\$712
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Hebrew Missions were considered, and the following appropriation made:

New York.....	\$1,000
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Pennsylvania Dutch Missions were considered, and the following appropriation made:

Philadelphia (at disposal of the resident Bishop).....	\$300
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Missions to American Indians were considered, and the following appropriations made:

California.....	\$890
California, for schools (at disposal of resident Bishop).....	100
Central New York (for Onondagas).....	500
Central New York (for Oneidas).....	200
Columbia River.....	1,200
Detroit.....	534
Genesee (for Tonawandas).....	250
" (for Cattaraugus).....	250
Michigan.....	623
Minnesota.....	445
Navajo Mission (at the disposal of the Board, \$200 of which is for an interpreter).....	1,200

On motion, the Committee, by a vote of 20 to 10, adjourned.

TUESDAY NIGHT.

The General Committee met at 7:30 P. M., Bishop Joyce presiding. Devotional services were conducted by Rev. W. H. Jordan, of South Dakota.

Bishop FitzGerald took the chair.

The following resolution, on motion, was adopted:

Resolved, That the appropriations be considered until they are completed; then reports of committees be heard and acted upon; then any conditional appropriations asked for be determined; and that no miscellaneous business be introduced until after this work is finished.

The consideration of *American Indian Missions* was resumed, and the following appropriations made:

Northern New York.....	\$534
North Montana (for Piegan Indian Mission for year 1895, to be administered by the Board).....	1,250
Oregon.....	700
Puget Sound.....	350
Wisconsin.....	500

Class 3, being *Conferences north of the Potomac and Ohio, and east of the Mississippi River*, was taken up, and the following appropriations made:

Detroit.....	\$4,890
East Maine.....	1,800
Maine.....	1,350
Michigan.....	4,400
New Hampshire.....	1,300
Northern New York.....	1,200
Troy.....	900
Vermont.....	1,350
West Wisconsin.....	4,500
Wilmington (of which \$400 shall be for work in Virginia).....	700
Wisconsin.....	4,000

Class 4, being *Conferences in Iowa and Kansas and States north of them, including Black Hills*, was considered, and the following appropriations made:

Black Hills.....	\$4,900
Black Hills (for schools).....	1,000
Des Moines (\$712 for Council Bluffs, \$250 for Atlantic City District, \$250 for Des Moines District, available at once, to be administered by Presiding Elder Miller).....	1,212
Kansas.....	1,400
Minnesota.....	3,850
Minnesota Northern (of this \$370 is available at once for Duluth District, and \$130 for Wilmar District, at disposal of resident Bishop).....	5,900
North Dakota.....	9,778
North Nebraska.....	5,800
(Of this \$800 available at once.).....	
Northwest Iowa.....	4,000
Northwest Kansas.....	7,000
(Of this \$500 available at once.).....	
Northwest Nebraska.....	3,500
(Of this \$300 available at once.).....	
Oklahoma.....	14,000
South Dakota.....	12,000
(Of this \$3,000 available at once.).....	
South Kansas.....	1,700
Southwest Kansas.....	6,000
(Of this \$500 available at once.).....	
West Nebraska.....	7,500
(Of this \$1,000 available at once.).....	

Committee adjourned.

WEDNESDAY MORNING, NOVEMBER 14.

The General Committee met at 9:30 A. M., Bishop Joyce presiding. Devotional services were conducted by Rev. L. A. Banks, D.D.

On motion of Bishop Newman it was ordered that in regard to the amounts made available at once, in the four Nebraska Conferences, the Northwest and Southwest Kansas, and South Dakota Conferences, the Presiding Elders of each Conference recommend a distribution which shall be approved by the resident Bishop and the Board of Managers.

Class No. 5, being the *White Work in the South*, was taken up. On motion, the time of all who desired to speak on the subject was extended to ten minutes. After considerable discussion appropriations were made as follows:

Alabama	\$3,000
Arkansas.....	5,000
Austin	4,000
(\$450 of this at the disposal of presiding Bishop, for church at Fort Worth.)	
Blue Ridge.....	3,500
Central Tennessee.....	3,400
Georgia.....	2,500
Gulf Mission.....	1,600
Holston.....	3,100

The Committee adjourned to meet at 2 o'clock.

WEDNESDAY AFTERNOON.

The General Committee met at 2 P. M., Bishop Newman presiding. Devotional services were conducted by Rev. M. S. Hard, D.D.

The consideration of appropriations to *White Work in the South* was resumed, and the following made:

Kentucky.....	\$4,700
Missouri	3,890
St. John's River.....	3,200
St. Louis.....	5,000
Virginia.....	3,800
West Virginia.....	5,000

Class No. 6 was taken up (*Work Among Colored People*), and the following appropriations made:

Central Alabama	\$2,850
Central Missouri	3,100
Delaware.....	1,600
East Tennessee.....	2,500
Florida.....	2,100
Iowa.....	500
(At disposal of resident Bishop at Omaha.)	
Lexington.....	2,600
Little Rock.....	2,800
Louisiana.....	4,000
Mississippi.....	2,100
North Carolina.....	3,000
Savannah.....	3,000
South Carolina.....	4,000
Tennessee	2,100
Texas	4,000
Upper Mississippi.....	2,750
Washington.....	2,000
West Texas.....	4,200

The report of the subcommittee on Chili was taken up, and, on motion of Bishop Foss, the following was adopted:

Resolved, That we make a contingent appropriation of \$25,000 for the purposes named, and for other kindred work in the self-supporting missions in Chili, to be at the disposal of the Board so far as special contributions may be made for these purposes.

The committee on making apportionments presented the following, which was adopted:

Resolved, That the present plan for apportioning the amounts asked of the Conferences be continued, and that the Board be requested to use great care in its expenditures for this purpose.

The Committee on Ways and Means presented their report, and it was adopted. The report in full is given on page 570.

Dr. Fleming proposed amendments to the plan of making the appropriations so that it would read:

The total appropriation for all purposes, except the liquidation of debt, shall be determined on the first day of the session. At the close of all other appropriations an appropriation for the liquidation of debt may be added.

When the total appropriation has been determined and the ratio of distribution to home and foreign work has been fixed, the appropriations for missions in the United States shall be first considered for two days unless sooner disposed of, and the appropriations for foreign missions shall be next considered for two days, with the like proviso, and thus they shall alternate from year to year. All appropriations to the work not then considered shall be next in order. Reconsiderations of appropriations shall not be in order until the entire list has been canvassed.

A committee of five shall be appointed to which these amendments shall be referred for report at the beginning of the session of 1896, the report to be printed and sent to each member of the General Committee at least four weeks in advance of the annual meeting.

On motion, the proposed change and the order of appropriations were referred to a committee consisting of Bishop Foss, Dr. T. E. Fleming, Dr. J. M. Buckley, Dr. A. S. Hunt, and Dr. J. F. Goucher, to report next year.

Conditional appropriations were made as follows:

Foochow.

To build a church at Foochow.....	\$8,000
To build a church at Kucheng.....	800
To build a church at HoKehiang....	1,500
For chapels in Hinghua prefecture.	2,500

Central China.

For a medical school building at Nanking.....	\$5,000
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North China.

To purchase lot adjoining hospital at Peking.....	\$800
For a street chapel in Peking, in part.....	4,000
To complete new church in Peking	5,000

South America.

For Boca Mission in Buenos Ayres..	\$2,000
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Italy.

For completing building in Rome..	\$10,000
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Japan.

For rebuilding Goucher Hall at Tokyo.....	\$1,000
For the chapel at Yokohama.....	5,000

Korea.

For hospital in Seoul..... \$5,000
 For property in Seoul..... 10,000

On motion, it was resolved that the matter of transferring \$4,000 debt, due to the Woman's Foreign Missionary Society, from North China to New York, be referred to the Finance Committee and Board of Managers.

On motion, it was resolved that whatever can be saved from the amount named for work in Italy through a redistribution, with the approval of the presiding Bishop, shall be applied to the debt on the property at Rome.

On motion, it was ordered that the usual preamble should be prefixed to the conditional appropriations.

On motion, the following appropriations were made:

North Germany, for debts, grants in aid or on debt on Berlin property, at disposal of the Board.....\$1,000

The report of the subcommittee in regard to the Berlin property was approved.

The following appropriations were made:

South Germany, grant in aid..... \$800
 Switzerland, grant in aid..... 1,000
 Denmark, for debt on Copenhagen church, at disposal of the Board.. 1,000

On motion, the rules in regard to making appropriations were suspended.

On motion of Bishop Mallalieu, the case of Mrs. Leslie Stevens, in regard to financial relief, was referred to the Board of Managers with power.

On motion of Bishop Foss, the action by which a certain amount was fixed to be appropriated to Foreign and Domestic Missions was reconsidered, and the specific appropriations already made were validated as a whole.

A motion was made to appropriate money to Genesee Conference for work among foreign population in Buffalo, but reply was made that the Committee had a high appreciation of the work in view, yet, on account of the condition of the treasury, they were unable to make the appropriation.

On motion of Bishop Walden, \$400 were appropriated for Italian work in the Cincinnati Conference, to be available at once, at disposal of the resident Bishop.

On motion of Treasurer Hunt, \$175,764 were appropriated for the debt.

On motion of Bishop Andrews, the following was adopted:

Resolved, That we recommend the Board of Managers give careful consideration to the provision that should be made for the support of orphans whose fathers have died in the service of the Missionary Society, with a view to the continuance of the support now provided for the children of the missionaries, if found advisable.

On motion of Secretary McCabe the following was adopted:

Whereas, Many thousands of dollars are spent in the payment of the traveling expenses of missionaries going to and returning from the fields; therefore,

Resolved, 1. That our foreign Missions are requested to exercise the greatest care in sanctioning furloughs.

2. That the Board be requested not to pay the salaries of furloughed missionaries beyond one year from the time of their arrival in this country.

On motion, the following was adopted:

Resolved, That the General Committee, representing two million seven hundred and fifty thousand communicants and five millions of adherents, earnestly request the Congress of the United States to cease making appropriations of public money for sectarian schools.

Signed by John P. Newman, C. C. McCabe, A. B. Leonard, James R. Day, S. F. Upham.

Resolution of thanks to the pastor of Hanon Place Church, the church officials, and hospitable friends were unanimously adopted.

On motion, the matter of cooperating with the Freedmen's Aid and other Societies in publishing a Manual, which had been referred by the Freedmen's Aid Society to the General Committee, was referred to the Board of Managers.

On motion, it was ordered that all appropriations "made available at once," be understood to be from January 1, 1895.

Committee adjourned *sine die*.

Missionary Committee Notes.

THE treasurer reported an increase of the indebtedness. The indications for some months had encouraged the belief that the receipts would be equal to those of the previous year. The receipts from collections were not far behind, and this was an encouragement. Enlarged appropriations were greatly needed in all the mission fields, as the previous year there had been a reduction. Some of the Committee favored another reduction in the appropriations for the ensuing year. It was believed by many that this would seriously injure the work and that it was imperative there should be at least the same amount appropriated to each field as had been given a year previously, knowing that even this would be a great disappointment to many of those who had been burdened by their successes. It was decided that the total amount of the appropriations should be the same as the previous year. This will require that at some portions of the year the treasurer shall provide for an indebtedness of near five hundred thousand dollars. A little over one half (55 per cent) will go to the foreign field and a little less than one half to the home field. There were those in the Committee who were well acquainted with the necessities of the home field, and had also looked upon the condition and heard the cry of the heathen world, and who believed that the proportion was wrong, and wished to increase the amount given to the work in foreign lands, but they cheerfully acquiesced in the decision made.

The reports received of the condition of the home field among the foreign-speaking populations, the Indians, the new settlers in the West and South, and

among the Negroes, evidenced the necessity of the continued prosecution of a work which has been so greatly blessed in the past. Patriotism as well as Christianity demands that it be continued. The only part of the field where there was a decrease of the appropriations was the Southern States, it being believed that the churches there, both among whites and Negroes, were becoming strong enough to depend more upon their own resources.

Bishop Taylor sent in a fuller report than usual, reporting prosperity in the African missions. The usual appropriations for the missions in Liberia were made according to the suggestions of Bishop Taylor.

The missions among the Protestants in Europe, in Germany, Switzerland, Denmark, Norway, Sweden, and Finland, are valuable feeders to our churches in the United States, and we help "our own" when we help them. We send no missionaries to them, but we assist the native preachers in the work they are doing for their own people. They received appropriations.

The mission in Bulgaria among the adherents of the Greek Church awakened more than the usual amount of discussion, and for one day its friends and opponents debated its history and outlook. It received an appropriation, but with a proviso that during the year arrangements shall be made for its more vigorous prosecution or its transfer. Its continuance will depend largely upon any success it may secure during the next few months. Its superintendent, Dr. Davis, has exhibited wisdom and energy, and under his administration there has been a marked advance. He has labored under many discouragements.

The missions in South America are meeting with continued success, and especially in Argentina and Uruguay the Methodist Episcopal Church is becoming well entrenched. The cry for "more money" to purchase more property continues to be heard, and would have been gladly heeded had the Committee reason to believe that the collections of the ensuing year would warrant it. The work in Chili requires an increase of workers. The Committee understood that the Missionary Society, under its contract with the "Transit and Building Fund Society," could make no appropriation for work in Chili except from money that may be specifically donated for that purpose. The Board, at its meeting on November 20, decided differently and made an appropriation.

The mission in Italy has encountered many difficulties, not the least of which has been the criticism it has lately received. The opposition to its present management was carefully considered and debated, resulting in the unanimous approval of the wisdom and fidelity of the present superintendent, Dr. Burt, and the commendation of the mission as deserving the confidence and liberal support of our people. More money is needed to finish the new building in Rome. The Committee greatly regretted that the appropriations made by it to Italy could not be much larger.

The missions in Japan, Korea, and China are suffering from the influences of the war between Japan and China. The appropriations were made in the belief that in the near future, as the result of the war, there would be a more rapid extension and success in mission work in all of these countries. India continues to be the field from which we receive reports of steady and gratifying progress. Bishop Thoburn was present and thrilled all hearts by the narration of what the Lord is accomplishing among the people under his care. The appropriations were increased to this field, and Bishop Thoburn was authorized to make special collections to meet the great need for more money.

The sessions of the Committee, continuing through seven week days, were of unusual interest, arising from the debates on the amount of the appropriations, and the reports from the mission fields. There was considerable difference of opinion on these subjects, and the discussions evidenced that each member was animated by an earnest desire to have done that which he believed would best promote the kingdom of Christ. There was a substantial unanimity in the results obtained. The Committee appeals to the Church to honor its faith in the devotion and liberality of the Methodist Episcopal Church.

ECHOES

From the Debate on the Amount of Money to be Appropriated.

THE Church ought to be congratulated on the receipts of the Missionary Society for the past year. The thermometer is the collections. The decrease has not been there. The love and loyalty of the Church are wonderful.—*Secretary McCabe.*

If the Committee cuts the appropriations this year as it did last year, the pastors will proceed to cut further. It would be serving notice that the Church had beaten a retreat. I do not believe that God is dead, and I do believe in the Methodist Episcopal Church.—*T. E. Fleming.*

The reduction a year ago wrought great damage to the work both at home and abroad. There was room then for faith, and we may well have faith now. It is true we are obliged to borrow money, but business men borrow on far less foundation.—*Bishop FitzGerald.*

A careful study of the report made by Dunn and other commercial agencies, and the reports of traveling salesmen, indicate a hopeful business condition for the future, and a cultivation of the field by our secretaries and pastors will result in increased collections the coming year.—*Bishop Walden.*

We are not a charitable society working to feed the poor, distributing what we receive, so that when we have expended what we have received we have nothing left. We have a large amount of real estate in the land and houses we own in all our missions. We have financial interests at stake, and we must care for them.—*Bishop Thoburn.*

We cannot afford to reduce our appropriations and thus further cripple our work at home and abroad. Last year we were under a cloud. There was more courage in the Woman's Foreign Missionary Society. They sounded no retreat, and the result is an increase in their collections. We retreated, and our debt has increased. If we had asked for the same amount as the previous year we would have received it.—*Secretary Baldwin.*

If we keep on making reductions we must come to the point where we must withdraw our missionaries. When the reduction was made last year the feeling among the people

was that we need not exert ourselves so much. There is no mission where we can with safety reduce. It is a bad thing to get the Church into a retrograde habit.—*Bishop Hurst.*

I was somewhat startled to hear of the deficiency and to hear that the deficiency shall be made the basis of further discounts of our appropriations. We ought not to talk about our liabilities without considering our resources. We have no reason to suppose our receipts from collections will be less next year than they were this year, unless we cut our appropriations and notify the churches that they do not need to give as much. We may expect at least \$75,000 as a special offering from the Epworth Leagues. There are also 200,000 more members this year. The increase in the membership alone will increase our collections. We are also at the beginning of better times.—*J. F. Goucher.*

One of the things that stands in the way of our raising the money we need is the custom of soliciting contributions for objects outside of the regular missionary appropriations. It is sapping the confidence of the Church in our Missionary Society. If the men who have been making these collections had solicited for the Missionary Society we would have had a large increase in the contributions. The money collected is more wisely distributed and expended when done by the wisdom of the General Missionary Committee than when done by the wisdom of one man.—*Secretary Leonard.*

The Japanese War in Behalf of Korea.

BY REV. H. LOOMIS.

FOR several years past Japan has been demanding a place among the civilized and enlightened nations of the earth. It has been denied to her on the part of Christian countries, and the people of Japan have considered such action as both selfish and unjust. And so, instead of the friendly and confiding spirit of former years, there has arisen a feeling of bitterness and mistrust in the minds of many Japanese, and without some change it seemed likely to continue and perhaps increase.

But a treaty has now been made with England which grants to Japan what has been desired, and it is quite certain that other nations will soon follow in the same line.

And now to the surprise of many, and the gratification of every friend of Japan, she is proving to the world that her demand for a higher place than hitherto accorded her is not unreasonable, but fitting and just.

And yet the progress made by Japan is not to be measured by her material improvement alone, and the recently demonstrated strength and efficiency of her army and navy, as manifested in the struggle now going on with China.

To show how the Japan of to-day has changed from that of the past, we need but refer to the fact that three hundred years ago the armies of Japan swept over Korea in a war that was instituted without just cause, and prosecuted without mercy. The spirit of carnage and plunder was unrestrained, and besides a heritage of poverty and suffering to those who were left, the ears of three thousand six hundred victims slaughtered in a single battle, were brought back and exhibited as trophies of the cruel and bloody conflict.

But how different are things to-day. For years past Japan has been watching with intense interest and anxiety the sad and hopeless state of the poor Koreans, who were being crushed and impoverished to the lowest degree. This, too, was the result of the Chinese policy which controlled the government to such a degree and extent that every measure looking toward progress was defeated. Again and again did the king and his friends attempt to institute reforms, but always with the same result. Judge Denny published the statement that a plot was formed by the Chinese to assassinate the Korean king, in order to prevent his interference with their plans. The result of all was that China took the money of the Koreans for their own use, and left the country bankrupt and wretched to the last degree.

And so when a revolt took place in one of the southern provinces against the cruelties and exactions of unscrupulous officials, and the few and inefficient Korean soldiers were unable to suppress it, a request was sent by the authorities in Seoul, who were in league with China, for the assistance of Chinese soldiers.

The sending of such troops in violation of the treaty made with Japan in 1885 was the signal and cause of such an uprising among the Japanese that it was impossible to prevent a war. It was felt that the time had come to demand that Korea should be left to govern herself, and go forward in the same path of progress that has been followed so successfully in Japan. To secure this object the Japanese were ready and eager to make every needed sacrifice.

It seemed at first to some minds that there was much more than an effort on the part of Japan to secure the independence and advancement of Korea. And so it has been frequently stated, and was believed by many to be another war of conquest.

But it is a great pleasure to say that such a spirit has not been shown in regard to Korea, at least. In fact, the course of Japan in Korea, as far as it has been made known, has been considerate and honorable to the highest degree. It has apparently been on the part of Japan an honest attempt to secure to the Koreans their just rights. To accomplish this, efforts have been made to secure a new and more competent, as well as honest, class of officials who would labor for the highest and best interests of the people.

It is not true that the king has been made a prisoner by the Japanese authorities. On the contrary he has called the soldiers of Japan to his aid. There was a feeble resistance on the part of some of those who were in sympathy with China, but the result has been that the officials who were in league with China have been removed, and new and progressive men appointed to fill their places. There is also a High Commission of seventeen persons, who are appointed to arrange the program for the inauguration of a new and better state of affairs. The king has published

a decree announcing that they are henceforth to be an independent power, and a compact has been formed with Japan in the prosecution of the war against China.

But what is of special interest to the world at large is the immense change that has taken place in Japan in the conduct of both the government and the army and navy in time of war. The coming of the Japanese soldiers into Korea was regarded with intense horror by the people, who had never forgotten the inhumanities of former years, and feared lest they should be called to suffer in a similar way.

But to the surprise and gratification of all, the soldiers of Japan have shown a spirit of restraint and a measure of discipline that have changed their enemies into friends and won for them the highest praise. From many and various sources come reports of the care that has been exercised to prevent any harm or inconvenience to the people, and so severe has been the punishment for even the smallest breach of propriety, that it is evident the authorities are determined to prevent everything of the kind in the future. A countryman in Korea recently made the remark, "The Japanese pay for everything, even their water carriers." And more than this, the Japanese Minister at Seoul has recently made a liberal donation in behalf of his country to the poor and suffering residents of that city.

The Japanese army has a well-equipped commissary and medical department, and all the wants of the soldiers are promptly and fully supplied. On the contrary, the Chinese army is without suitable provision for their need, and the poor inhabitants of the country are greatly distressed in order to meet the daily demand for food. In a letter just published, there is the charge that the Chinese soldiers have not only exacted food from the Koreans, but returned their kindness with wanton cruelty.

One of the best steamers of the recently imported English built commercial fleet (the *Yokohama Maru*) has been devoted to the special use of the Red Cross Society; and thus in every particular are the wants of the soldiers being provided for.

And not only do the Japanese provide for their own, but it is reported that they have ministered to the wants of the Chinese who have been wounded in battle and left without any care. At the same time the prisoners taken in battle have been treated in the same way as is customary with civilized and Christian nations.

The Emperor of Japan also issued an edict to the purport that all Chinese residents of the country who were here for commercial purposes should not be disturbed in their business, and as far as is known this has been faithfully observed.

A missionary from China who recently came to Japan for his health, told me a few days ago that although he wore the Chinese costume and was everywhere taken for a Chinaman, he had suffered no

rudeness on the part of the Japanese, but had traveled freely and safely wherever he wished.

In keeping with the avowed policy of Japan to aid Korea in promoting the best interests of the people, it has been announced that the Reforms Committee at Seoul have elaborated a number of changes which are certainly commendable, and if once carried out will greatly benefit the country.

Among the proposed reforms are the substitution of the modern method of reckoning time in place of the old Chinese style; the appointment of men to office on account of fitness and merit, and not as heretofore on account of rank; criminal punishments are to be limited to the perpetrators of the crime, and are not to include the relatives; abolition of early marriages, and fixing the age of both parties at a proper period, as well as leaving them free in their choice; abolition of service for a fixed period, and of all sale of human beings; abolition of the law forbidding priests and nuns entering the capital; determination of the number and salary of all officials. It is understood also that there is to be a system of general education similar to that in Japan, and that all laws that interfere with religious freedom are to be abolished.

These are some of the most important changes, but are sufficient to give a good idea of the tendency and scope of the reforms proposed. The news has just been received that already a police system has been established in Seoul, and a new silver coinage is taking the place of the cumbersome cash which has been such a serious hindrance to all business and a burden to all.

It seems plain that, when this is all taken together, it is an indisputable evidence that Japan is actuated by a high and noble purpose in this conflict with an enemy that is the foe of progress and the embodiment of conservatism. What she seeks is in the interest of humanity and civilization.

P. S.—The following extracts are from a notification which has just been issued by Count Oyama, Minister of State and War:

"Belligerent operations being properly confined to the military and naval forces actually engaged, and there being no reason whatever for enmity between individuals because their countries are at war, the common principles of humanity dictate that succor and rescue should be extended even to those enemies who are disabled by wounds or disease. The Japanese troops must never forget that however cruel and vindictive the foe may show himself, he must, nevertheless, be treated in accordance with the acknowledged rules of civilization, his disabled succored, his captured kindly and considerately protected. Even the body of a dead enemy should be treated with respect. Japanese soldiers should always bear in mind the gracious benevolence of their august sovereign, and should not be more anxious to display courage than charity."

YOUNG PEOPLE'S DEPARTMENT.

Boys and Gir's as Givers.

BY MRS. JAMES L. HILL.

We want the boys and girls to remember that there was once a little lad who alone had just what the multitude wanted, and, if we can say it reverently, we will go on to state that he alone had what Jesus seemed to need in order to work a great miracle that should benefit and bless a great many people. It seems that Andrew found out this little lad. Andrew was great at finding. "He findeth his own brother Simon." The boys must have noticed that some people are always finding much more than others. The five loaves were made of barley, and horses were usually fed with barley, and when a Roman soldier was caught who had deserted from the army a part of his penalty was that he should live on barley bread. And the two little fishes were dried to be eaten by the poor peasants of Palestine. Now you see that what the little lad possessed was small, and he was doubtless helped by his mother to obtain it, yet he gave it to Christ, and five thousand people were fed and strengthened.

Boys and girls ought to be very proud of this little lad. He was a model giver.

I know of another boy who, like the little lad, gave all he had to Jesus, and was very much blessed in his deed. When he was young, besides "the glorious Fourth" and Thanksgiving Day, election day was a holiday, and the boys always had election cake and some boyish sports. But the annual muster was the great day. Then a regiment turned out, and this was all "the pomp and circumstances of war" their eyes were privileged to see. Everybody went to it. When there was a sham fight with the Indians in war paint and feathers it was intensely exciting.

"I remember well," says Rev. Dr. Cyrus Hamlin, who founded Robert College at Constantinople, and was a missionary among the Turks for thirty-five years, and who now lives at the age of eighty-three in Lexington, Mass., "one morning when—I suppose I was about ten or eleven years old—I was to start off alone, my brother being ill, and as I was delayed by chores the boys of the neighborhood had all gone, but I did not care. When I got myself in order my dear mother gave me seven cents for spending money for gingerbread, buns, etc. A cent then was a more puissant coin than it is now in such purchases. In giving it she said to me, 'Perhaps, Cyrus, you will put a cent or two into the contribution box at Mrs. Farrar's.'

"As I was trudging along I began to question, 'Shall I drop in one cent or two?' I wished mother hadn't said one or two. I finally decided on two and felt satisfied. Five cents would furnish all I

could eat and more too, but after a time conscience began to torment me: 'Five for yourself and two for the heathen! Five for gingerbread and two for souls!' So I said four for gingerbread and three for souls. I couldn't make a firm stand there very long, and I said three for gingerbread and four for the souls of the heathen. I would have drawn the line there but for my foolish pride. The boys would find out that I had only three cents. But I was at Mrs. Farrar's open door and there was the contribution box, and I had the seven cents in my hand. I said, 'Hang it all! I'll dump them all in and have no more bother about it.' So I did, and went away contented.

"I played shy of the refreshment stands, and by three or four o'clock I had sated myself with military glory and made for home. I had been on my feet from early dawn, with absolutely nothing after my early breakfast. I was just as tired as a little boy could be who had never fasted in that way before. I burst into the house and cried out, 'Mother, I'm as hungry as a bear! I haven't had a mouthful to eat to-day!' 'Why, Cyrus! have you lost the money I gave you?' 'No, mother, but you didn't give it to me right. If you had given me eight cents or six cents I would have divided it half and half; but you gave me seven. I couldn't divide it, and so I dropped it all in together.' 'You poor boy!' she said, smiling in tears, and soon I had such a bowl of bread and milk as I had never eaten and no monarch ever ate."

A little girl in the church at Ashland, Va., has been one of a band of workers to raise money to complete their church building. She had earned by her own work a considerable sum, when a friend heard her express a great desire to own a canary bird. It was suggested that she could easily buy one from her own purse. "O," she replied, "I can't get a thing for myself while I have that church on my shoulders!"

Some of the colored people in Augusta, Ga., have been taking monthly collections to build a church edifice. A little girl six years old said she must have a nickel, for next Sunday was "throwing in" Sunday. Her mother said she shouldn't give her one, for she spent the last one for candy, and she ought to have saved that. So she went off with a basket on her arm, picked up bones, and sold them for five cents. Then a friend gave her another, and she remarked, "I believe I'll put this in too, for *that church must be built.*"

This is the spirit of determination that we want to incite in our boys and girls. Since the times are hard, and since money now no longer comes easily, we want them to rise up in their might and with their mites to say, "These missionaries have been

ent away into strange, dark places where they cannot help themselves, and they must be supported!"
—*Mission Dayspring.*

Church of Christ, Awake!

BY REV. ERNEST GEORGE WESLEY.

CHURCH of Christ, awake, arouse thee,
Arm thyself with sword and shield;
Christ, thy Captain, ever leads thee,
Forward to the battlefield.

Church of Christ, advance, proclaiming
Peace and pardon through the cross;
He, the Lord of life, acclaiming,
Never counting gain nor loss.

Church of Christ, be watchful ever,
Lest the foe thy camp assail;
Watching, thou art conquered never,
Over sin thou shalt prevail.

Church of Christ, the battle rages:
Give no peace to craven fear,
E'en though Hell thy strength engages:
Christ, thy Lord, is ever near.

Church of Christ, thy God has spoken,
Every foe shall swift retreat;
Never can his word be broken,
Never comes to thee defeat.

Chorus.

Church of Christ, make no delay;
Now he calls, let all obey.
Forward, everyone to day—
Onward, onward, to the fray.

This Shall Be Immanuel's Land.

BY MRS. LYON.

NATIVE land, thy wondrous story
Sounds abroad through all the earth,
Thrones of old and kingdoms hoary
Hail the home of freedom's birth.
Reaching forth to every nation
Welcome word and helping hand,
Thou hast still a noble mission,
This shall be Immanuel's land.

From thy broad Atlantic harbors
Where the thronging thousands wait,
To the West whose sunset glory
Floods Pacific's "Golden Gate,"
O'er thy blooming plains and prairies,
O'er thy mountain summits grand,
Every breeze the message carries,
"This shall be Immanuel's land."

Rivers from their distant sources
On through forests wild and free,
Sweeping in their mighty courses
Bear the tidings to the sea;
Echoed by the low waves dashing
On the sunny Southern strand,
Back to lakes in sunlight flashing,
"This shall be Immanuel's land."

Dusky hands from fetters lifted,
Savage tribes that friendless rove,
Call to us so richly gifted,
"Tell us of a Saviour's love;"
Bound in chains of superstition,
Slavish yoke, and priestly band,
Break their bonds of dark oppression,
Make this now Immanuel's land.

While the Christian footstep falters,
Lo! they crowd our open doors,
Pagan shrines and heathen altars
Rise upon Columbia's shores.
Haste to tell the Gospel story,
Heed the Master's last command,
He shall come to reign in glory,
This shall be Immanuel's land.

Three Maids and a Boy—A Recitation.

First Little Girl.

We are three little maids of the Mission Band.
Bright and early we've taken our stand
To be of some use in this great, wide world;
Instead of living just to be curled
And feathered and frizzed like the poor little birds,
We mean to try by our deeds and our words
To do all the good we possibly may
While on this pleasant earth we stay.
So we have lots of things to tell—
For in our Band we learn them well—
About the far-off mission lands,
Where day and night the teacher stands
To show the way to our dear Lord,
And teach the people from his word.
We'll show you how the children look
As they sit and learn God's holy book.

Second Little Girl.

This is the way they dress in Japan—
Land of the bamboo and the fan—
Where the queer little children are begging to learn
Of Jesus, that they from their idols may turn
And be happy as we in the care of a Friend,
Who, having once loved them, will love to the end.

Third Little Girl.

I'm a Hindu child just now
From sunny India, where they bow
To cruel gods; where mothers sad
Throw little girls to Gunga bad,
And little widows, no older than I,
Are left in darkness to pine and die.
O, thankful and glad indeed are we
Only "make-believe" heathen to be!

Enter Chinese Boy.

Here comes a boy from China, you see,
You three little maidens make room there for me!
For the boys are not to be left behind
In a race with the girls for the good and the kind.
In China of course we boys *ought* to beat,
For what can girls do with their poor stumbling feet?
But we mean in the future to give them fair play
If Christians will help us and show us the way.

All recite together.

So we three little maids and our brother "Chinese"
Mean always true workers for Jesus to be,
Perhaps you may hear of us one of these days
In China or India teaching His ways.

—*Children's Work for Children.*

GENERAL NOTES AND COMMENTS.

THE General Missionary Committee advised that all our churches adopt the Monthly Missionary Concert of Prayer. The Missionary Secretaries recommend the adoption of the following subjects for the year 1895: *January*, The World. General Survey of the Mission Fields. *February*, China. *March*, Mexico. Summary of the Annual Report of the Methodist Episcopal Missions for 1894. *April*, India and Malaysia. *May*, American Indians. *June*, Africa. *July*, United States. Foreign Populations and Needy Fields. *August*, Italy and South America. Romanism. *September*, Japan and Korea. *October*, Protestant Europe. *November*, Bulgaria. The Greek Church. *December*, Money and Missions. Report of the General Missionary Committee.

The *Michigan Christian Advocate* of November 17 says: "We are glad that our General Missionary Committee sounded no retreat, but acted on faith in the people and in better times. The hopeful minds and the conservatives had a long and strong discussion as to the probable financial character of the coming year. Business men are divided in their views. No one knows for a dead certainty. It was right to look on the world as on the better side of the possibilities. However, after looking on both sides, the Committee by a good majority proposed to forge ahead with the work of maintaining the outposts of Methodism that are carrying on the salvation of the world. Let every home missionary and every foreign missionary take courage. The Church orders him to stay in the field and press the battle. Let every 'preacher in charge' promise the unseen Commander of the host that he will raise every farthing of his share of the money needed. Let every Methodist in our great church stand loyally by the established Missionary Society that is carrying on the work."

"I want you to spend fifteen minutes every day praying for foreign missions," said the pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment." "Costly?" they asked in surprise. "Ay, costly," he cried. "When Carey began to pray for the conversion of the world it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord of the harvest to send forth more servants into his harvest; and lo! it is going to cost our country five thousand young men and women who have, in answer to this prayer, pledged themselves to the work. Be sure it is a serious thing to pray in earnest for this work; you will find that you cannot pray and withhold your labor,

or pray and withhold your money; nay, that your very life will no longer be your own when your prayers begin to be answered."

An excellent plan of mission studies has just come to our notice which is worth passing on. It is based on the text, "The field is the world," and takes up in order the World of Space—that is, the geography of missions; the World of Time—that is, the history of missions; the World of Being, a study of men and races; and the World of Thought, a study of comparative religions, with the reasons why Christianity is supreme and alone should be preached. The inventor of this course, who has also pursued it successfully with his young people, gives it as his opinion that the great reason of lack of interest in missions is lack of knowledge of these things. We are always interested in places where we have been or which we know about.

An informal Conference of various members of the several Methodist bodies engaged in mission work in Japan was held in Tokyo in August last. Bishop Ninde, of the Methodist Episcopal Church, and Bishop Galloway, of the Methodist Episcopal Church, South, were present and took part in the proceedings. The following resolutions were adopted: "Resolved, 1. That it is the sense of this informal meeting, composed of representatives of the several Methodist bodies engaged in mission work in Japan, that, with a view to the economizing of men and money, and the conservation of the great interests of our common Methodism in Japan, and the more efficient prosecution of the educational work of the churches, both theological and collegiate, we favor a union of these educational interests on a basis satisfactory to the several Conferences and Missions here represented. Resolved, 2. That this expression of the informal meeting be presented to the several Conferences and missions at their next annual sessions, and that they be requested to take official action thereon, and appoint members of a committee to be composed, we suggest, of one Japanese and one foreign missionary from each Church; and also to consider the advisability of uniting their publishing interests and so federating other Church work as to build up more speedily and surely one Methodism in Japan."

The Lake Mohonk Indian Conference that met in October last was composed of over two hundred persons, the majority of whom are prominent in Church and State. The *Congregationalist* summarizes the conclusions as follows: "It was agreed that the Indian ought to be treated as a man, and as rapidly as possible placed on the same footing as other American citizens; that Indians ought to be permitted to sell or lease the lands received by allotment under the same laws which govern white persons; that in

cases of disability they should be allowed recourse to the courts, as in the case of minors. Work ought to be provided for Indians and markets opened for what they produce. Congress is to be asked to make provision for using property belonging to the Indians so far as necessary in paying for taxes and local improvements, to extend the operation of civil service rules so as to include assistant teachers and other minor officers, to pass an act defining the position and duties of the superintendent of Indian schools and to pay him a decent salary, to employ only fit men for Indian agents at such salaries as will secure such men, and to take measures to stop liquor selling in Alaska. It was agreed that, as the Indians are rapidly becoming citizens, the time is not far distant when the Indian Bureau may be abolished and the educational work transferred to the Bureau of Education. A ringing resolution was passed opposing government aid for sectarian Indian schools, such aid being now received only by Unitarians, the Society of Friends, and Roman Catholics."

Bishop C. B. Galloway, who has recently visited Japan, writes of the Imperial University: "We visited the Imperial University—the Daigaku—founded in 1856, and already the educational pride of Japan. The changing names of this institution mark the progress of Japanese education. At first it was called Bansho Shirabejo, 'Place for examining barbarian writings;' afterward it was called Kaiseijo, 'Place for developing and completing,' and then given its present name, Daigaku, 'Great Learning.' So says a competent authority on things Japanese. Some of the buildings are modeled after those at Oxford University, England, including those beautiful quadrangles. There are twenty schools in the university, embracing everything from law to veterinary medicine. The Calendar, a stout volume in English, of two hundred and fourteen pages, reads very much as do the Annuals of American universities, except as to degrees conferred. The two classes of degrees given are *Hakushi* and *Dai Lakushi*. Were I to write E. E. Hoss, *Bungaku Lakushi*, no offense would be intended to the editor of the *Advocate*—only that he was a graduate in the College of Literature. The university is supported by tuition fees and grants from the imperial treasury. The government grant for 1893 was 365,162 *yen* (dollars); the college receipts were 118,309 *yen*. I notice that the average age of graduates last year in the several colleges was twenty five years and two months. A typical young American wants a diploma before he leaves his teens. If this university, with its fifteen hundred students, were brought under Christian influence the day of Japan's redemption would be near at hand. Though not positively Christian, it is the product of Western thought. Such an organization, and such a national spirit to sustain it, were not possible before Commodore Perry anchored his flagship in Yokohama Bay."

Money for Rome.

BY REV. WILLIAM BURT, D.D.

I AM in the United States seeking help for Italy. I am needed in Rome to look after the building now in process of construction, as I alone am familiar with *all its* details. But how can I return to Rome before I am sure of the necessary funds with which to complete the building? The walls are now up to the third story, and we must proceed with the work.

Could not four thousand Methodist preachers, according to Dr. McCabe's suggestion, at their prayer meeting or Sunday service state the case, and raise at least \$10 for this purpose. Some of our good brethren who have been intrusted with the Lord's money could give \$10,000, and name, if they desire, some department, such as the College, Publishing House, or Church. Some could give a memorial of \$5,000, \$1,000, \$500, or \$100.

What a blessing it would be if some one would lay on God's altar the whole amount necessary to complete the building, \$50,000, and thus erect a monument to his or her name for all time. The enterprise commends itself to every lover of liberty, and is heartily approved by all who have seen the location and studied the plans.

The General Missionary Committee on the Death of Dr. J. O. Peck.

THIS General Missionary Committee holds its present session under a profound sense of loss and bereavement by reason of the death of Rev. J. O. Peck, D.D., which occurred in this city (Brooklyn), May 17, 1894, and whose funeral was held in this house of worship where he once officiated most successfully in the pastoral office, on the 19th of the same month.

Having enjoyed his presence and wise counsels at our annual sessions for six successive years, we keenly feel the loss we have sustained by his demise. Our sense of loss is greatly increased when we remember that the society of which he was a corresponding secretary will no more have the advantage of his eloquent and effective appeals on its behalf.

We dare not ask the question, Why was he taken from us in the midst of his years and usefulness? We are sure that our heavenly Father is too wise to err and too good to be unkind, and we can through grace bow submissively in the presence of an inscrutable Providence, saying, "Thy will be done."

We assure the widow and children of our deceased brother and fellow-laborer of our tender sympathy for them in their great bereavement, praying that abundant strength and comfort may be ministered unto them "by the comfort wherewith we ourselves are comforted of God."

We direct that this minute be spread upon the journal of this General Missionary Committee, and that copies of the same be sent to the widow and children of our translated brother.

Plan for Increasing the Contributions for Missions.

(The following report of the "Committee on Ways and Means" was adopted by the General Missionary Committee of the Methodist Episcopal Church at Brooklyn, N. Y., on November 13, 1894.)

YOUR committee, appointed to consider the ways and means by which the income of our Missionary Society may be increased, have attended to that duty as thoroughly as possible, and beg leave to report:

We believe that while large gifts from those to whom God has intrusted abundant possessions are most desirable and important, the bulk of the annual income of the Missionary Society depends upon the liberality of those of moderate and small means.

It is better to have everyone give something, however small, and to give it regularly, than to collect large sums from a few and nothing from the many. An analysis given a few years ago of the sources of income of the largest missionary treasury in the world—that of the Church Missionary Society of England—showed that, while princes and dukes and persons of title and great wealth gave their thousands, the hundreds of thousands were made up of the pence and shillings of the tradespeople and working classes.

What we need in order to meet more fully our financial responsibilities is a collection from every church, composed of an offering from every member and every attendant. We want the pennies, nickels, dimes, quarters, and dollars of the men, women, and children of every church and Sunday school. If we could have them our missionary treasury would soon overflow.

But how shall this object be achieved? Obviously by convincing all the members of our churches and Sunday schools that the Society has need of their gifts, and that their duty is to contribute according to their means for this great cause. To this end our people must be trained to universal and systematic giving, and for that training we must look to presiding elders and pastors almost exclusively. Much has been done already, but much remains to be done.

The imperative need of more money for the Lord's work at home and abroad must, however, be expressed, emphasized, and enforced by filling the heads of our people with missionary information. That will put the cause into their hearts. All prosperous business enterprises are developed and maintained by extensive advertising. What is an advertisement but information given in an attractive and effective way? We need to advertise the business of our Missionary Society. We are having great successes. The investments already made are yielding, some ten, some fifty, some a hundredfold. Opportunities for extensions of this business of the Lord are opening to us in nearly every field. Every Methodist ought to know of these successes and opportunities. They have a power of appeal greater than any man's eloquence, a power to interest, to move, to inspire,

which few can resist. Our annual reports abound in interesting facts and thrilling incidents. There is no lack of material for the development of a deep missionary interest and a genuine missionary spirit among our people.

To the end that this material may be more fully and systematically used we recommend:

First, that once a month, at least, a meeting devoted to the missionary cause be held in every church, either at the mid-week prayer service or on a Sunday evening.

Second, that an attractive and well-arranged program for such meetings be prepared at the Mission Rooms and furnished in convenient form to pastors.

Third, that a similar service be prepared for use in Sunday schools.

Fourth, that as soon as may be after the annual report is put in type a short and luminous survey be made from it for our various home and foreign missions, giving the leading events and most striking successes of each, and lightening it with telling incidents designed to shew the power of the Gospel over men and the ways in which it is disseminated. This should be printed in convenient form for the use of pastors, Sunday school superintendents, and presidents of Epworth Leagues.

Fifth, that we request the editor and publisher of the *Sunday School Journal* to devote not less than two pages monthly to the dissemination of missionary information of a character suited to the needs of Sunday schools.

Sixth, that, as far as possible, collections for missions be taken every Sunday instead of monthly or quarterly in our Sunday schools, thus training the children in constant thought of and gifts to the missionary cause, and depending on other sources for the payment of Sunday school expenses.

Seventh, that we request that a program for the monthly concert of prayer be published in our Church papers.

Eighth, that the missions committee of the Quarterly Conference be set at work to learn as much about our missions as possible, and study, in council with the pastor, how to bring the knowledge they have obtained to the attention of every member and how to develop the liberality of the Church by getting everyone to give.

These suggestions are offered to emphasize methods already in use and to supplement the means now employed to disseminate missionary information. We have our missionary periodicals designed for old and young. It is to be regretted that they are not more widely circulated. Our recommendations, if wisely carried out, will increase the demand and enlarge the usefulness of these monthly publications and advance the cause so important to our Church and so dear to our Lord and Master.

JOHN M. WALDEN,
Chairman.

Our Missionary Work and Workers.

THE Society commences a new year with an increased debt, but with the belief that the Church will honor the draft made upon her and increase her contributions.

We learn from the *Malaysia Message* that the Rev. H. L. E. Leuring of the Malaysia Mission has sailed from Singapore for a year's furlough in Germany.

Rev. J. E. Newsome, pastor of the church at Cawnpore, India, sailed with his family from Calcutta, October 6, returning to the United States.

Rev. T. Craven, D.D., for many years a missionary in India, will preach or deliver lectures on India. His address is Evanston, Ill.

Bishop Thoburn sailed for Southampton on November 15, returning to India. He was accompanied by his niece, Miss Elizabeth Hurst, and by Miss Sarah T. Boggs, both of Kingston, O. Miss Boggs goes to India at her own charges.

The following missionaries for India left New York on November 14: Miss Anna E. Lawson, Miss Ruth Collins, Miss Anna Elcker, Miss Celestia Easton, and Miss Frances Butcher, to reinforce the mission of the Woman's Foreign Missionary Society; on November 17: Rev. J. L. Humphrey, M.D., and wife, Mrs. W. L. King and children, Rev. W. W. Ash, Rev. F. R. Felt, M.D., and wife, Rev. W. Feistkorn, and Miss Addie C. Weatherby.

It is expected that on December 12 Rev. W. T. Kensett and Rev. F. H. Morgan and family will sail for Malaysia.

Rev. H. O. Cady and wife are to sail from San Francisco this month for West China, and expect to be accompanied by Miss Anna Johnson, for Foochow, and Miss Julia M. Donahue, M.D., for Hinghua.

Bishop FitzGerald and Dr. Drees, of Argentina, expect to leave for South America on December 20, and will visit first the West Coast.

The American minister at Peking having advised the removal of the missionaries with families from that city, Rev. M. L. Taft, D.D., and family have removed to Chefoo.

Extract from Proceedings of Board of Managers.

THE Committee on Self-supporting Missions reported recommending that the Board determine whether it had the power to make any appropriation to Chili except from money specially contributed. In case the Board should decide it had the power, the committee recommended that the appropriations recommended by the committee at its last session be made, and also that the return expenses of Rev. W. C. Hoover and family be paid on itemized bill.

The Board discussed the question proposed, decided it had the power to make an appropriation to Chili from the General Treasury for the objects proposed, and made the following appropriations for Chili, to be charged to the Incidental Fund:

For transit of eight teachers.....	\$2,400
For rents.....	1,735
For traveling.....	220
For insurance.....	455
For furnishing Girls' School at Concepcion....	500
For debts, two months of 1893, and for 1894....	2,566
Total.....	\$7,866

The return expenses from Chili of Rev. W. C. Hoover and family were ordered to be paid on itemized bill from the Contingent Fund.

The General Missionary Committee at its last session authorized the Board to purchase the North American Normal School, at Buenos Ayres, at a price not to exceed \$5,000, provided that sum is secured by special gifts; and the Board announces its readiness to make said purchase whenever the necessary funds are placed in its treasury.

Forms of constitutions, together with courses of study for the Methodist Institute at Puebla, and the Methodist Institute at Queretaro, Mexico, having been forwarded for

the approval of the Board of Managers, they were referred to Drs. Butts, Upham, and Miley, to be reported upon at the December meeting of the Board.

Rev. Frederick Brown, of the North China Conference, was authorized to remain in England until February 1, his salary to be paid at home rates, but should he remain longer his salary shall be discontinued.

Dr. Jellison, in charge of the hospital at Wuhu, was authorized to use whatever balances he should have from his personal practice among foreigners at the close of 1894 for hospital purposes during 1895, the amount and disposition of the same to be reported to the Board.

In 1893 the Foochow Mission had an appropriation for a residence in Hinghua, but in view of pressing needs in Ingchung, the Board authorized the use of most of the money in Ingchung. There is some difficulty in regard to the land purchased in Ingchung, and the Board permits the return of the money to Hinghua, to be used as originally designed.

The Board authorized the payment of bill connected with the death and funeral of Rev. Leslie Stevens, and payment for furniture purchased of Mrs. Stevens, amounting altogether to \$305.92.

The General Missionary Committee referred the redistribution of the appropriations for China to the Board of Managers and the presiding Bishop. The following committees were appointed in the respective Missions, to make the redistribution and return the same to the Board: In *Central China*, R. C. Beebe, J. C. Ferguson, W. C. Longden, J. J. Banbury, C. F. Kupfer; *North China*, H. H. Lowry, G. R. Davis, M. L. Taft, J. H. Pyke, N. S. Hopkins; *West China*, S. Lewis, J. H. McCartney, H. L. Canright, W. E. Manly, J. F. Peat; *Foochow*, the Finance Committee of Mission.

The General Missionary Committee referred to the Board of Managers, with power, a request that Mrs. Leslie Stevens be allowed the use of a certain balance left in her hands, and the Board decided to request the return of the balance to the treasury.

Rev. J. Soper, of Japan, was authorized to use the proceeds of rentals of certain property in Hakodate, to the amount of eighty yen, for the purpose of aiding in erecting a new chapel at Yakumo, fifty miles from Hakodate.

The redistribution of \$15,967 appropriated to Korea was referred to the following Committee on Korea, with instruction to provide for the outgoing of one new missionary family: W. B. Scranton, H. G. Appenzeller, G. H. Jones, H. B. Hulbert, and W. A. Noble.

Rev. I. H. Correll was authorized to use the \$30 appropriated for the current year for repairs on the school building in Nagasaki, and \$35 from the rentals, to aid in repairing the native church in Nagasaki.

The salary for December, of Rev. F. Ohlinger, of the Korean Mission, was authorized to be paid.

The following were appointed the Finance Committee for the Japan Mission: C. Bishop, J. C. Davison, J. Soper, J. Wier, H. B. Johnson.

The General Missionary Committee referred the matter of the church in Copenhagen to the Board with power. The Board authorizes the trustees of the church to borrow, not to exceed \$12,000, at four per cent interest, to make the repairs.

The appointment of Rev. A. G. Bruns, of South Germany, Treasurer of the Mission, in place of Rev. H. Mann, resigned, was approved.

Two hundred dollars for the year 1895 were appropriated for Mrs. F. G. Davis.

An appropriation of \$250 was made to pay the transit expenses of Rev. J. E. Banks, a local preacher, going to Malaysia to take charge of a self-supporting school in Singapore. The Treasurer was authorized to pay the expense of bringing the library of Rev. C. P. Hard from India to America. Two months' salary was authorized to be paid Rev. F. W. Foote.

Leave of absence from India for two or three years was granted Rev. J. D. Webb, but without salary beyond one year from the time of his landing in this country.

The return expenses of Rev. N. L. Rockey and family from India, by the most direct route, were ordered to be paid, and charged to the transit fund to be raised by Bishop Thoburn.

The application for aid for the mission at Shrinagar, India, was laid over for one year.

The traveling expenses of Bishop Thoburn were referred to Secretary McCabe and Treasurer Hunt, with power.

The following was adopted: "In view of the advance in the salaries of the India missionaries, which is to take effect on January 1, 1895, the Secretary is hereby instructed to notify the Mission Treasurers, and to direct them to notify the India missionaries that the special rate of 45 cents per rupee for certain personal expenses will not be continued after December 31, 1894."

The General Committee requested the Board not to pay the salaries of missionaries on furlough beyond one year from the time of their arrival, and it was resolved that no missionary's furlough should extend beyond one year unless for special and urgent reasons, presented and approved by the Board.

The General Committee referred to the Board the matter of cooperating with the Freedman's Aid and other Societies in publishing a Manual. It was decided that "the proposition is not practicable."

The General Committee recommended the Board to give careful consideration to the provision that ought to be made for the support of orphans whose fathers have died in the service of the Missionary Society. The following were appointed a special committee to consider the same, and report to the Board: Bishop Andrews, Dr. A. S. Hunt, Mr. J. H. Taft.

Secretary Leonard was appointed to represent the Missionary Society in connection with renting of rooms and general charge of the Book Concern and Mission Building.

The Board approved the appointment of the following missionaries of the Woman's Foreign Missionary Society: Miss Lizzie E. Tryon, Miss Louise Schneck, Miss Julia Maud Donahue, M.D., Miss Jennie M. Dart, M.D., Miss Alice Evans.

The General Committee having requested the Board to gather all possible information respecting the condition of the Bulgaria Mission, etc., to be reported next year, the following committee was appointed to consider the same and report: Bishop Andrews, Bishop Foss, Secretary McCabe, Judge G. G. Reynolds, Dr. A. S. Hunt, and Dr. M. D. C. Crawford.

The request of Rev. William Burt, that he be authorized to exchange certain property in Turin, Italy, with consent of the presiding Bishop was referred to the Committee on Finance, with power.

The request of Dr. Burt, that he be authorized to go forward with the building in Rome, was referred to the Committee on Europe, with power.

The report of the Committee on Apportionments was adopted as follows: An apportionment of \$1,500,000 be made; the apportionments already accepted by the Presiding Elders, which are up to or above our apportionments, be applied for the new year, and that the remainder be apportioned on the principle of last year's apportionments, namely, that no apportionments be less than ten cents per member, and in other cases on the principles already adopted by the Board; the apportionments are to be tabulated by districts on this plan, and J. F. Goucher, M. D. C. Crawford, C. S. Harrower, D. R. Lowrie, and Secretary McCabe be appointed a committee, with power, to adopt finally the apportionments in detail, meeting for this purpose at two p. m. on December 4; salaries of workers on tables of apportionments to be reduced \$300.

The appointments as missionaries of Rev. W. W. Ash,

Rev. F. R. Felt, M.D., and wife, and Rev. W. Feistkorn as missionaries to India were approved.

Several small appropriations were made for Domestic Missions.

Missionary Literature.

Wesley's Letters to Young Women is not a missionary book in the usual understanding of the term, but its reading will increase personal devotion to Christ, and this should be exhibited in missionary zeal. It contains a series of letters written by Rev. John Wesley to several young Christian women, edited by Rev. Frank G. Porter, B.D., and published by Hunt & Eaton. Price, 75 cents.

Reginald Heber, by Arthur Montefiore, is the biography of the saintly man who was for three years the Bishop of Calcutta. The book gives incidentally some account of Scandinavia and Russia in detailing a journey made by Mr. Heber, and interesting incidents of his life both in England and in India. It is published by the Fleming H. Revell Company. Price, 75 cents.

Among the Tibetans, by Isabella Bird Bishop, is an interesting account of a journey made among the Tibetans, partly in Thibet, and partly in India on the borders of Thibet. The climate and natural features, together with the manners and customs, are here portrayed, increasing our knowledge of this peculiar people. It is published by the Fleming H. Revell Company. Price, \$1.

The Missionary Daily Text Book is published by the Fleming H. Revell Company. Price, 75 cents. It is intended to "remind those interested in the work of foreign missions of daily missionary texts, of the birthdays of the chief societies, and of some of the chief names and events in the noble story of Christ's missionary service, in order that daily praise and prayer may ascend for past mercies and present needs, and that hearts may be kindled afresh by their memory." It is also intended to increase our interest in the missionaries who are representing the Church at the front. The texts and verses are excellent reminders of our duty toward missions.

Chinese Characteristics, by Rev. Arthur H. Smith, for twenty-two years a missionary of the American Board in China, contains sixteen illustrations and twenty-seven chapters on Face, Economy, Industry, Politeness, Disregard of Time, Disregard of Accuracy, Talent for Misunderstanding, Talent for Indirection, Flexible Inflexibility, Absence of Nerves, Contempt for Foreigners, Absence of Public Spirit, Conservatism, Indifference to Comfort and Convenience, Physical Vitality, Patience and Perseverance, Content and Cheerfulness, Filial Piety, Benevolence, Absence of Sympathy, Social Typhoons, Mutual Responsibility and Respect for Law, Mutual Suspicion, Absence of Sincerity, Polytheism, Pantheism and Atheism, Real Condition of China and her Present Needs. It contains information seldom found in any work on China, and is a most excellent reference book on the subjects named. Price, \$2. Published by the Fleming H. Revell Company.

The Story of the South Seas, by George Cousins, is published by Messrs. Snow & Co., of 2 Joy Lane, Paternoster Row, London, and by the London Missionary Society. The author is Editorial Secretary and Assistant Foreign Secretary of the London Missionary Society. "The book is the outcome of the revived interest in the South Seas which the effort to build the steamer *John Williams* has created." It is a history of the wonderful work that has been done in the Tahiti, Society, Hervey, and Samoan Islands, in Western Polynesia and in New Guinea, chiefly by the missionaries of the London Missionary Society, also by those of the American Board, Wesleyans, Presbyterians, and others. It is a very interesting history, and adds to our knowledge of the progress of the kingdom of Christ. It has five maps and sixty-four illustrations.

TIDINGS FROM OUR MISSIONS.

A New Church Extension Society in China.

BY REV. WILLIAM N. BREWSTER.

"How can we furnish churches for our rapidly multiplying congregations?" This has been a problem weighing heavily upon the minds of the missionary and leading native helpers in Hinghua (Foochow Conference), China, for many months. The Church has grown in three years from less than one thousand to three thousand members and probationers; from twelve circuits to twenty-two; from fifteen preachers to forty-seven. The thirty new places opened need churches; more than half of the older places are little better off for houses of worship.

Thirty new churches are needed at once to properly fold our present flock. For the Missionary Society more than to begin to meet the emergency is out of the question. At best they can aid us to build but two or three churches a year, and we need at least ten.

We prayed, thought, counseled together, and finally submitted a plan to the District Conference that met with unanimous approval. It was this: We organized a Hinghua Church Extension Society.

All the money received by the society is to be used for aiding in church building, to be given in the form of a *loan in aid* without interest, to be returned to the society by the church helped in annual installments at a rate proportionate to the membership each year.

The sources from which the society expects to receive funds, in addition to the return of loans, are:

1. The appropriations of the Missionary Society for village chapels, instead of being given in aid to the church, will be asked for in future as a loan in aid, to be used perpetually in building chapels, as it is paid back into the treasury of the Extension Society.

2. Each church that is not paying back a loan will take an annual collection for the society. Those that are not willing to do this will not be aided by its funds.

3. The special contributions of friends in America or elsewhere who see in this noble effort of self-support a good place to put their money where it will do lasting and abundant good.

What kind of churches will the society build? Well, we cannot build them as cheaply as they can in tropical countries like India. We have winter here; mild ones with no ice and very rarely snow, but we have winds that search out the marrow of one's bones, and that make the missionary wear as heavy clothing for three or four months in the year as he did in the coldest weather at home. There are typhoons and other storms which make it

necessary and in the end economical to build substantially. We therefore build, with foundations of stone and brick, thick walls of pounded earth, plastered with lime; strong beams are used, and tile roof. Such a building, if kept in proper repair, will last a hundred years or more. The audience room is about thirty by forty feet. Modest quarters for the pastor's family are in the rear or at one side of this.

With the plain narrow benches used for seats in village chapels three hundred persons can be seated without crowding.

Such churches can be built with from two to three hundred dollars.

Many of our congregations are so situated that further growth is practically impossible until they get larger quarters. They began with a few gathered to worship in the largest room of the leading member's house, or in some small rented place. But they have increased their number. They have filled it. Though poor they are willing to subscribe to the building of a new church; but to build unaided is simply impossible. They can raise perhaps one hundred* dollars and the ground. They can pay back a loan, if not burdened with interest. Experience has taught us that very small classes, when they get a good chapel, speedily grow into strong churches. These new people thus will help to build the chapel by helping to pay back the loan.

Listen while I tell you what can be done for the salvation of the heathen through this society. It will take, on the average, a loan in aid of two hundred dollars to build one church. This will furnish sittings for over three hundred people. But that is only the beginning. In ten or fifteen years it will build another chapel. In fifty years, an ordinary lifetime, it will build from three to five; and thus furnish sittings for one thousand or more people. But these churches will become crowded, so that it is safe to say that each dollar of your two hundred will make it possible to furnish a place of worship for eight or ten persons brought from heathenism to the Christ who commanded us to "Go, disciple all nations."

These people are in earnest. They are willing to help themselves. They are glad to turn even the appropriations of the Missionary Society into loans, in order to help needy places in the future. They mean to fill this region with churches, and the churches with worshipping congregations.

They have faith to believe, they dare to believe, that God will bring all these three million souls speaking this Hinghua dialect to himself. Out of their deep poverty they ask favored Christian America, not for gifts, but an *honorable loan*, which will be loaned and loaned again until every mountain, valley, and plain in this densely peopled land

"shall be filled with the knowledge of the Lord as the waters cover the sea."

Any person sending enough to build a chapel may name it as a memorial to anyone he chooses.

In most cases it will require about two hundred dollars to carry a chapel enterprise through.

The Missionary Society receives special contributions to be used as the owner designates. Any sums, large or small, which you wish forwarded to me for this purpose should be sent to Rev. A. B. Leonard, D.D., 150 Fifth Avenue, New York.

Please state distinctly that it is a special contribution to aid in building a church in Hinghua (Foochow Conference), China.

I will send a photograph of the church when completed to each person sending twenty-five dollars or more.

Do not send money that you would otherwise give to the regular collection for the Missionary Society, but if you have other money which you wish to use in the salvation of the heathen world, here is an opportunity to put it where it will do lasting good.

Hinghua City, August 31, 1894.

An Extraordinary Movement Toward Christianity in India.

BY REV. P. M. BUCK.

THE writer, as presiding elder of the district, had occasion to visit Muzaffarnagar a few days since. The movement among the Chamars of the zillah toward Christianity exceeds anything I have heard of in these parts. Rev. Daniel Buck has baptized four hundred and forty-four of late, and has calls from many places. The only difficulty in the way of going on and baptizing literally by the hundred arises from the want of workers to care for the people when they have been baptized. We cannot move forward more rapidly than we can provide for the instruction of those who come under our care.

The work now is no longer confined to the Muzaffarnagar District. From the part of the Meerut zillah adjoining the calls are as loud and almost as numerous. The numbers heard from who wish to accept Christ would number seven or eight hundred. A delegation from one community of some hundreds came to Meerut a few days since, and said they would not go back without taking the missionary with them. A native brother was sent to teach and prepare them for baptism, and reports most favorably of the outlook. Others are as persistently begging us to come to them.

Now, what we would like to do is this: We would gather as the way opens a class of the most promising youths and young men and organize them into training classes to send out a little later on among their people to push on the good work. In Muzaffarnagar such a class has been started numbering a dozen persons. This opening has come upon us at a time

when we are under pressure for funds. We have made a beginning by faith as noted, but for those already taken and a score or two of others we would like to gather as we can get hold of promising subjects. Funds are needed. From thirty rupees to thirty-six per annum will support one of these students.

If the reader has some of the Lord's money to use in this promising work it will be applied very carefully, and, it is believed, will give large returns. The writer twenty-four years ago took a little boy and put him in school and cared for him until grown. That lad has grown into the Rev. Daniel Buck, who has been made of God the leader in the work in Muzaffarnagar. Perhaps God has a boy to be used for as great a work for you to educate. A friend of this kind of work has sent us twenty rupees, and it is hoped others may follow the good example.—*India Witness.*

Report of the Japanese District, California Conference, for the Year 1893-94.

BY REV. M. C. HARRIS, D.D.

In the year 1877 three Japanese youths sought the Chinese Mission School of the Methodist Episcopal Church on Washington Street, in order to learn English. In this same year they were converted, and baptized by Dr. Otis Gibson. One of them was K. Miyama, so well known to this Conference. At the session of the California Conference in 1886 Bishop Warren transferred Rev. M. C. Harris from the Japanese Conference and appointed him superintendent of the Japanese Mission.

In 1893 Bishop Andrews, after due consideration, formed the four churches and eight branch missions into a Presiding Elder's District. Technically the district contains only the territory of the California Conference, including the Hawaiian Islands, but in reality it takes in the entire Pacific coast and Alaska.

As the General Missionary Committee, a body of much wisdom and authority, had made appropriations to the Conference for work among all the Japanese on the coast, Bishop Andrews felt justified in making appointments to fields outside our limits.

Recognizing the divine call to preach the Gospel to every Japanese on the Pacific coast, and, in fact, throughout the United States, the Japanese evangelists have followed their brethren in their wanderings over the region extending from Port Simpson, B. C., near Alaska, to Fresno and Los Angeles, covering the States of Washington, Oregon, Idaho, and California. Five organized churches and ten branch missions have been established within this territory. During the past year the Gospel has been preached to the Japanese in Port Simpson and Vancouver, B. C., Seattle and Tacoma, Wash., along the Union Pacific Railway in Idaho and Wyoming, in Portland

and vicinity, along the California and Oregon Railway in Oregon, and in San Francisco, San José, Oakland, Alameda, Berkeley, Sacramento, Vacaville, Winters, Fresno, and scores of camps and ranches contiguous to the above-named places.

The total number of the Japanese on the coast is about seven thousand. The increase for the past year was nearly one thousand. Most of these strangers are young men from fifteen to thirty years of age, and represent almost all grades of society—merchants, students, artisans, laborers, and sailors. Among these thousands are but few women, their numbers being perhaps less than three hundred; unfortunately some of them belong to the disreputable classes. Two years ago the Japanese government began to enforce the law vigorously, and, as a result, the coming of women of this class has absolutely ceased. The Japanese people, Christian and non-Christian, on the coast, heartily approve this action. Indeed, it was largely through their efforts that the government became aware of the existence of the evil and determined to suppress it.

The strictest supervision is exercised by the government of Japan over all her people going abroad. The immigration laws of the United States are rigidly conformed to by our neighbor, who is determined to retain our good will by doing unto us as she would have us do unto her. The population averages high in moral character, as evidenced by the paucity of crime among them. Nearly all the offenses committed by them are minor. There is one Japanese in the penitentiary in this State. He committed murder under provocation and pleaded guilty. His trial and sentence occupied about ten minutes.

The increase of the merchant class is quite noticeable. In 1886 there was not a store kept by a Japanese on the coast. Now in San Francisco alone there are over twenty. In nearly all cities of the coast, from Victoria, B. C., to San Diego, are to be found one or more of these shops entirely in Japanese hands. Upon my arrival from Japan, eight years ago, there were not, all told, one thousand Japanese in America. Now, as stated, there are at least seven thousand. What of the future? Will they come here in large numbers? I believe not, though in ten years hence I have no doubt there will be at least twenty thousand on the Pacific slope. The Japanese government is seeking to plant colonies in Mexico and Brazil, though she is moving cautiously. Up to the present the position of the Japanese has been on the whole favorable, and they have been treated with much kindness. All the schools, public and private, are open to them. Hotels and restaurants also receive them without question, only too glad to have their custom.

On the 8th of June the first District Conference was convened. All the churches and stations save Port Simpson, B. C., were represented by one or more workers. In addition to the formal busi-

ness many matters pertaining to the district were carefully considered. It was decided to purchase a lithographic press to print our monthly missionary magazine, called *The Twilings of Salvation*, and the tracts, which are distributed by the thousand. The new press is now in operation, and the third number of the magazine will soon be out. The churches purchased it, dividing the cost among them. Pastors Ishizaka and Kihara are the editors and publishers of the magazine.

In order to supplement the funds of the parent Board, a district missionary society was formed, and the amount raised and distributed was above \$100. This does not include the considerable amounts raised for many objects purely missionary, which aggregate many hundreds of dollars.

At this Conference it was decided to change the name and modify the character of our school in San Francisco. It is now "The Training School" of the Japanese District. It is divided into two departments, namely, Biblical and English. The object is twofold: to prepare pupils in English to enter the private or public school, and to train young men as preachers and helpers for the district work. This agency has been blessed in the past in leading young men to the "house of prayer" and then to Christ.

Heretofore in San Francisco we have been as pilgrims—having no certain dwelling place—though for seven and a half years Central Church (as Dr. Dille put it) "has exercised a pay-rental care" over us. Blessings on Central Methodist Episcopal Church! To my mind she is the nearest realization of the apostolic ideal of a Christian church in the city. We shall ever cherish gratefully these brethren who gave us a part of their home when we were homeless. They gave unto us and the Lord returned their gifts unto them with "thirtyfold" increase.

In February last, on the last Sunday in the old chapel on Jessie Street, we sang in Japanese, "Ima ni itaru koso, Kami no tasuke nare."

"Here I'll raise my Ebenezer,
Hither by thy help I've come."

We heard the voice of the Lord saying unto us:

"Ye have tarried at Mount Seir long enough; up, get you to the North."

Leaving the old premises sacred to us as the birthplace of many hundreds of souls and outpourings of the Holy Spirit, we literally journeyed to the North and took possession of our promised Canaan lying on the slope of the highest of San Francisco's hills. Here we builded an altar unto the covenant-keeping God, and dedicated the place with praise and prayer. Soon the church building so long waited for will be completed, and all our prayers answered. Then it will be for us to enter upon the broader life of soul-saving and soul-training work to which this mission is called. The past has been glorious, the future, please God, will be

better than the past. Here we express our earnest thanks to the Church Extension Society for its large donation for the building. What a privilege to belong to a great soul saving, world-embracing Church that, through her many organized agencies, gives help to the weak and makes the power of the Gospel known to the ends of the earth.

The Japanese brethren undertook to raise three thousand dollars toward the lot and church. They have paid over two thousand, and will, during the year, raise the balance. We shall need at least fifteen hundred more to complete the building, and for this we turn to the friends of Christ in America believing that many will cheerfully make a thank offering to God for this purpose.

The church in San Francisco has supported two preachers, and, in addition, one branch mission in the city. Work on many lines has been vigorously pushed, and the results have been large. Conversions, 217. Baptisms, 51.

The Oakland church stands next to that of San Francisco in age and influence. Eleven years ago a branch of the Japanese Gospel Society was planted here, with Rev. T. Sunamoto, now of the Japan Conference, in charge. Five years ago the mission was organized into a church, and has since then supported the pastor. For two years this church has maintained two branches with weekly services, at Berkeley and Alameda. Pastor S. Doi has just closed his fourth year of toil on this station, and is permitted to rejoice over the gathering of rich harvests unto life eternal. He reports for the past year 50 conversions, 31 baptisms, and a membership of 120, including 8 probationers, all of whom have been baptized.

The Sacramento church stands third on the list in age. It is only a three-year-old child, but is a growing, bouncing youngster already. The labors of this church are not confined to Sacramento. The pastors and evangelists visit the surrounding camps and ranches, and in scores of places preach the Gospel and feed the believers with the word. Vacaville and Winters also belong to this church. One laborer has been established at Vacaville during the year, and since July two have been constantly at work. This church reports 145 conversions, 24 baptisms, and a total of 68 members and 43 probationers.

In October, 1892, the San Francisco church sent Brother Kawabe on an evangelistic tour through Oregon, Washington, and Idaho. As a result of this visit the Portland mission was opened in February, 1893. The Lord prospered this work marvelously. Scores were converted and in a few months a church of fifty members was established. All the Japanese in and near the city were visited and urged to accept the Lord Jesus at once. But one year and a half has elapsed since the new field was entered, and it is within the truth to say that over a thousand have been hopefully converted.

The Portland church has sent out evangelists to work among the hundreds of laborers on the Union Pacific Railroad in Idaho and Wyoming. Also this season one preacher was sent to Vancouver, B. C. He reports 521 conversions for the year in all the places; Portland church reports 117 members and 74 baptisms.

One year ago Brother M. Okamoto, a local preacher, then living in Seattle, learned that in the region six hundred miles north of Victoria, at Port Simpson, B. C., were some hundreds of Japanese laborers living a degraded life. God called him and he obeyed; with barely enough money to take him there he set forth. Since then he has labored incessantly, seeking them at all points, and reports that over a hundred of these half-savage, immoral men have been gloriously saved. He has organized them into classes, appointed leaders, and is forming a genuine Christian community.

The Fresno church is the latest born of the family, an infant of a few months, but feeding on "the sincere milk of the word" it is growing daily. In September, 1893, Brother Hirota went cheerfully to this new field, with \$12 50 per month for salary, house rent, etc. The first months of his ministry were largely devoted to caring for the many whom he found fever stricken and dying; and thus he preached the Gospel by act and word. In March, 1894, the work had grown to such proportions that an assistant was sent from Oakland church, and with the thirty dollars supplied by the Mission these two men have lived and labored. In August they were occupying five houses, one of which was for church services. They had purchased a horse and cart, and with this visit the places where the laborers are employed. On the spiritual side scores of conversions attest the faithful preaching of the word.

There have been five years of revival: Pentecost following Pentecost; blessing upon blessing; the amens and hallelujahs growing louder and louder; the spiritual life beaming richer and sweeter all the time; pastors and evangelists walking the King's highway of holiness unto the Lord; increasing numbers responding to the cry of the Lord of harvests for more laborers! Scores of Isaiahs and Pauls and Johns and Peters, their lips purified by live coals from God's altar, have cried out, "Here am I, send me." They have gone over the coast, to the Hawaiian Islands, to Japan, sounding the Gospel trumpet, calling to repentance and salvation.

During these blessed years literally hundreds and thousands have been hopefully converted, though scattered over a vast territory, away from pastor and teachers, they have learned to say, "The Lord is my shepherd, I shall not want." With New Testament and hymn book they lead a simple life of trust in the Son of God.

How refreshing and vitalizing is a perennial revival! We are prone to wait for times and seasons in

soul-winning. It is in vain that we do so; for now is the accepted time and now is the day of salvation. The busiest of Christians are the best soul-winners. Conversions above 1,169 for this year; members, 733; probationers, 700; total, 1,433.

Growing out of a felt need a home for Japanese women and children was opened in San Francisco in February, 1893, by Rev. T. Sunamoto. The home was located on Mission Street, near the Japanese church. It was maintained there until February, 1894, when it was moved to the new premises on Larkin Street, within one block of the new Japanese church and district headquarters, 1329 Pine Street. In March last Miss Ella J. Hewett assumed charge of the "home," relieving Mr. Sunamoto, who, with his wife and children, returned to Japan soon after.

Miss Hewett is admirably fitted for this peculiar service, having had extensive experience as teacher and worker in the Caroline Wright Seminary of Hakodate, Japan. In addition to her duties in the home she was also teacher in the "Training School of the Mission." The principal part of the support for the home comes from the Oriental Bureau of the Woman's Home Missionary Society. The monthly allowance for the past year was \$50, and it is hoped this will be continued through this present year. The Japanese church and mission also share in the support of the home. The results have greatly encouraged the superintendent and all the Japanese Christians. Provision has been made for the support of a Japanese matron, whom we hope to get from Japan.

Since April 1, 1894, we have had in the home sixteen women and five children. Three women and one child have returned to Japan. These women are Christian, and will we trust, do good among their sisters in the home land. One of them had some experience in deaconess work in this country, and is especially fitted for Christian work. Another took a course in kindergarten instruction, where she did excellent work, fitting herself for teaching the little ones.

Two young women who spent a part of the vacation in the home went to Mills' College at the beginning of the fall term, one to resume studies begun there last year, the other entering for the first time.

Two others have been studying here in the city. One who was with us but a few days, as she passed through the city, has returned to Japan as assistant missionary, having graduated from one of our Methodist universities in the East. We feel sure she will do noble work in her native land. Some have been working-women finding shelter in the home while out of work. Others, fresh from Japan, have found this a safe retreat while looking about and deciding upon plans of work or study.

Of the five children cared for here one is a little girl from Hawaii, studying in the public school of the city, where she is doing good work. She is a prom-

ising child, and we hope to see her a missionary among her own people when grown up.

At the recent session of the California Conference Rev. H. W. Peck, M.A., and Rev. H. Kihara were appointed to labor in the Hawaiian Islands. The former is to undertake English work in Honolulu and supervise the work among the Japanese. The latter is to be pastor of the Japanese church in Honolulu and take charge of the efforts to evangelize the Japanese.

This action is in accord, we trust, with the leadings of Providence. The revolution in Hawaii in January, 1892, resulting in the formation of the "Hawaiian Republic," opened up a new career for that country, and invites the emigration of American and English-speaking people. The close and vital relations sustained to the United States justifies the Methodist Church in putting her workers in the field to labor in harmony with the Lord's servants already there in Christianizing the people and building up the kingdom of heaven.

APPOINTMENTS FOR 1894-95.

M. C. Harris, P. E., P. O., 1329 Pine Street, San Francisco. Fresno, Z. Hirota (S. Ono); Honolulu: English Work, H. W. Peck, Superintendent; Japanese Work, H. Kihara; Oakland, T. Nakamura; Portland, Ore. (G. Hiraga); Sacramento (T. Morimoto); San Francisco, S. Doi, T. Ukai; San José (R. Kasamatsu); Training School, H. Hirata; Vacaville and Winters (M. Uchiyama).

Obstacles to Christianity in Japan.

BY REV. J. SOPER.

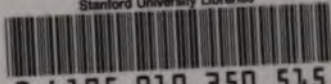
THE following are some of the "outside" obstacles now confronting Christian work in Japan:

1. The revival of Buddhism, and its adopting many of the Christian methods in carrying on its work.
2. The revival of the old Shinto "Cult"—statecraft—the worship or veneration of the emperor and ancestors, as the basis of morality, loyalty, and patriotism.
3. The ultra ("morbid") nationalistic spirit.
4. The severe letting alone of Christianity and the Churches. Cold recognition and supreme indifference.
5. The quiet but annoying persecution in many of the public schools of teachers and scholars professing Christianity, since the promulgation of the imperial rescript on education and morality.
6. The reaction against things "foreign," and the turning back to things "Japanese."
7. The prevalence of the spirit of Materialism, Agnosticism, and Atheism—Buddhism is itself practically Atheism.
8. The reign of the powers of darkness. It seems as if all the "powers of darkness" were let loose in Japan, as though Japan was to be the final and decisive battle ground between Christianity and its enemies. The very life and reality of Christianity are challenged, a deadly conflict is waging.





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